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The American JEWISH TIMES

5710
Yom Hashanah
SEPTEMBER
1949





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A Monumental Task

It becomes more and more obvious, as time goes on, that the immigration policy of the State of Israel has been dictated more by the heart than the head. The reports that come through from varied and reliable sources indicate a condition bordering on chaos. To say that housing facilities are vastly inadequate would be but to make an understatement. Even with slackening immigration from some of the Soviet satellite countries, there are a great many more people coming into the country than can be presently accommodated.

It can be said, in justification of Israel's attitude, that they are working against time. In some countries, notably Germany, Jews who do not leave by the dead-line will be absorbed into the country's political economy, whatever that turns out to be. However, taking all that into consideration, it is still evident that the policy being pursued holds the dangerous possibility of doing more harm than good, and of defeating its own laudatory purpose.

Most of the Jews that have been pouring into Israel have been victims of dis-location in other countries. With them patience has ceased to be a virtue. They have been invited to settle finally their displacement by going to Israel. What they find there frequently exceeds in discomfort what they had left. Because of inadequate housing facilities the immigrants have to settle in "camps" to await their turn for more permanent accommodations. These camps, from all descriptions, offer miserable facilities. Masses are living in barracks or tents, with most primitive sanitary conditions. Heat is intense, water supply inadequate. There is no work to take their minds off their travail. Babies die at the rate of two a week in a camp of 10,000 at Beer Yaakov, for example. Promises for early relief are seldom kept. A psychological condition is created that is, to put it mildly, not good.

Gene Gurrivan, in a recent report published in the New York Times, commented pointedly on the conditions which he found there. He says, "The general bitterness and appalling living conditions in these camps are almost beyond belief. They are becoming fertile ground for the seeds of communism." At another point he comments, "This correspondent found in most cases that any preconceived ideas of ideology, patriotism or love for Zion were fast on the wane, being replaced by hardheaded, down-to-earth practical reasoning that asked why so much had been promised and so little given." And again, "These people are so discouraged that they refuse to take any interest in anything, including their living quarters or themselves. They feel that they have become enveloped in a hopeless idleness that has no ending."

The two things that will clear up the unfortunate situation are time and money. The United Jewish Appeal is doing everything possible to expedite funds. Perhaps with a further understanding of the urgency of the situation, communities which have been remiss in their U.J.A. commitments will be prompted to speed up so that the conditions here portrayed may be alleviated.

"Like Pulling Teeth"

One has often heard the expression, "like pulling teeth," it generally means getting things the hard way. It recently had a literal as well as figurative meaning for Alfred Grossman.

Alfred Grossman is a young Jewish student who received his education as a dentist in New York City. Seeking to get away from the overly keen competition that characterizes practicing of many of the professions in the big cities, he heard of a situation that had developed in the little community of Oriskany in his home state, New York. It seems that Oriskany had been for many years without the services of a dentist. No matter what the town authorities did, they couldn't interest anyone

in coming in and taking care of the increasing accumulation of dental needs. The town was indeed down at the mouth.

Recently there was a parade through the streets of Oriskany. Headed by the mayor, representatives of the Chamber of Commerce, religious leaders and common people to the number of almost a thousand—a substantial part of the total population—the parade, with the ever-present brass band, paid tribute to Dentist Alfred Grossman, who had come to Oriskany to cure all the dental ills of young and old, much to everybody's relief.

This story demonstrates the fact that you do not have to be a channel-swimmer, a football hero or a brilliant statesman to receive a cordial welcome when you are the right man in the right place. More power to Dr. Grossman. May he fill all the needs—and the cavities—in Oriskany for some time to come!

Jews In The United States Senate

Drew Pearson, widely syndicated newspaper columnist, recently commented on the possibility that Herbert Lehman, noted Jewish statesman, and former Governor of New York State, might be seeking to be a candidate from his home state, to the United States Senate. He stated that Mr. Lehman sought to be the first Jew elected to the Senate.

We do not know of course, whether it was our letter which we immediately dispatched to Mr. Pearson, or one of the many other corrections which he presumably received, which prompted him to check on his statement, but the facts are that the columnist has acknowledged his error, and has publicly set the matter straight.

It is of course, a part of our history that Judah P. Benjamin sat in the Senate, having been elected by the State of Louisiana in 1848, and serving until 1861, at which time he withdrew to become the Secretary of War in the cabinet of the Confederacy. Another Jew, David Levy Yulee, was a member of the Senate from the State of Florida in 1853, and he too, served until the outbreak of the War Between the States. Other Jews to sit in the upper chamber of the Congress were Joseph Simon, from Oregon, in 1898, Simon Guggenheim, from Colorado, in 1907 and Isidor Raynor, from Maryland, in 1905.

What surprises us is not that Mr. Pearson erred, but that he was so wide of the mark. If there had been but one other Jew to have served in the Senate, it would be understandable that the one could have slipped his mind. But five! That takes a lot of "disremembering." It only goes to show that columnists make mistakes, just as do editors and other people, and the important thing is that Mr. Pearson has discovered his error and corrected it.

Max Nordau

The month of August was the occasion of the one hundredth anniversary of the birth of Max Nordau, famed Zionist and contemporary of Theodore Herzl in the pioneering of the Zionist movement in the United States.

Although totally different in temperament, the two men worked closely together, particularly at the first Zionist Congress in Basle. Herzl had inspired Nordau with his earnestness and zeal, and the latter, although remaining aloof from the organizational structure of Zionism, became the dominating voice of eleven successive Zionist Congresses, the last one in 1911.

There may be authentic reasons why Herzl's name is more readily recognized in the history of Zionism in this country, but there can be no denial of the fact that Nordau left an indelible imprint and his contribution to the advancement of the cause here should be understood and appreciated.

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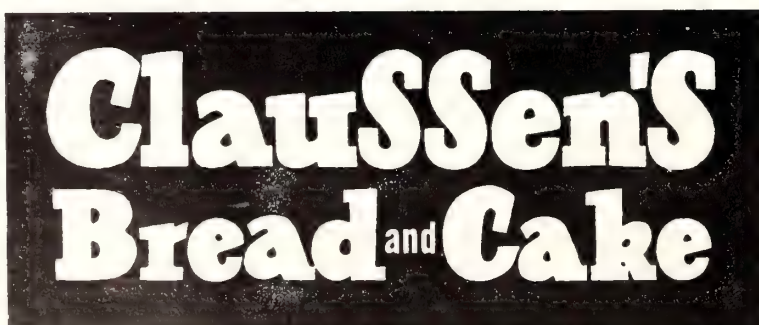
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Hillel At The University of N. C.

By SAMUEL PERLMAN, Director, Hillel Foundation,
Chapel Hill, N. C.



RABBI SAMUEL PERLMAN

WHAT is the B'nai B'rith Hillel Foundation? What are its objectives and purposes? What is it trying to do? These are understandable questions even though Hillel has just celebrated its twenty-fifth anniversary and even though it has spread from one foundation at the University of Illinois to over 190 units on the American campus. Hillel has definite objectives and our intention is to show how our activities at the University of North Carolina fit in with these purposes.

"A Home Away From Home"

Jewish family life is generally considered a closely knit social unit. When a youth leaves home for college, a void is created for him and Hillel tries to fill it. The Hillel Foundation building becomes the place where the students can spend their leisure time. Unfortunately, at the University of North Carolina, Hillel does not provide such facilities. We do hope, however, to correct that situation in the near future.

There are other ways in which we attempt to serve as a "home

away from home." The students know that the Hillel Director is available either for general conversation or to talk over the vital problems they would normally discuss with their parents, ranging from grades and courses to questions about the existence of God and the purpose of life itself. The nostalgia for home becomes more acute especially at Passover. Hillel provides a Seder for those who happen to be on the campus. As a "home away from home" Hillel justifies the support the American Jewish Community has given it. But Hillel is more than a "home away from home," for Hillel is the Jewish community on the campus, the training ground for Jewish communal leadership of tomorrow.

The Jewish Community on the Campus

Hillel, as the Jewish community on the campus, has its democratically elected officers and its own committees whose responsibility is to carry out the various projects they institute. Our activities are similar to those undertaken by the

adult Jewish community, such as religious services, cultural programs, social activities, and even a federated charities drive called the United Jewish Student Appeal. The students, by participating in these activities, learn how to serve either as leader or as followers in a democratic community.

Religious services are held every Friday evening and on the High Holy Days. The services are generally conducted by the students and the Oneg Shabbat programs are planned by their Religious Committee. These programs include sermons by the Director, lectures by members of the faculty, and discussions, playlets and musicales by the students. In planning these programs, the students take cognizance of the Jewish holidays and of special events being celebrated by the American and Jewish communities, for example, Brotherhood Week, Jewish Book Month, Music Week, Jewish History Week, etc.

This description of our religious work describes what a student ac-

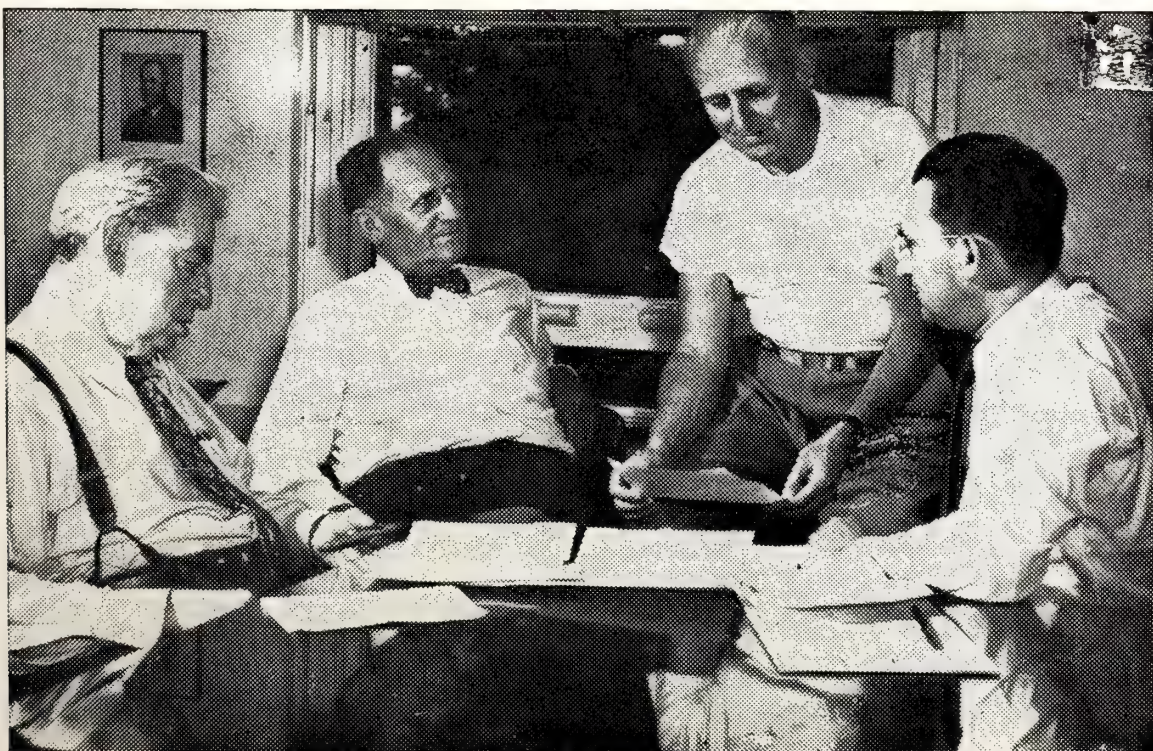
quires by cooperating with any aspect of the Hillel program. He learns the importance of affiliating with his community, receives training in the workings and structure of a community service organization, becomes informed about his great Jewish heritage, and finally, has joyful and pleasurable experiences as a Jew. This pattern of benefits can be seen whether the project is a party, dance, supper-forum, folk-arts group, the publication of the Hillel newspaper, Hillel book store, Jewish ceremonial exhibit, or the United Jewish Student Appeal for overseas relief and other philanthropies. In short, the student learns how to be a responsible member of the community in which he lives and comes to appreciate that service as an enjoyable experience.

Interfaith Activities

Hillel's program, however, is not limited to the training of the Jewish student to serve only in Jewish organizations. We recognize that the Jew is a member of the American community and that we must cooperate with Americans of other faiths to preserve our great democratic traditions. We welcome Christian students to all of our functions. They have attended our classes in Jewish history and Hebrew, affiliated with our folk-arts group, visited our religious services, and even purchased tickets to attend our Passover Seder, supper-forums and breakfast discussions.

It is true that these Christian students have come to these functions as individuals. Our interfaith Committee, however, has sponsored many projects to interpret Judaism to the campus and to help our own members to acquire a sympathetic understanding of various Christian denominations. Hillel set up an exhibit of Jewish ceremonial objects and books in the main lobby of the University Library, invited the Presbyterian Foundation to our Brotherhood Week Service, and arranged a Model Seder Service for the executive committees of all the religious foundations. On the other hand, the Presbyterian Foundation in-

(Please turn to Page 90)



IT WAS A HOT SUMMER DAY when B'nai B'rith President Frank Goldman (second from left) paid a visit to the National Jewish Hospital at Denver, opened by the order in 1899. So it was off with the coats and down to business as President Goldman, also a Vice-President

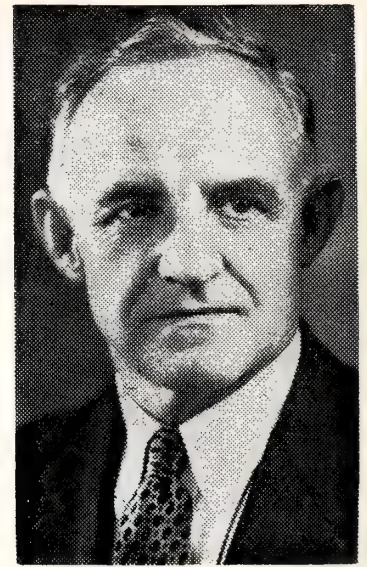
of NJH, discussed future expansion plans of the famed tuberculosis center for the needy with (left to right) Milton L. Anfenger, NJH President; Col. Melvin H. Schlesinger, NJH Vice-President, and Philip Houtz, NJH Executive Director.

SENATOR FRANK P. GRAHAM

on the ATLANTIC PACT

The following speech, delivered in the United States Senate on July 20 by Frank P. Graham, Senator from North Carolina, advocating the ratification of the Atlantic Pact, aroused international comment. This maiden address in the Senate of Senator Graham is reproduced here because of its views on the world situation. It will be published in two parts, the second installment appearing in our October issue.

—THE EDITOR.



DR. FRANK P. GRAHAM

I WISH first of all, as a freshman in this hall and as an amateur on this subject, to acknowledge the leadership of the able Chairman of the Senate Foreign Relations Committee, the author of Senate Resolution 192, the Senior Senator from Texas, the valiant veteran of many struggles in the field of international relations and his eloquent colleague, the able Senator from Michigan, the author of Senate Resolution 239, — two of the chief architects in the building of our American bi-partisan foreign policy. I wish to acknowledge also my indebtedness to all those who have spoken in support of the Pact, and all those who, in speaking in opposition to the Pact, have contributed to its clarification.

In these critical times, the Senate of the United States, in recognition of its constitutional duty, owes it to itself to consider the present obligation and the long range import of the Atlantic Pact. The people of the United States, in recognition of their responsibility of world leadership, owe it to themselves and the people of the earth to make clear what is in their minds and hearts, what are their determinations and hopes, as we, the representatives of the people, make one of the historic decisions of our time.

As I move here and there among the Americans of my day, I find in their minds and hearts certain articles of their common faith and hopes. They covet no land, intend no aggression, and plan no war. They hate aggression, abhor war, and want freedom and peace. In common with people in all nations, they want cooperation, communication, trade and peace with all people. They had hopefully wished and still desperately hope for these things with the Russian people.

The love of the Russian people for their land, their all-out resistance to the powerful Nazi assaults, the dauntless heroism of the Russian armies and their decisive part in helping to win the war in Europe, won the high admiration of

the American people. The people of the United States, despite their rejection of the Communist ideology and their strong disapproval of the Soviet dictatorship, were hopeful of working out the basis for international cooperation with Russian people and all other peoples through the United Nations. The Government of the United States went far in efforts for cooperation with the Soviet Union.

The Atlantic Charter and the United Nations gave the peoples of the earth new hopes for the Four Freedoms, for their self-determination of peoples and for the continuation of the international cooperation for winning the peace. Because of the backwashes of a global war, the scores of millions of people killed, the hundreds of billions of values destroyed, untold miseries, frustrations and other consequences of a global war, these hopes are far from fulfillment. Disillusionment and desperation are widespread across the world. The American people are aware of the shortcomings of their own democracy with its remnants of discriminations, bigotries, slums, denial of equal suffrage to many worthy citizens, a few surviving lynchings by mobs in the South and gangs in the North, low incomes in millions of homes with the largest proportion of children, unequal educational opportunities, and other injustices in which we all share, north, south, east and west. Yet two large facts stand out:

1. The United States with stupendous war-production plants and the mightiest fighting force, quickly demobilized most of its war plants and armies in the face of totalitarian armies which remain mobilized, larger than all the other armies of Europe and American combined; and

2. The United States, with its vantage position of monopoly, supported the plan of the United Nations for the international control of atomic power.

The Hopes That Failed

After the First World War, the United States renounced the

League of Nations and failed the hopes of mankind. After the Second World War, the Soviet Union has obstructed the United Nations and has failed the humane hopes of the peoples of the world. Upon the ruins and miseries left by the First World War the Fascist dictatorships hurled their monstrous power against the peoples of Europe, Asia and America. Upon the ruins and miseries left by the Second World War, the Communist dictatorship organized its no less monstrous aggressions and subversions against the freedom and the dignity of the peoples of both the East and the West. Instead of the development, in accordance with the Charter of the United Nations, of the one world of the peoples' hopes, two conflicting worlds developed within the framework of the United Nations. We still fervently hope that the twilight of the Cold War will not turn into the darkness of the unthinkable tragedy of a Third World War. In the struggle toward the dawn, we are groping for the free light and the fair balance of both personal freedom and international security. We welcome any suggestion of the Soviet Union toward the relaxation of international tension, but with a vigilance made necessary by cruel experience.

The responsibility for the resulting Cold War will ultimately be judged by better informed minds than my own. I am not unaware that America and the other democracies have some responsibilities for which they are answerable to themselves and the God of History. The frustrations and deficiencies of our own nation and the other democracies, the corruption in China, the imperialism in the African, Pacific and Asiatic world, are a part of the sins of the democratic world in which we all must share.

Yet it is written in the record that the Soviet Union, instead of continuing the Allied cooperation which won the war and could have won — and could yet win — the peace, disrupted this international

cooperation; obstructed the purposes and possibilities of the United Nations; withdrew in isolation behind the Iron Curtain; broke the pledges for the self-determination of peoples; crushed civil liberties and the freedom of people to organize in churches, parliaments, corporations, labor unions, and cooperative societies; made more absolute the totalitarian dictatorship based on the oligarchy in the Kremlin, which draws its monopoly of power from a small political party which had liquidated all opposition; held more millions of dissenters, political prisoners, and laborers in concentration camps and in enforced bondage in 1949 than there were slaves in the Southern States in 1861; subjugated little nations by force, or threats of force; carried on internal subversions against the integrity and freedom of all nations; picked off nations, one by one, and locked them behind the Iron Curtain of the Police State; carried on sabotage of European recovery; made war on religion; blockaded Berlin; and, in the midst of the worldwide fear of atomic bombs and the worldwide hopes for peace, rejected the United Nations' plan for the international control of atomic power.

The Broken World

Instead of the grand design for the translation of the cooperation of the Allied Nations for winning the war into the cooperation of the United Nations for winning the peace, this divided and broken world now carries the heavy loads, the disillusionments and the strains of the unprecedented Cold War in which we have neither the security of peace nor the actuality of war. The tragic fact is we have not one world but two worlds. Yet in loyalty to the hope for the universal human brotherhood of our religion and the humane hopes of mankind, we must not give up the hopes of a one world through the principles of the United Nations. The two worlds must not become one world under a totalitarian dictatorship. With our faith in the oneness of freedom and peace, we

do not want the one world developed after the model of the Pax Romana, or the Pax Britannica, or an American Peace, or a Totalitarian Peace. We do not want the one world under either an imperial or totalitarian domination. We need the one world of international co-operation of all nations for the freedom, equal opportunity and peace of all people.

The totalitarian dictatorship has revealed itself not as a transition to freedom, cooperation, and peace, but as a fixation for expanding tyranny and power for the domination of both hemispheres. The Inter-American Treaty of Reciprocal Assistance, fully in accord with the Charter of the United Nations, was signed at Rio de Janeiro for "the maintenance of continental peace and security and for the strengthening of friendship and good neighborliness in the western hemisphere." The Asian Conference of the representatives of the peoples of Southern Asia, Indonesia and Australia, gathered at Delhi, at the call of Nehru, the great Prime Minister of India, within the framework of the United Nations, for the muster of moral opinion against broken agreements and attacks on the hopes of dependent peoples for liberation from imperial military power. The North Atlantic Treaty is an agreement, in accordance with the purposes and principles of the United Nations "to safeguard their freedom and common heritage," and for "the collective self-defense against armed attack."

The United States of America has accepted the responsibility of leadership of the free peoples of the earth. The Truman doctrine, re-translated in the Marshall Plan, and the Western Union, expanded into the North Atlantic Community, will, we trust, reinforce the universal pact of the United Nations for freedom and security, for international disarmament and for amendments to the Charter to strengthen and fulfill the principles and purposes of the United Nations.

In a world situation, in which the veto and a policy of obstruction have weakened the United Nations, and in the European situation, in which defenseless nations were subjugated, one by one, by the aggressions or subversions of totalitarian tyranny, the Western European nations drew together in the Brussels Pact, and the North Atlantic nations drew together in the Atlantic Pact for self-help and mutual defense. The Pact must not only have the purpose to prevent war, but must also be the historic occasion for enlarging freedom and strengthening the United Nations.

The North Atlantic Treaty must not become merely another military pact which will recapitulate the story of alliances and counter-alliances in a line-up for war. Against the possibility of such a tragic development, we must con-

stantly hold before ourselves four objectives:

1. To keep the Atlantic Pact within the framework of the United Nations as the expression of the "inherent rights of individual or collective self-defense," recognized in Article 51 of the Charter of the United Nations.
2. To support the Atlantic Pact (a) as a staunch deterrent to aggression and war; and (b) as the basis for western European security and self-recovery.
3. To recognize the inadequacy of the Pact and to make our nation more democratic and more productive (a) for the well-being of all our people; and (b) for our economic and moral strength in the global struggle of ideas.
4. To make the Atlantic Pact a buttress to the United Nations in a critical period during which steps can be more securely and hopefully taken looking toward international disarmament and the strengthening of the United Nations.

I.

The Atlantic Pact Within The Framework of The United Nations

The Atlantic Pact was negotiated mainly under Article 51 of the Charter of the United Nations, which declares:

"Nothing in the present Charter shall impair the inherent rights of individual or collective self-defense if an armed attack occurs against a Member of the United Nations,

until the Security Council has taken the measures necessary to maintain international peace and security. Measures taken by Members in the exercise of this right of self-defense shall be immediately reported to the Security Council and shall not in any way affect the authority and responsibility of the Security Council under the present Charter to take at any time such action as it deems necessary in order to maintain or restore international peace and security."

Article 51 is in Chapter 7 of the Charter, which is entitled "Action with Respect to Threats to the Peace, Breaches of the Peace, and Acts of Aggression." This Chapter embraces Articles 39 to 51, inclusive. Article 51, by its recognition of the "inherent right of individual or collective self-defense if an armed attack occurs against a Member of the United Nations" is the main basis in the Charter for the North Atlantic Treaty for the collective self-defense of the North Atlantic community.

"The inherent right of individual or collective self-defense if an armed attack occurs" carries with it the inherent right of prior agreement for collective self-defense against aggression. Nations that have been given storm warnings that they are in the possible path of the hurricane may exercise an inherent right in making an agreement and plans for collective self-defense.

The North Atlantic Community,

though not organized as a subsidiary organ of the United Nations, nonetheless makes itself a part of the framework of the United Nations. The first paragraph of the Preamble of the North Atlantic Treaty declares:

"The Parties to this Treaty reaffirm their faith in the purposes and principles of the Charter of the United Nations and their desire to live in peace with all peoples and all governments."

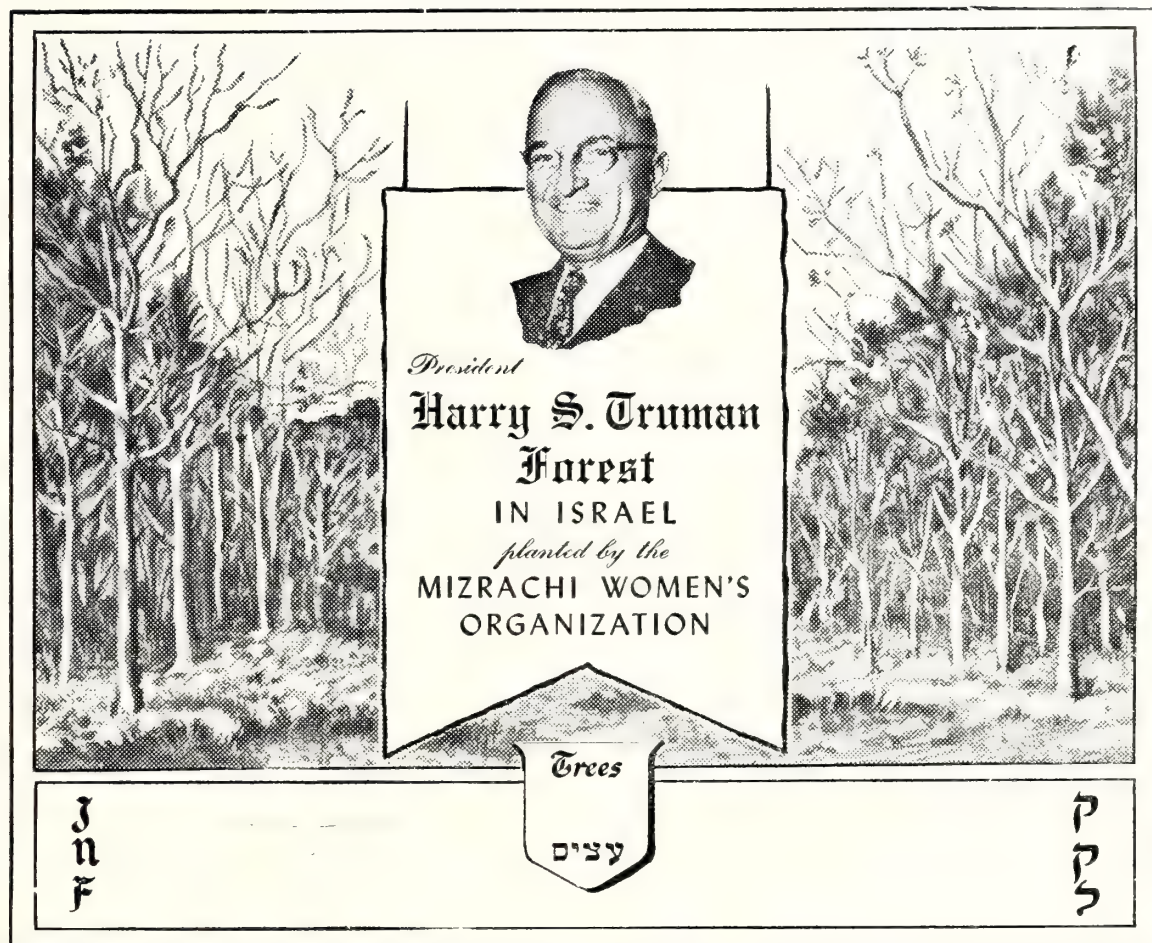
Article I says: "The Parties undertake, as set forth in the Charter of the United Nations, to settle any international disputes in which they may be involved by peaceful means in such a manner that international peace and security, and Justice, are not endangered, and to refrain in their international relations from the threat or use of force in any manner inconsistent with the purposes of the United Nations."

Article 3 affirms: "In order more effectively to achieve the objectives of this Treaty, the Parties, separately and jointly, by means of continuous and effective self-help and mutual aid, will maintain and develop their individual and collective capacity to resist armed attack."

Article 5 provides: "The Parties agree that an armed attack against one or more of them in Europe or North America shall be considered an attack against them all; and consequently they agree that, if such an armed attack occurs, each

(Please turn to Page 88)

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Facsimile reproduction of the Jewish National Fund certificate for the Harry S. Truman Forest being planted by the Mizrahi Women's Organization of America in Israel. The Forest of 50,000 trees—one for each Mizrahi Woman in the U. S.—has been subsequently subscribed, ac-

cording to an announcement this week by Mrs. Simcha Rabinowitz, national president of the women's religious-Zionist organization which sponsors 47 child-care and social-welfare projects in Israel. Tree certificates for the Truman Forest are available through the J. N. F.

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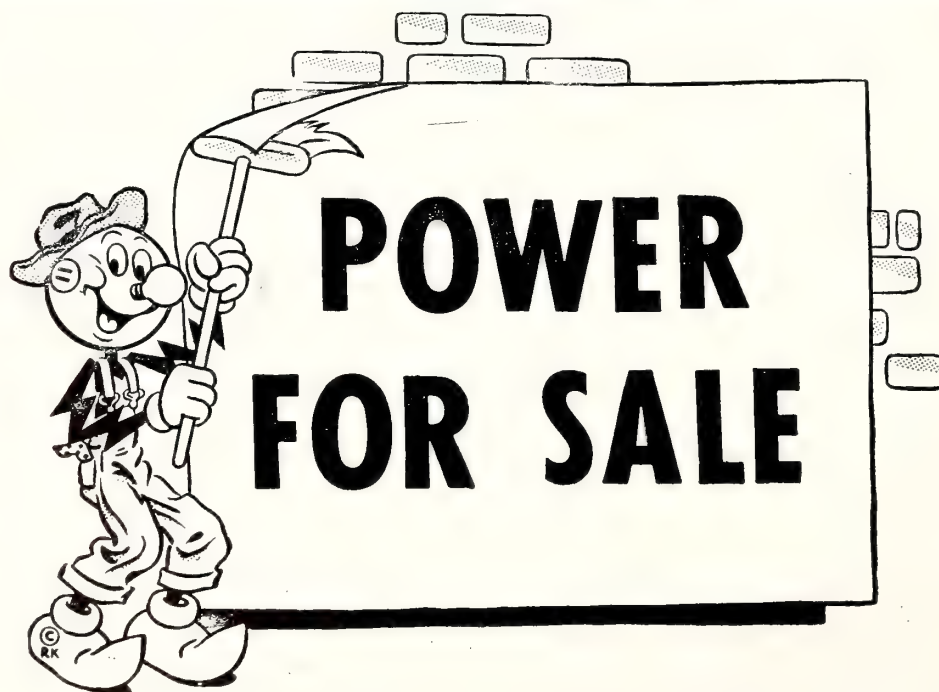
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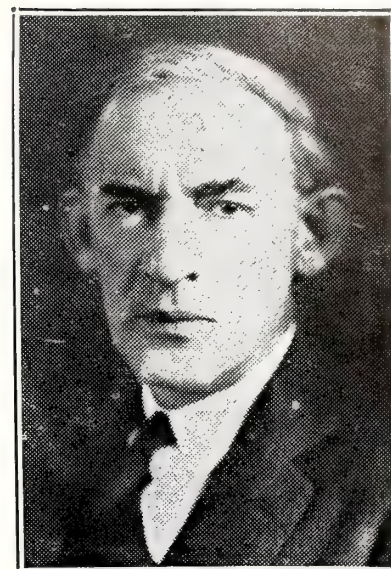
MAX NORDAU ...

A Memorial

By LOUIS LIPSKY

The following article by Louis Lipsky, outstanding Zionist theoretician, and former president of the Zionist Organization of America, contains a graphic and vivid analysis of the life and works of Max Nordau on the occasion of the 100th anniversary of his birth.

—THE EDITOR.



LOUIS LIPSKY

MAX NORDAU was born in Pest, Hungary, in 1849 — one hundred years ago. He was eleven years older than Theodor Herzl. When Herzl came to see him in 1895 with the manuscript of "The Jewish State" he was already an established man of letters. He was the author of "Conventional Lies," published in 1884. He had written "Paradoxes" in 1885 and "Degeneration" in 1893. He was the author of a number of provocative plays and novels. He was on terms of personal intimacy with some of the leading writers of many lands. He was a striking figure in the highest intellectual circles of Paris. He had "arrived" as a thought-provoking journalist whose field was the civilized world.

* * * *

At 14, one of Nordau's sketches



A recorded 15-minute panel discussion on the operation of fair employment practices legislation in New York, New Jersey, Massachusetts and Connecticut has been made available for distribution to radio stations by the Institute for Democratic Education and the Anti-Defamation League of B'nai B'rith. Titled "Fair Play in the Four States," the transcription utilizes the services of leading experts who discuss basic problems of discrimination in employment along with governmental methods used to combat intolerance. Members of the panel are (left to right): Mrs. Mildred H. Mahoney, chairman of the Massachusetts FEP Commission; Joseph L. Bustard, commissioner of the New Jersey Division Against Discrimination; Charles A. Siepmann, chairman of the department of communications at New York University; Mrs. Caroline K. Simon of the New York State Commission Against Discrimination, and Frank T. Simpson, executive secretary of the Connecticut Inter-Racial Commission.

was published in a local newspaper and paid for. At 16 he already had a fair income from his writings and at 18 was a regular contributor to the *Pester Lloyd*, the leading Hungarian newspaper. He entered college, paying his own way and graduated at the age of 22. He was sent on two transcontinental journeys by the *Pester Lloyd*, which made his name known to all the readers of that journal and resulted in the publication of two travel books which had quite a success. In 1879 he left Pest for Paris where he practiced medicine as a psychiatrist. To be financially more secure, he continued to write, however, and never for long devoted himself exclusively to the practice of medicine. From the start his books aroused an enormous interest. His "Conventional Lies" established his reputation as

a fearless and original thinker. It provoked the thinking of friends and foes; it was banned in Russia and Austria and denounced by the Pope. "Degeneration" elaborated on the theories of Kraft-Ebing and Lombroso and served as the spearhead of a general attack on the decadent tendencies of the day.

Nordau was more conscious of his Jewish background than Herzl. He had a smattering of Hebrew and could speak Yiddish and possessed an intimate knowledge of the Jewish way of life. His father was a Hebrew teacher who was highly respected as a Hebrew grammarian and a poet, and who had a marked influence upon his son's character. The incentive to write came from his father. When he entered the University and began the study of medicine, he freed himself from the authority of religion and tradition. He was an emancipated Jew. His intellectual life had passed out of the Jewish environment. He rid himself of the provincial conceptions and became a man of the world. He was an analyst, a critic, a moralist. He diagnosed all social ills and challenged all standards. Society was strapped to his operating table and he reported, without fear or favor, on whatever disease his scalpel revealed. He was essentially a physician and scientist. He was proud of his calling and paid homage to no authority but his own conscience.

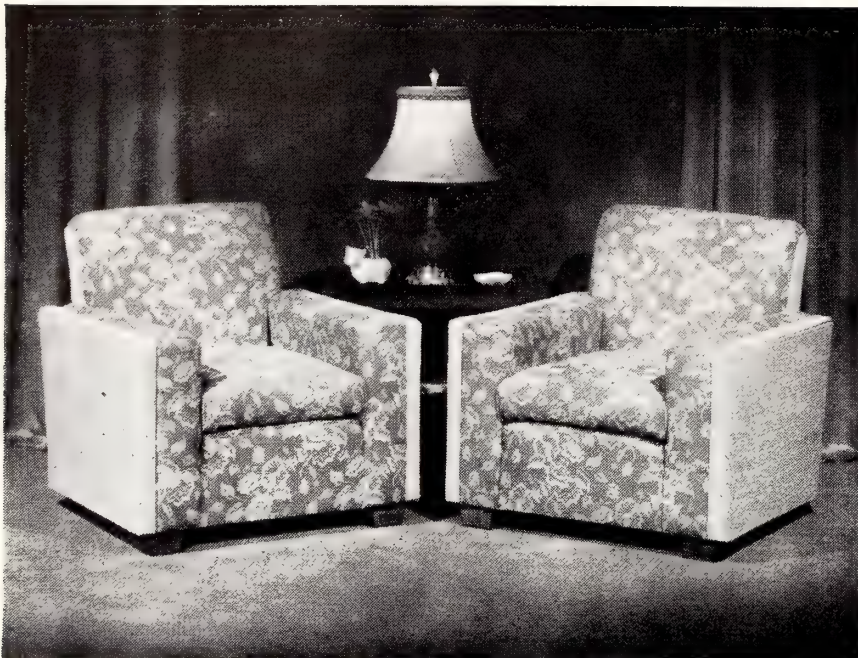
* * * *

Nordau's friendly reception of Herzl was therefore most unusual and indeed surprising. The keen analyst should have seen through him. He should have paid attention to Herzl's excitement, his exaltations and depressions, his self-depreciation and doubt. In other words, he should have appraised him as a patient, and everything said and how it was said should have been taken as material by the psychiatrist. But nothing of the sort happened. The two men talked for three days in succession! Nordau gave Herzl, as Herzl reported, "a lightning-like understanding."

The older man had a strange paternal feeling toward the younger man who was struggling with an inner revolution. When the talks were over Nordau said: "You may be mad, but if you are, I am as mad as you."

It may be this encounter, coming at a time of public excitement over the Dreyfus Case, made Nordau more sensitive to Herzl's psychic disturbances; released impulses of his own youth forgotten on his way to "emancipation." The critic may have seen in Herzl the burning zeal of the martyred prophet and was dazzled by its incandescence. From that day on Nordau became Herzl's most loyal and serviceable friend. He had received a gift of a new faith. As Nordau said later, Zionism gave his life "its aim and content." He was no longer the emancipated man of letters. He was no longer alien to the hopes and aspirations of his own people. He was the captive of Herzl's mission. No matter what difference arose between him and Herzl — and there were many — Nordau was always tolerant and forbearing, often aiding in spite of disagreement, always loyal and affectionate. He was never part of the organizational structure of Zionism, preferring to maintain his personal independence. He was the ablest and most pugnacious interpreter of Herzlian Zionism, fighting off the influence of the "practical Zionists" many years after Herzl passed away.

It was his opposition to a conference of "notables" that led Herzl to call the Zionist Congress in Basle. He proposed an inventory of Jewish resources as preliminary to planning the Jewish State. He emphasized the physical training of Jewish youth and thus was the inspirer of the youth movement in Zionist life. He wrote some of the more important memoranda of Herzl. He introduced Herzl to many of the leading men of the day — writers and statesmen and philanthropists. He was the most effective propagandist of Zionism during the formative years of the



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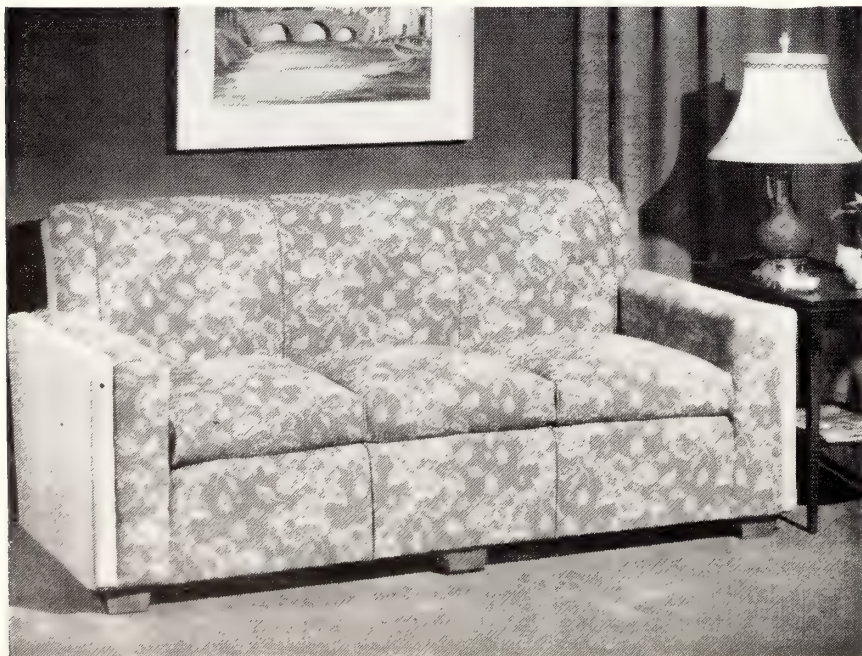
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movement. He carried on the Herzlian traditions.

* * *

Herzl was the incarnation of the leadership of the Zionist movement. Nordau was the thrilling voice of the Zionist Congress. At ten Zionist Congresses in succession — the last was in Basle in 1911 — Nordau spoke for the Movement. His were the first public addresses in which the renaissance Jewish people set forth their cause in all its nuances, with form and color and passion. They were addressed to and heard by a world audience and evoked world interest.

They thrilled all Jews through public manifestation with a common emotion and hope. They galvanized the Jewish people into action.

When he described the opposition of the Jewish people, pointed out its hopelessness, called attention to the blindness of Jews and their indifference to the call of destiny, the theme was novel and daring and never before uttered with such resonance and directness and dignity. There was no pulling of punches, no conventional diagnosis. He showed the emptiness of the French Revolution so far as Jews were concerned in that the adoption of the formula of equality did not change the fact of anti-Semitism, which at that time showed itself in its crassest manifestation in the Dreyfus Case. Read those addresses today and you will marvel at their clarity and daring, their dignity and sagacity. Time has not washed away the glow of his words.

Many leading Jews had emancipated themselves. They were to be found in London, in Paris, in Vienna, in Berlin, in St. Petersburg. They left the masses of Jews behind in their varied ghettos and made the pretense that their emancipation would soon be shared by all other Jews. But the full emancipation was not coming anywhere. There were social and political and economic discrimination and persecutions, cold and hot pogroms, and general contempt for Jews. Here was an emancipated Jew in the person of Nordau — a defender of modern civilization, a bitter critic of its derangements, who was part of it — declaring that only through freedom in their own land as a people would they be restored to equality among the nations.

By all standard Nordau was an amazing orator. He spoke freely from notes without manuscript. There was nothing theatrical about his appearance. He was short and stocky. He had a massive head and a patriarchal beard, which hid his features. But his words were resonant and powerful. They cut through sham and circumlocution. Words came at his bidding. When he spoke, his grey eyes flashing, his arms upraised, every now and then rising in a gust of passion, sharp anger or sarcasm, it seemed as if he were conscious that he was speaking to the whole world, that he was

warning them to understand that he meant — to feel the depth of his indignation and the heat of his truth.

I heard him in London at Albert Hall in July, 1920. Those who were then there saw him at 72 still retaining his intellectual vigor, majestic in appearance; still capable of deep insight into the realities of the political situation. There was drama in his appearance on that platform, for he was the only relic of the days that had produced Herzlian Zionism.

* * *

The First World War was a personal tragedy for Nordau. He had lived in Paris since 1879, but remained a national of Austro-Hungary. He never acquired French citizenship. The French Government regarded him as an enemy alien, a journalist working for its enemies, and confiscated all his property. He was first imprisoned and then allowed to go to Spain where he spent the war years in Madrid under great difficulties. When the war was over permission was gotten for him to go to England. He came to London in 1919 and found himself in an atmosphere not to his liking. In his view the Balfour Declaration was inadequate for the creation of a Jewish State; it should have been more explicit. In addition, Nordau found himself in a circle in which none of his old friends, except Joseph Cowen, played a part, and the leadership was in the hands of men whom in pre-war times he had regarded as being merely "practical Zionists." Generally speaking, Nordau always resisted, consciously and subconsciously, the eager desire of the "practicals" to proceed with the colonization of Palestine regardless of the political conditions. He was irked by an inadequate practicality. He wanted action even on the Balfour Declaration to be held up for further elicitation. Nor was Nordau's advice sought on many important problems under discussion. He felt himself slighted. He had no part in the planning for the future. He could find no place for himself at 77 Great Russell Street. The movement seemed to have passed him by. Being a proud man, he never raised the personal issues and suffered in silence.

He was present in London when the first international Zionist Conference was held in 1920. He participated in the proceedings and spoke at the public meeting. He advocated the settlement in Palestine, without delay, of 600,000 Jews taken out of the Ukraine, Poland and Rumania. He was in deadly earnest about it. He spoke of it on a number of occasions, but his views were not accepted. Nordau felt a great mistake was being made. The redemption was being delayed for a hundred years, if not forever. In disappointment he returned to Paris in 1921. He was 72 years old and quite ill. He would not accept Zionist assistance and tried to re-

(Please turn to Page 14)

IT'S A QUESTION

As part of its program of service to the Jewish communities of America, the National Jewish Welfare Board has made available to *The American Jewish Times* this timely Rosh Hashanah-Yom Kippur quiz. Test yourself, your children and your friends to see how you score on this quiz which is based on JWB's 102-page book, "*The Jewish Holidays - A Guide To Their Origin, Significance and Observance*," by Dr. Mordacai Soltes.

By adapting the techniques of some of the popular radio and television quiz shows these questions and answers can add a new touch to your pre-holiday or post-holiday entertaining for young and old. Watch *The American Jewish Times* for the next in this series of educational quizzes.

QUESTIONS

1. What do the words "Rosh Hashanah" mean?
2. When is Rosh Hashanah observed?
3. What does "Yom Kippur" mean?
4. On what day in the Jewish calendar does Yom Kippur fall?
5. By what special Hebrew name are the High Holy Days called?
6. By what three names is Rosh Hashanah known?
7. What is a Shofar?
8. When is the Shofar blown?
9. By what Hebrew name is the person who blows the Shofar known?
10. Name three occasions in the life of the Jewish people on which the Shofar was sounded in ancient times.
11. What special greeting do worshippers extend to each other at the end of the Service, on the eve of Rosh Hashanah?
12. What are the Aseret Y'me T'shubah?
13. Describe the ceremony known as "tashlikh."
14. What is the origin of the custom of "tashlikh."
15. What kind of oaths are annulled by the recital of Kol Nidre?
17. How is the Biblical admonition "Ye shall afflict yourselves" on Yom Kippur, interpreted traditionally in practice?
18. For what kind of transgression does Yom Kippur atone?
19. What two great Jewish personalities of ancient times are

ZOA President Praises Aims of Israel Music Foundation



Daniel Frisch (left), newly-elected president of the Zionist Organization of America, receives an album of the first recordings issued by the Israel Music Foundation from Martin Adolf, vice-president of the Foundation, in New York City. Praising the Foundation's activities in recording and disseminating a broad repertoire of Israeli music, Mr. Frisch referred to this program as "outstanding in scope and most promising of bringing about a closer bond between Israel and Jewries outside of its physical boundaries." The ZOA is establishing a Music and Art Committee, which has adopted as one of its first projects the dissemination of Israeli music in cooperation with the Foundation.

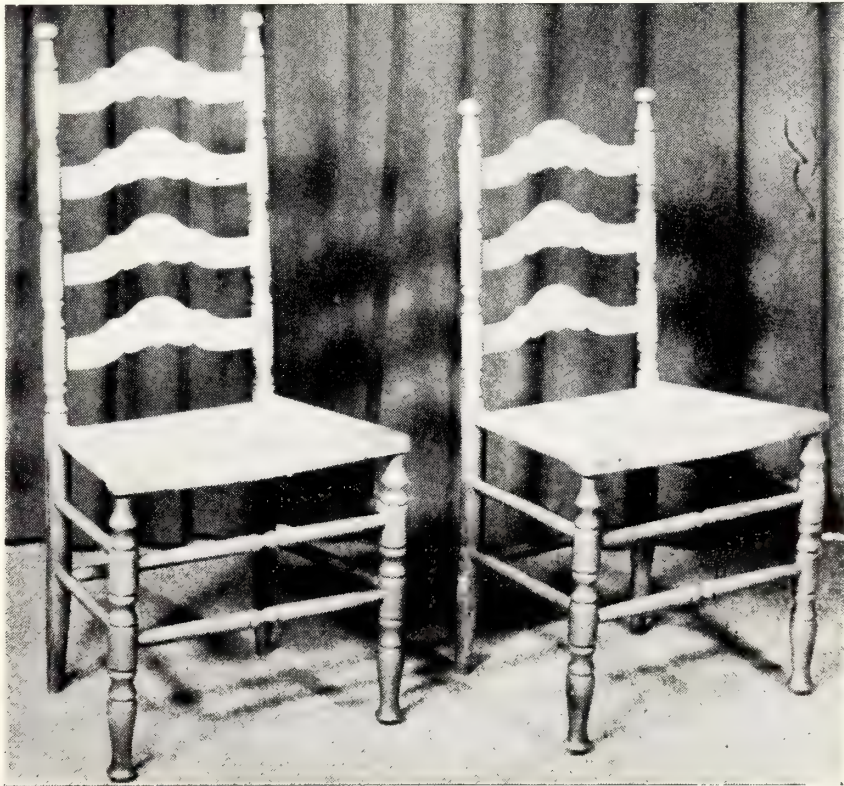
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said to have been born on Rosh Hashanah?

20. When is the section of the Yom Kippur Service known as "Neilah" recited?

ANSWERS

1. Beginning of the year (literally, "head of the year").
2. On the first day of Tishri, the seventh month in the Hebrew calendar.
3. Day of Atonement.
4. On the tenth day of Tishri.
5. Yomin Noraim (Solemn Days or Days of Awe).
6. Day of Judgment (Yom Hadin) Day of Remembering (Yom Hazikaron), and Day of Blowing the Shofar (Yom T'ruah).
7. An old surviving wind instrument, usually made of the horn of a ram, which is blown in the synagogue on the High Holy Days.
8. During the morning Service on Rosh Hashanah and at the con-
- cluding Service on Yom Kippur.
9. A "Baal Tokeah."
10. To announce the new moon and festivals; to proclaim the jubilee or year of release; to issue a call to battle; to communicate tidings of victory. (Any three).
11. L'Shanah Tovah Tikateb V'tehatam (May you be inscribed and sealed for a happy year).
12. The ten days of penitence which are devoted to earnest self-examination. They begin with the New Year (Rosh Hashanah), and end with the Day of Atonement (Yom Kippur).
13. In the afternoon of the first day of Rosh Hashanah, if it does not fall on a Sabbath, many Jews assemble along the banks of a stream or river and recite verses from the Prophets and appropriate penitential prayers.
14. It is based on the sentiment

expressed in the following passage from the prophetic book Micah: "He will again have compassion upon us; He will subdue our iniquities. And Thou wilt cast (Hebrew, V'tashlikh) all their sins into the depth of the sea."

15. A special prayer which begins the Synagogue Service on the eve of the Day of Atonement.
16. Vows made in the heat of passion which an individual assumed for himself, alone, and which concern his relation to his conscience or Heavenly Judge.
17. By total abstinence from all kinds of food and gratification of other material desires.
18. For sins involving the individual's relation to God, but not for wrongs committed against another person, unless they are rectified.
19. Issac and Samuel.
20. At the conclusion of the Day of Atonement.

Max Nordau—A Memorial

(Concluded from Page 12)

sume his literary labors and practice medicine. His devoted wife and daughter Maxa did their best to make his life easy. So did a number of friends like Joseph Cowen and John Fischer. He worked as best he could almost to the end, and passed away in 1923.

He was never personally concerned with the building of the Jewish National Home. He left that to the practical men. He remained true to the old line of the Charter and to the grand, moving ideals of Theodor Herzl. He never saw Eretz Yisrael with his mortal eyes. His remains rest side by side with Achad Ha'am and Bialik in the old cemetery of Tel Aviv.

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Who Is Disloyal?

By JUSTINE WISE POLIER

The president of the Women's Division of the American Jewish Congress and Justice of the Court of Domestic Relations of New York City, questions the allegiance of those who have raised the cry of "dual allegiance" against American Zionists.—THE EDITOR.

THE ZIONIST movement from its earliest days challenged the imagination, the courage and understanding of the full meaning of belonging to the Jewish people. With few and notable exceptions Jews who had failed to understand the full significance to themselves, their children, or their native lands shrank from identifying themselves with the cause. They did more. They bitterly opposed and resented those who caught the gleam. Herzl was not permitted to meet in Germany because of the attitude of German Jews who wished to regard themselves as Germans with or without the modifying phrase, "except in religious matters." In England, Rabbis were forced to choose between Zionism and their pulpits. In America, Jews who supported Zionism were all but socially ostracized. Despite the tragic needs of Jews in Eastern Europe to escape from persecution, death, and human degradation, new-comers from Eastern Europe who treasured and were most deeply grateful for the freedom of America shared the little that they

had, while too many Jews who had achieved economic security seemed to anaesthetize themselves into a state of unconcern that justified giving nothing and proclaiming that they would not give because they were Americans pure and simple. Here again we find a deeper loyalty among those who wished to share the freedom they had sought and found in America with Jews everywhere than among those who mistakenly regarded freedom as a personal possession, and who did not see that to do so was disloyalty to themselves as Jews and to the meaning of freedom in America.

Only under the lash of Hitler did many of these Jews awaken to any sense of responsibility, except in the terms of limited charity to their brother Jews abroad. The gas chambers of Hitler's Reich stirred many to give and even support Zionism, but they had lost the hour of decision. Narrow loyalty, lack of generosity, absence of vision — timidity had prevented the building of a land even as a refuge, and hundreds of thousands of Jews are

today dead because too many Jews had failed to meet the challenge. But now that the horrors of Hitler have begun to fade among those with short memories or little understanding, again there is the beginning of a return to the smooth phrases of little men who seek self-protection, self-isolation, and the denial of their brothers.

There are those who seek to cut themselves away from the main stream and the life of the Jewish people. It is not tragic that in their drive for assimilation, now a new form of Jewish isolation, they separate themselves from Jewish life, because they have little to give. But it is tragic if not criminal that their inner insecurity should drive them not only to proclaim their loyalty to America, which self-respecting American loving America feel no need constantly to declare from the housetops, but that they should also dare to challenge the loyalty of American Jews who feel no need to deny that they are part of the Jewish people, no need to proclaim that they are devoted citizens of America, and who are determined to contribute what they are and have as Jews and as Americans.

The Council for Judaism has even stooped so far as to invite non-Jews who are deeply hostile to the newest democracy on earth to address them so that on a Jewish platform those Jews who will not deny what they are can be more effect-



JUSTINE WISE POLIER

ively attacked. In the name of loyalty they indict the loyalty of the great mass of American Jews who do not accept the notion that the gift of the Jewish people is limited to synagogue attendance.

The most recent disloyalty of a handful of American Jews to Jewish tradition, Jewish life and to American life is to be seen in the survivors of the American Council for Judaism. Defeated in their campaign to prevent the establishment of the State of Israel, they now seek to undermine support for that State by raising the ugly and malign innuendo that those who give it support are guilty of dual loyalty. Having failed to support the heroic

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efforts in war and peace of the citizens of Israel to open their doors to all Jews who sought an opportunity to live in freedom, instead of doing penance, they seek to be-smirch those of us who in humble gratitude would share the burden of providing the help that is needed by the tortured remnant of Hitler's Europe.

The words of the Council are strangely reminiscent of those pitiful though cowardly Jews of Central Europe who, in answer to the Nazi demand of "Juden heraus" pleaded: "We are not Semites, nor even Jews; we are merely citizens of the Jewish faith." Apparently the members of the Council have learned no more from the history of Nazism than many of the Nazi survivors.

Defeated before the bar of world opinion this little band of wilful men turn with venom and ruthlessness to destroy those whose loyalty to the homeless Jews of earth they cannot touch, whose loyalty to the concept of freedom for all men they cannot understand, and whose loyalty to the Jewish people they cannot and will not undermine.

It is rather interesting to note that the leaders of the Council for Judaism and some of those Jews who blindly follow what correctly or incorrectly they imagine to be the new Soviet line are talking the same language. Both seem to fear a "Cosmopolitan" attitude toward Jewish life, toward Israel, indeed

toward humanity. To both groups loyalties are defined in such narrow terms as to insult that concept — namely maximum devotion and service toward the development of freedom and democracy in this land for all men, for Jews everywhere and for all mankind.

There are other Jews who have become troubled by these words "dual loyalty." I do not speak of those for whom any justification for not bearing their share in generous giving toward meeting the needs of homeless Jews would be welcome. I do not speak of those who long before Hitler willed to escape their Jewishness, who for a time were driven to accept it, and who are now eagerly seeking for a new route of escape. I speak of those who are honestly troubled.

These should look at the record of those who attack the dual loyalty of American Jews who have struggled for the creation of a Jewish State. They will find that the question of dual loyalty is too often raised by Jews whose religion bears little relation to their way of life and who slavishly imitate the conduct of the economic or social groups to which they aspire to belong — who want to be safe; who are Jews only to the extent that they cannot escape from social and religious exclusion by non-Jews. They make no contribution as Jews to the pluralistic culture of America.

In contrast let us look at those

who have fearlessly and generously struggled for the creation of a Jewish State — Louis D. Brandeis, Julian W. Mack, Stephen S. Wise, and we shall see that in the life of each this loyalty to the Jewish people has enriched but never conflicted with their loyalty to America. These American Jews who have contributed most to American life have been happy because they oftentimes found that because of their Jewishness they had more rather than less to contribute to the service of America. With dignity they brought to the struggle to translate American ideals into reality the faith, the conviction and the ideals of Jewish life and tradition, which for 4,000 years had taught freedom and peace for all men. They saw that to give less than what they were was the only disloyalty to America. To give all that they could be was the only loyalty.

American Jews when they have separated themselves, or sought to, from the Jewish people have been least able to act as full citizens of America or in keeping with the great tradition of America. We have seen or read of that period in America when Jews whose parents had come to America only 40 or 50 years earlier failed to welcome or help Jews who came from the oppression of Czarist Russia. We know that too many Jews cringed and were cowardly — feeling in their unworthy search for acceptance, that if Jews from alien lands

did not come with foreign customs and speech then their own lot would be easier. In so feeling and acting they were guilty of a dual disloyalty, disloyalty to the great tradition of Jewish people under which Jews welcomed not only fellow-Jews but strangers who needed hospitality, disloyal also to the great tradition of America which welcomed all men who came to its shores seeking freedom.

In every period of Jewish life there have been small men and cowards, who have sought to cover their spiritual nakedness with fine phrases. Within our own memory, they are the men who refused to meet or aid but reviled the prophets of our time beginning with Herzl. They denied his call. They are the men who sought to appease Hitler — first satisfied that as one German businessman stated — "only the Ost Jude would be destroyed." They are the men who fawned and pleaded their loyalty event to Hitler's Germany. And now again they would deny the meaning of Israel, and seek to set themselves apart from those who wholeheartedly seek to uphold its hands, in welcoming to its shores all Jews who need or will to become part of Israel. They have never seen and do not grasp the value for Jews everywhere of a Jewish State where Jews will not live by sufferance or by tolerance, where they will not be a minority even though well treated, but rather be

(Please Turn to Page 86)

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PLAIN TALK

By AL SEGAL

ABE HITS JACKPOT

My friend Bill Golding, the advertising man, stopped me on the street to tell me a story. It was about Abe and Morris.

Abe was complaining how hard it is to be a Jew in the world.

"If it ain't one thing it's something else with us," Abe said. He was just back from Florida where the thought of restricted hotels spoiled everything for him, though he resided in the luxuriance of the Shamdale Hotel (\$25 a day).

"Yes, Abe," said Morris, "and if it ain't something something else it's another thing."

Abe: "And if it ain't another thing it's something else again. It's always one thing after another with us. I wish I never was born."

Morris: "But how many have that luck."

Abe: "I guess about one in 50."

Morris: "It's like hitting a jackpot."

Abe: "I should have such luck with a jackpot. Yes, the odds is one in 50."

And, believe it or not, no sooner had Abe uttered this wish than what do you think happened to him? Right on the street! In front of everybody!

First he felt his new Palm Beach suit slipping away from him. As he grasped anxiously at his vanishing pants, he felt nothing there, no pants, not even the leg that had been in it. And on top of this alarming manifestation he discovered his hands disappearing into the impalpable atmosphere. Suddenly all the earthy substance that had been Abe in the flesh was gone.

"Abe, where are you?" he asked himself. He looked about frantically for some evidence of his pants. To be without pants on the avenue downtown! But he was able quickly to reconcile himself to being without pants on the avenue. Since there was nothing left of his fleshly habiliments he really didn't need pants any more. And, anyway, it was a hot day, he could do very well without pants. All through the hot summer months he had been saying how nice it would be if it were respectable to wear shorts to business.

Now, pantless, he was in the rushing traffic of the avenue. He became aware that nobody on the sidewalk was noticing him, even in this informal state. The pedestrians seemed to walk through him, as if without seeing him, instead of going around him as they hurried along. All his life he had felt deeply troubled on account of being noticed too much.

In the former times when a cross-eyed man passed by, Abe would say

"that so-and-so is looking at me because I am a Jew . . . that anti-Semite! The way his eyes looked I know he's an anti-Semite. You can always tell 'em."

Now nobody was looking at him, as if he weren't there at all. How good this was! No anti-Semites looking cross-eyed at him! And all at once it dawned upon him: "What I wished has come true. This is it! I've hit that jackpot! One in fifty! I have turned into an unborn Jew! No feet, no hands, no body, not toes, no nothing."

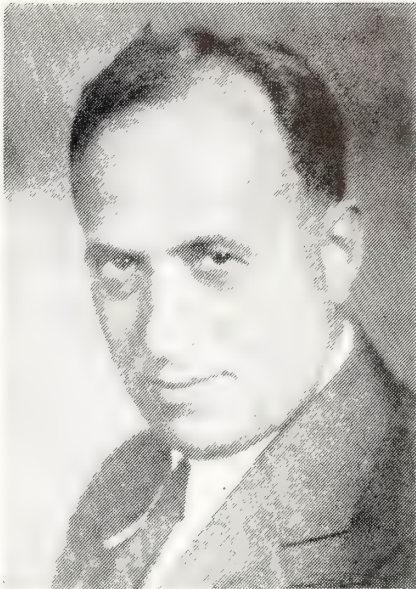
In this realization Abe was a happy man. Now he would be accepted everywhere in Florida. If you never were born nobody can

hold anything against you. All the troubles of a Jew were due to his having been born that way. Now he could tell them all to go to hell. It was all a matter of birth and since he was now a formless, unborn Jew, they couldn't say a word against him in any Florida hotel.

He could laugh at Morris with whom he had been speaking just a few minutes ago. Morris was hunting for him all around . . . "Abe! Abe! What's become of you, Abe? Where are you?"

Abe went his way. He should worry about Morris! Thank goodness that as an unborn Jew he was through with Morris. Abe had always felt that if it weren't for other Jews it would be all right with him. He said it was other Jews who made all the trouble. It was because of them that the cross-eyed man looked at him that way. Now as an unborn Jew he wouldn't have to be bothered with other Jews.

When Bill Golding had gone



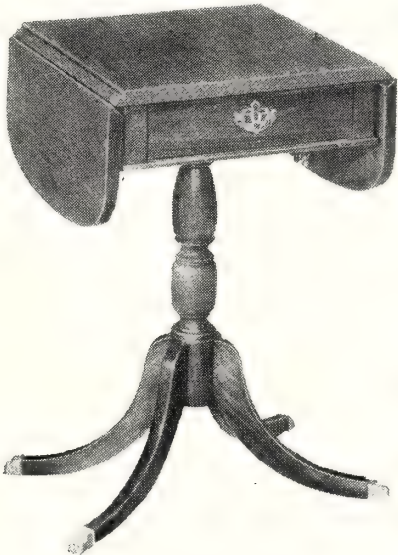
AL SEGAL

this far with the story, I said: "So Abe at last was a fearless Jew. You know, Bill, that looks like the way out for all frightened Jews: Just

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to un-born themselves, like Abe did by wishing. It's a big idea."

"But Abe wasn't a contented man very long," Bill replied.

Abe, in his invisible condition, went up the avenue. He had always been a Jew who liked to hear himself talk in disputation. Everybody in town knew that when Abe got into a meeting there would be no end of talk and nothing would be settled. Abe liked to make long speeches. Meetings were always stretched out to midnight when Abe was around. Abe never could get into agreement with anybody.

(Abe, in short, was like a lot of others you know.)

Well, on his invisible way, Abe, at evening, came to the Jewish Center of his town. Some kind of meeting was in progress and the street

was loud with the clamor of contending voices. Abe felt stimulated by the sounds. He didn't know what the meeting inside was all about but he would have liked to get into the hot discussion anyway. It had never mattered to Abe that he didn't know what he was talking about.

He started to go in, then suddenly realized that he was an unborn, invisible Jew whom nobody could see or hear. He tried to wish himself back, undo the jackpot.

"And did he succeed, Bill?" I asked.

"Well," Bill replied, "that's the snapper with which the story ends. It's left to the listener to decide. Should Abe be born again? What do you say?"

"Let's keep him unborn, Bill."

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Israel and American Jewry

By DR. ABRAHAM A. NEUMAN

WHAT IS the impact of Israel on American Jewry? What is the new and novel character which American Jewry will assume spiritually and culturally by reason of the fact that in the ancient Jewish homeland there was reborn a free, sovereign Jewish State, the Republic of Israel?

For the present, the energies of American Jews in relation to Israel are directed toward one end: to help the infant state establish itself firmly, securely, so that it may hold an honorable place among the family of nations, and to fulfill the prophetic promise of gathering in the Jewish remnant, the exiles from lands that acknowledge neither pity nor justice to the Jew. The help is economic and philanthropic. It will be conceded by all right-thinking people that the sacrifices which American Jews have made in recent years voluntarily, have no parallel in the history of human philanthropy. I cannot help feeling that all Americans are in a measure ennobled by this sacrificial outpouring of wealth and spirit.

Inner Spiritual Relation

The philanthropic phase will soon give way to a period of intensive economic and technicological rehabilitation. This phase, too, will pass, and the time will soon come --- if it is not already at hand --- when American Jewry will become subtly aware of a compelling need to define its own inner spiritual relation to Israel.

Needless to say, I am not thinking in political terms. The question I raise is not the artificially manufactured synthetic issue of dual loyalty. There is no equivocation on the part of American Jewry as to where its political allegiance lies. American citizens of whatever faith

or ethnic group can have but one political loyalty. No group of American citizenry is more loyally patriotic in war and in peace than the Jews of America.

But for all of us there is also a domain of the spirit that transcends national boundaries. We owe a



DR. ABRAHAM A. NEUMAN

soul allegiance to ethical and religious convictions that we hold to be eternal. There are spiritual bonds that link together men of common faith; emotional ties that unite an historic people. These are the strands of which the unity of the Jewish people is woven. For two thousand years this complex bond of many strands united the Jewish communities dispersed over the face of the earth. The Jewish communities of the world were thus united by a Sanhedrin, not by any human agency but by fate and faith. Within this spiritual domain Jewry exercised spiritual authority over other Jewries. This state of religious, cultural equilibrium will

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now most definitely be altered by the rise of Israel.

What Is Israel?

For what is Israel? A political state, to be sure. But it is far more. It is a symbol of the renaissance of the creative Hebrew genius. Within the boundaries of Israel we are witnessing the beginnings of a spiritual awakening. How else shall we account for the miraculous rebirth of the Hebrew language? the founding of numerous cultural institutions with the Hebrew University at the peak; the awakening of the Hebrew muse in poetry, song and dance; the prophetic zeal for social justice manifested in its organic structure; the religion of Judaism emerging from the shell of ritual and ceremonialism and overflowing into the life of the people. All signs point toward the prophetic denouement of Jewish history when the Torah shall go forth from Zion and the word of God from Jerusalem.

Israel will become the fountainhead of Jewish inspiration the world over. It will be the creative source of living Judaism. Its influence culturally and spiritually will be felt dynamically in every phase of Jewish life and thought. From every part of the world where Jewish communities live in freedom, men will turn to Zion for light and inspiration. No longer will each community live on its own spiritual resources. For as in the days of the Second Common-

wealth, the Jewish people of the world will have a spiritual center in Zion, even though the bulk of the Jewish population will live as free citizens in other lands beyond the borders of the Holy Land.

In this new spiritual configuration what will be the role of American Judaism? What will be its relation to the religious, cultural center in Zion? Will American Jewry recognize and accept the spiritual authority of the new center in Zion? Is it conceivable that a Sanhedrin may be set up in Jerusalem that shall exercise binding religious authority over the Jews of America? The answer is, of course, clearly no. There is no room for an authoritarian body in modern Judaism. Israel may offer guidance, direction, inspiration. It cannot and will not command.

How then, will the status of American Jewry be affected? Will it rise or fall in the scale of spiritual evaluation? Will it become a spiritual dependency of Israel or will it be spurred on to greater heights of cultural creativity? Will it lean passively on Israel or will it respond energetically to the spiritual radiation of Israel reborn?

These questions affect profoundly the future planning of Jewish activities in this country. There are those who are ready to write off American Judaism as an essential element in the totality of world Judaism. In their eyes, the future

(Please Turn To Page 22)



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SOUND TE'KI'AH!

By DAVID SCHOCHER

THE shofar pierces the air with its blasting te'ki'ah on Rosh Hashanah. In ancient days of Israel, the shofar was also used to gather Israel for combat during times of war. So its use is fitting for Rosh Hashanah when the people gather before God in judgement. On that day, we get our report cards for the year. Our conduct is judged. It is a busy day Up There. The heavenly typewriters going with the speed of light are pounding out the records, and then they are filed in a kind of F.B.I. index.

But there is no finality yet. In the ten days of repentance between Rosh Hashanah and Yom Kippur, the way is open for appeals. So beat your breasts and confess your sins. Say "I have done evil, I have falsified, cheated, stolen, coveted."

Go to the waters and fulfill the Tashlich ceremony. Cast your sins into the waters. Scripture tells us that if you cast your bread into the waters, it will return. Alas, sin has that propensity too, but cast them nevertheless. Get yourself clean. Get rid of the mud — but not all the mud.

Remember the Chassidic story of the man who coming before Heaven for judgment was condemned to perdition when his Heavenly Council, searching the records, finally found one good deed to his credit. He a rich man, had helped pull a poor Jew and his wagon out when they were stuck in the mud.

The Court gave consideration to this plea and ordered that the poor man and the wagon be brought

up to be weighed. They were weighed and then the evil which this rich man had done in his life was weighed too, and it was found that the evil outweighed the good by a few pounds.

"Sorry," said the court, "the man is condemned."

"But," insisted the Heavenly Council, "this wagon has been cleaned. This rich man pulled out the poor man's wagon when it's wheels were all covered with mud."

"You have a point there," said the Court, ordering that the mud be brought in and when it was thrown on the scales, lo! the evil was outweighed by an ounce.

So the rich man was saved by a little mud.

Sound Te'ki'ah for Rosh Hashanah. Let its shrill whistle go through you, like a wind, for it is a time of judgment.

But remember that this is no mere unmerciful human judgment. In this judgment, the people too sit among the jurors as it were, judging in their own cases.

Remember Reb Isaac Leib of Berditchef. How he rose in the synagogue on Rosh Hashanah and told God that if He did not give Israel a good year, he, Reb Isaac Leib would make "posul" (invalidate) the phylacteries of God. Yes, the Jew assumed that God prayed even as men prayed and God was no monarch who ruled tyrannously or arbitrarily, that God donned his phylacteries every day even as

(Please turn to Page 80)

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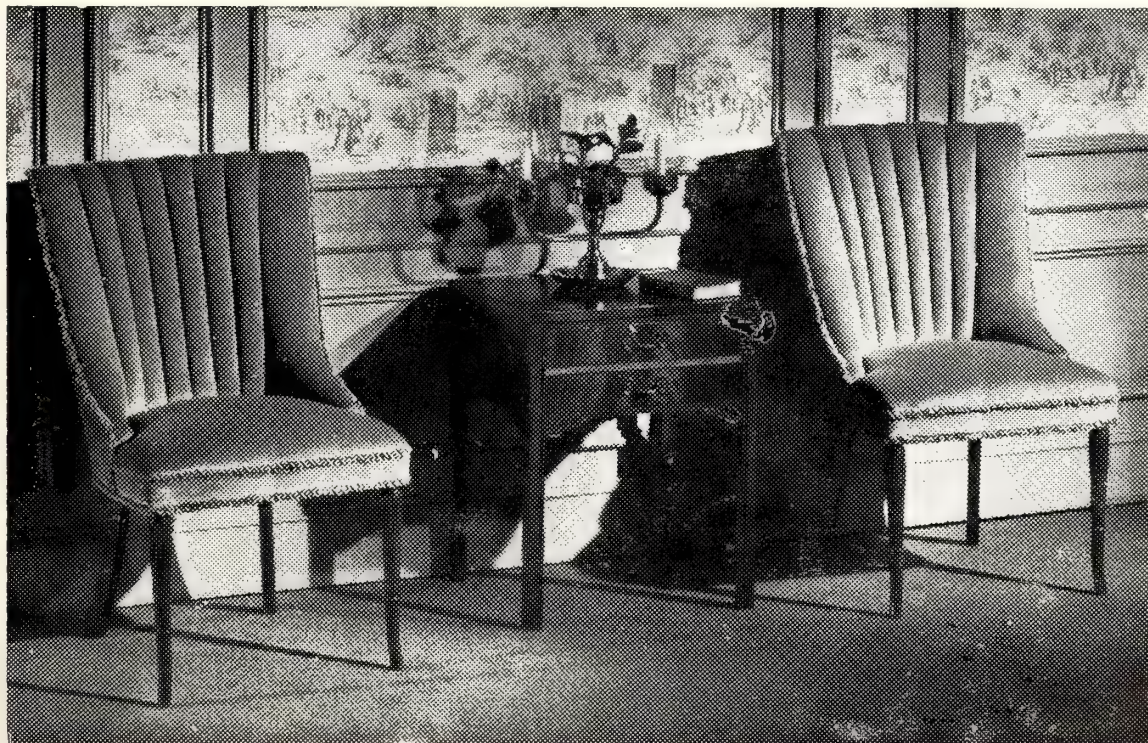
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Louis L. Bennett has been named executive director of the New York Association for New Americans, a new welfare agency organized by New York Jewish leaders to meet the relief, rehabilitation and adjustment needs of Jewish immigrants settling in that city. Announcement of the establishment of the N. Y. A. N. A. was coupled with an announcement from United Service for New Americans, major national Jewish agency providing for the needs of Jewish displaced persons reaching the United States, that the latter agency will discontinue its direct relief and rehabilitation operations in the New York City area.



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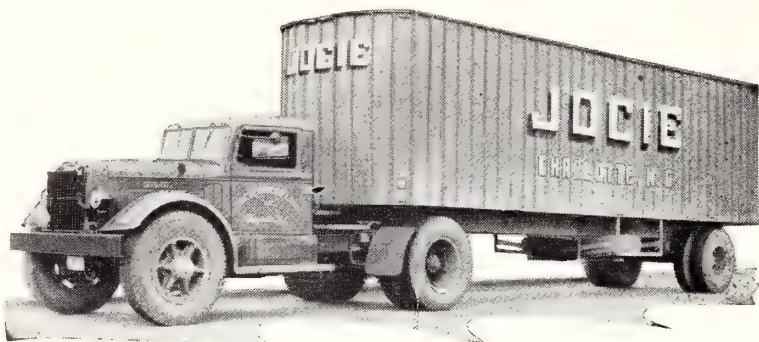
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Israel and American Jewry

(Concluded from Page 20)

of our faith and culture is bound up wholly in the life of the pioneers and settlers in Israel. Only in the vivid atmosphere of a free independent Israel can the Jewish genius be reawakened. Jewish civilization is to them synonymous with life in the Jewish State. Every other manifestation of Jewish life abroad is a diluted phenomena. It is a compromise with the true Hebrew spirit. It is therefore secondary, transitory and will fade away.

I most vigorously dissent from this viewpoint. These views are not only ethically unsound; they falsify the entire course of Jewish history. Whether these views emanate from Israel or America they must be vigorously repudiated. Their acceptance would be spiritually damaging to American Jewry but even more disastrous to the evolving nation in Israel.

Israel cannot live and thrive spiritually in isolation. Its future destiny, like its past, is unique. Israel will make its peace with its neighbors. Hebraism and Arabism will cross-fertilize each other, as they did in the past, to mutual advantage and to the great gain of the world's civilization. But Israel cannot remain a mere enclave among Middle East countries. Its spirit is universal.

Relations With Outer World

When Judaism was most creative, as in the period of the Second Commonwealth, there was a mutual and reciprocal bond between Jerusalem and the Jewries beyond in the lands of Egypt and Babylon. These great Jewries who in turn contributed first Hellenistic Judaism and later the monumental Babylonian Talmud not only received the overflow of the spirit of the Holy Land; they were tributaries that fed the springs and wells in Jerusalem.

Modern Israel too must maintain this reciprocal relation with the outer world, and if it is to fulfill the embodiment of its hopes and dreams. Great as is the need for the revitalizing spirit of Israel, it is equally important for Israel to draw nourishment from the spiritual resources of America. The land of Israel is the native home of the prophetic spirit. It is given to song, lore and mysticism. It is attuned to the spirit of the Infinite. It is the land from which the voice of God spoke to the heart of man.

Jewish culture has also been enriched by outside influences—Palestine yielded mysticism; the Diaspora, rationalism, Jewish philosophy, its ethical systems, even the codification of the Law of Judaism are products of countries other than Palestine. The soul of Judaism stems from the soil of the land; the mind is universal.

The Universal Outlook

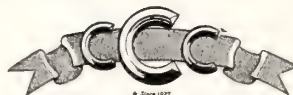
To maintain its universal outlook, the spirit of Israel must be invigorated by contact and communion with the lands of the Golah. Viewed from this light, American Jewry has a vital role to play in the future. American Jewry is reared in the democratic faith. It is the heir of universal Judaism. Every segment of world Jewry is represented in our population. American Judaism, furthermore, combines the heritage of Hellenism and the traditions of rabbinism. Under the Hebraic stimulus of the new Israel, we can, if we will it, build a great reservoir of faith and culture unparalleled in the history of our people. It will be Hebraic in spirit, universal in outlook. It will link itself in reciprocal relationship with the soul of Israel.

I envisage a great future for Israel and a noble role for American Jewry. It is a vision born of conviction in history, and faith in Israel and America.



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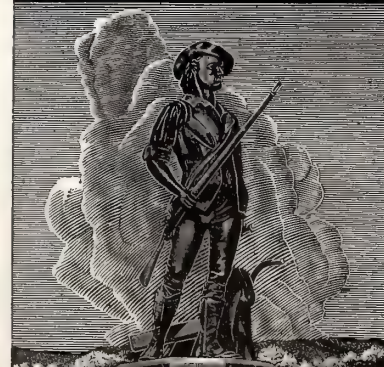
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Scientists Tackle Prejudice

SOCIAL scientists are playing an increasingly important role in the affairs of today. This is so partly because of the knowledge which they have built up about human behavior. The main reason, though, is that they have developed research techniques which can find practical answers to many problems more quickly—and better—than can be done by other methods. More and more program agencies are finding that it pays to invest in social science research. In the past year, for example, the Community Service Society, the Jewish Family Service, the Anti - Defamation League, and the Jewish Welfare Board have added research departments to their operations. Organizations like the American Jewish Committee and the American Jewish Congress have, of course, continued their scientific departments.

In the war against prejudice, certain social science trends which developed in preceding years have in the course of the past year become more marked. These trends may be listed as follows: (1) In recognition of their social responsibility, social scientists have become more and more concerned with current problems of everyday life. (2) There is increasing interest in developing methods of producing change in contrast to the previous almost all-absorbing interest in describing what is going on. (3) Many more social scientists have come to realize that it is more important to do something about practices of discrimination (for example, restrictive covenants and racial quotas) than about prejudiced attitudes. (4) There has been increasing recognition of the importance of using personal experiences in causing change in contrast to the previous emphasis on printed propaganda

and educational materials and innocuous speeches about brotherhood. (5) There is a growing recognition that it is not enough to find answers to problems, but that it is equally important to devise methods which insure that the answers will find widespread and effective application. (6) There is less inclination to work in the ivory-tower isolation of the traditional social scientist and a growing preference for working in close collaboration with the agencies that are responsible for carrying out programs. (7) There is growing concern with assessing program materials in terms of their concrete results rather than in terms of what somebody thinks about them. In the field of personality study, there have been two trends which are of interest. These are: (8) There has been increasing interest in the study of prejudiced and unprejudiced people and how they "got that way." Finally, (9) There has been growing interest in the reactions of members of minority groups of their group membership.

All of these trends can be illustrated in the work of one of the leading pioneers in the field, the Commission on Community Interrelations (CII) which is the scientific department of the American Jewish Congress. To give an adequate picture of the scope of social science operations in the field of prejudice, examples are drawn from a variety of projects.

The following will give some indication of the daily-life problems with which social scientists are concerned. A series of CCI studies were devoted to the question of what to do when you overhear someone making a bigoted anti-minority remark in public. These studies, which attempted to meet a widely felt need, showed that, from the viewpoint of the

(Please turn to Page 26)



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By FRANK L. WEIL, President,
National Jewish Welfare Board

THE APPROACH of the High Holy Days ushering in the Hebrew year 5710 finds Jewish Community Centers and YM-YW-HAs throughout the country flourishing as never before, their programs attracting all elements in the community and contributing to the continued elevation of American Jewish life. Responding to the needs and requirements of our time, our Centers and Ys constitute a youthful and vigorous force in the Jewish community, though the Center movement is approaching its centennial.

Perhaps the most significant development in American Jewry during the past year — and auguring well for the year ahead — were the beginnings of efforts at self-analy-

sis in the American Jewish community. These efforts, as well as their implications for JWB and the Jewish Community Center, are now under the scrutiny of a JWB committee. In any event, these attempts presage a unity in Jewish life based on respect for differences of opinion and harmony within differences. Wholesome and constructive unity are a major aim and concern of the JWB and the Centers it serves.

Another vital concern of JWB is its religious and welfare program for the armed forces of the United States. This is a field in which JWB has been functioning for the past three decades. The enlarged military welfare program undertaken in the past year has again imposed on JWB the respon-

sibility of marshalling the resources, facilities, and volunteer cooperation of our Jewish communities. This JWB does also as one of the six operating agencies of USO, reactivated and functioning once more as an essential and indispensable factor of an expanded peacetime military establishment. JWB activity in the area of service to the American military forces, already considerable, will be intensified in the coming year, for never before in peacetime has there been so large a number of Jewish military personnel to be served, nor, from the point of view of youthfulness of those in uniforms, has the need been so urgent and profound.

From the Jewish point of view, the year now drawing to a close

was highlighted by the first anniversary celebration of the gallant new State of Israel. Virtually the entire civilized world joined in saluting the first anniversary of Israel and crowned its tribute with acceptance of the young commonwealth into the family of nations. For Christian as well as a Jew it was a thrilling and historic moment.

For Jews, the Holy Days we are about to celebrate represent a proclamation of faith in the morrow. American Jewry, giving expression to that faith, is expanding its cultural and educational work at home while maintaining its monumental aid program overseas, all leading to the creation of what that magnificent leader, the late Rabbi Johua L. Liebman, called "the spirit of Jewish affirmation."

The Romance of A Name

—FAINSINGER—

This is a trade name applicable to a Cantor or Chazzan. "Fain" is a Jewish word akin to the English word "fine," except that it has the traditional connotation "first rate."

Historically the first bearer of this surname was Cantor Joshua Fainsinger, a native of Plongiany, who held the office of Chief Cantor in a number of Polish and Lithuanian communities and died in Berlin in 1872. He was a singer of great power, to whom many legendary feats have been attributed.

According to one, a burglar who had broken into his house and lay concealed awaiting an opportunity to plunder it, was so moved as he listened to the cantor rehearsing for the holidays, that he came out of his hiding with tears streaming down his face, to give himself up as he could not bear to harm so heavenly a singer.

THEY COUNT ON UJA FOR DECENT HOMES



Overcrowding in these tent dwellings at Pardess Hanna is typical of the conditions in reception camps throughout Israel. Ten newcomers from Turkey share one small tent (above), all their possessions jammed into the limited space available. Other immigrants (left) converse to while away the long, monotonous hours of inactivity which characterize camp life. More than 60,000 new citizens of Israel who live in such centers need help through the \$250,000,000 United Jewish Appeal to obtain adequate housing and other necessities. Money raised through the UJA supports the immigration, settlement, and reconstruction programs of the UPA, JDC, USNA.

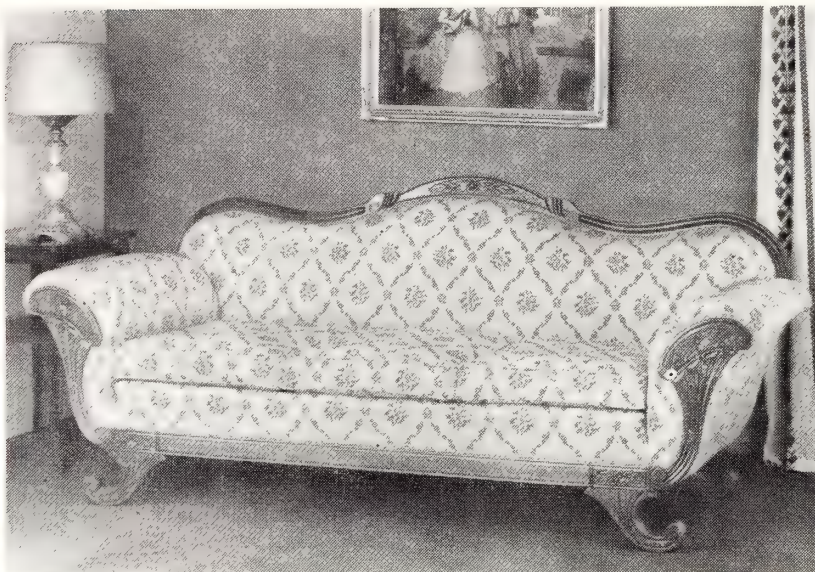
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Scientists Tackle Prejudice

(Continued from Page 23)

effects on the other people who also overhear these remarks, it is better for you to speak up than to hold your peace. They also showed that it is more effective to answer the bigot calmly and sincerely than in an indignant, highly emotional manner. Finally, they showed that, among many different types of answers tried, the best one in the public situation is an answer which stresses the American tradition of fair play.

These studies contrast with a closely related problem on which the National Community Relations Advisory Council and its members recently came to a decision. Unfortunately, despite considerable pro and con argument, the decision was based on guesswork unsubstantiated by research. The problem concerns what to do when a rabble-rouser holds a public meeting in your town. The NCRAP judgment was made that the rabble-rouser gets free publicity from protests, and the decision was that Jewish organizations should act as if completely ignorant of his existence. Both the judgment and the decision were arrived at with a complete absence of knowledge of pertinent facts. Just how much better known is the rabble-rouser after an effective protest meeting? Even if more people know about him, is he looked upon in a more favorable or more unfavorable light after the protest meeting? What is the net effect of holding protest meetings upon the democratic morale of the community? What is the effect upon the democratic morale of the community of being bound by the decision to ignore the rabble-rouser? No intelligent decision can be reached until the answers to these and similar questions are in. And full answers can only be obtained through methods of scientific research.

To turn to other examples of research in connection with day-to-day problems, however. A study under the joint sponsorship of CCI and the Research Committee on Intergroup Relations (a committee of social scientists representing the major universities in N. Y. State

and organized to assist the N. Y. State Commission Against Discrimination—SCAD) dealt with the problem of integrating Negro sales personnel into retail establishments. This study (which showed, among other things, that even people who say that they would not buy from a Negro sales-clerk actually *do* buy) has been found very useful by the SCAD authorities. Another study, under the same joint sponsorship, dealt with the problem of how to get people to take advantage of the state law against discrimination in employment. Still another study by CCI was concerned with the effects of enforced segregation. This study gathered the opinions of social scientists throughout the country and showed that their overwhelming opinion was that enforced segregation has harmful psychological effects on the members of both segregated and majority groups. This survey helped greatly to clarify the whole problem and Dr. Stuart W. Cook, director of CCI, was invited to testify on the findings, first, in hearings before the City Council of Jersey City and, later, in a law case involving the University of Oklahoma Law School.

As illustrations of the growing concern of social scientists with producing change rather than description or diagnosis, we may cite a CCI study of an interracial play center and also the CCI-North-town community self-survey. The first of these studies was concerned with finding out whether an experimental program in an interracial play center could actually succeed in changing the attitudes of children toward children of a different race.

The second study may be most clearly seen in contrast to a type of community audit in which social scientists often engaged. A team of social scientists would do a study of a community and write up a report which would then gather dust. It was slowly realized that, for a community audit to have any hope of accomplishing anything, the community itself had to be involved.

(Please turn to Page 76)

GREETINGS OF THE SEASON

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Shanghai Story

By LESLIE G. KATZ

This article dealing with the phenomenal rise and decline of the Jewish community in Shanghai is distributed by the Information Department of the American and World Jewish Congress.—THE EDITOR.

THE RECENT arrival at San Francisco of a ship carrying 489 Jews on their way from Shanghai to Israel has focused American attention on the existence and plight of Jews in China. The strange and temporary sojourn of Jewish war refugees in Shanghai is only an aspect of Jewish life there, where a Jewish community has lived and flourished for more than a century. Now that the Chinese civil war has reached its climax, the entire Shanghai Jewish community may disappear. Something of its remarkable history can now be told with perspective.

Shanghai, the largest industrial and commercial center in the Far East, has a population of more than four million. Before the war there was a special section known as the International Settlement, where the Europeans lived apart and carried on their trade. More than 1,000,000 foreigners lived in this section. They had their own tariff, their own import and export laws, and their own courts.

Until the war, the Jewish community of Shanghai was a part of this settlement and, being Jewish, formed a world within a world that was itself enclosed.

The earliest Jewish settlers in Shanghai were the Sephardic and Arabian Jews, who came more than a hundred years ago. The first to arrive were a few wealthy families from Bagdad, who were followed by others from Arab nations. Many of these amassed great fortunes. Whole sections of the city controlled the biggest banks and the largest export and import establishments. But many of the Arabian and Sephardic Jew in Shanghai were as poor as this family was wealthy.

Before World War II about a thousand Jews of this origin lived in Shanghai. They had two synagogues, and a supplementary school

for their children (who also attended the English public schools in Shanghai). They also operated a home for the aged (with very few inmates), and owned part of a cemetery shared jointly with the Jews of the second immigration to Shanghai — the Russian and Polish Jews who began to arrive at the turn of the present century.

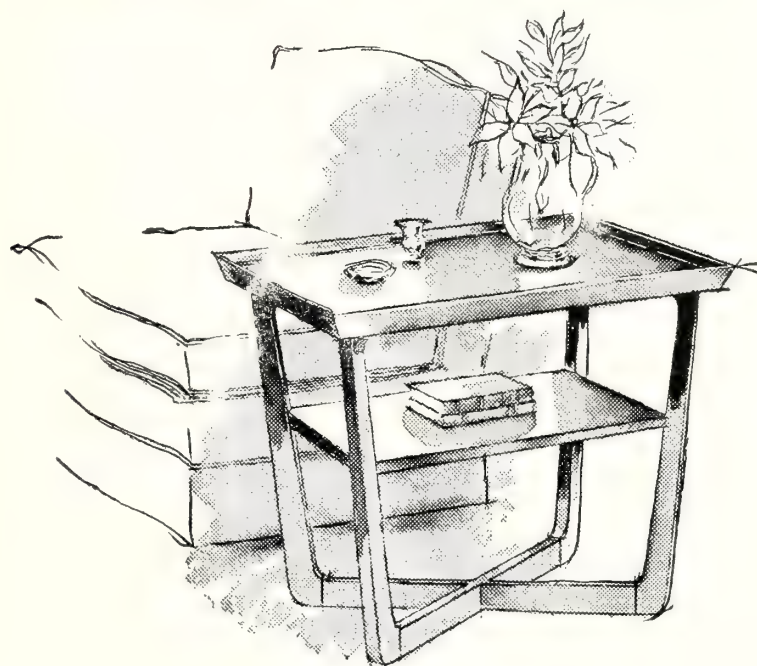
The first of these found themselves in the Far East after the Russo-Japanese War (1904-1905). They were joined in Shanghai by a large influx of Jews from Russia after the Russian Revolution of 1917. By 1932, the Russian Jewish community in Shanghai had grown so numerous that they built their own synagogue; and an official Ashkenazic Community was founded. A thousand families, or about 4,000 persons, were enrolled. The minutes were kept in Russian, and



EMANUEL BERLATSKY

Emanuel Berlatsky, who has been named director of the Bureau of Training and Personnel of the National Jewish Welfare Board.

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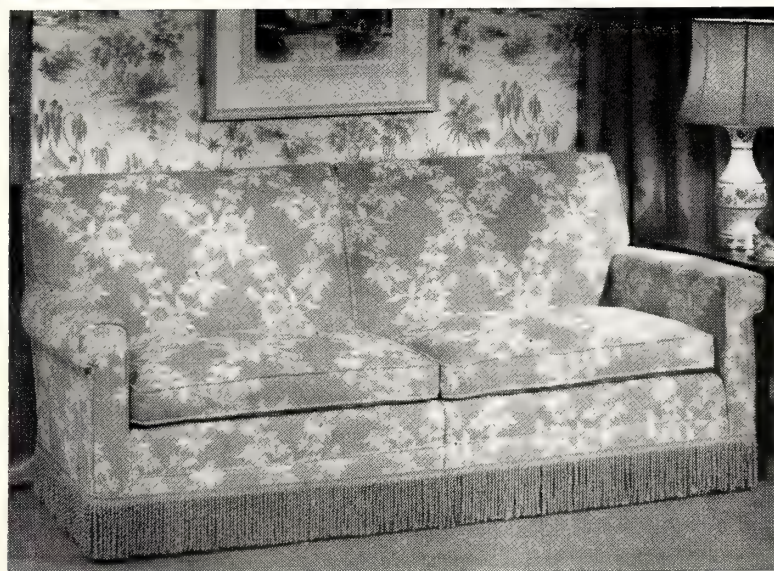
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in 1937 they not only had a home for their aged, but a Talmud Torah, a weekly newspaper (half in Russian and half in Yiddish), and a club.

They prospered. Most became commercial agents, importers and exporters on a small scale and, above all, shopkeepers. Thus, to the cultural gulf between the early arrivers from the Mediterranean region and the latecomers from Eastern Europe, there was added a social gulf. Each group went its own peaceful way and maintained its own customs. Before the rise of Nazism, 5,000 Jews in all resided in Shanghai.

In August, 1937, the Japanese attacked China and occupied Shanghai. In 1938, the worst of the persecutions in Germany and Austria took place.

Ships carrying Jewish refugees roamed the seven seas, looking for a place to land. Countries such as the United States were closed to them, and as each day passed and total war came closer, their chances of finding a haven diminished. Only Shanghai was open to them. As a free port, the city admitted them without requiring visas. They came to Shanghai as a last resort.

In the course of a single year—from the middle of 1938 to August 1939—nearly 20,000 German, Austrian, Bohemian and Moravian Jews arrived in Shanghai.

The Japanese bombardments of 1937 had devastated a large section of the city known as the Hongkew district. The Jewish refugees settled in the deserted ruins—rebuilding their lives as they rebuilt the district.

At first they were unmolested. They repaired and remodeled the few damaged buildings which were still standing, such as the fireman's club, and a high school. In 1939 the Shanghai correspondent of the New York Jewish Morning Journal reported: "You walk the streets and hear nothing but German spoken. Daily there spring up like mushrooms new Vienna coffee houses, pastry shops, groceries, hair-dressing establishment, drug stores and workshops." A German Hebrew *kehillah* was founded, a synagogue with two rabbis and sev-

en cantors, and Hebrew courses for adults.

Twenty thousand Jews in one year were too many for the International Settlement. In August of 1939 the Council of the Settlement adopted the following decision: Beginning August 18, only those persons would be admitted to the Settlement (a) who had 400 American dollars in cash; (b) whose relatives could prove ability to support them; (c) who had a contract for a business position in Shanghai; and (d) women coming to marry their fiancés. At the direction of the Japanese authorities, the Chinese Section of Shanghai adopted and enforced similar rules.

During the next month war broke out in Europe and the major immigration to Shanghai automatically ended. But in 1941 the Japanese themselves brought to Shanghai 1,200 Polish and Lithuanian Jews who had become stranded in Kobe on their way to the United States. These Jews also settled in the Hongkew district, and founded new workshops of their own. But in order to survive, they were not content with Hongkew customers. They shouldered packs and peddled their wares in other parts of the city.

In spite of the increasingly difficult world situation, about 5,000 of the German Jews in Shanghai managed to emigrate from China to the United States before Pearl Harbor attack ended all hopes for immediate evacuation in the community of 15,000 who remained.

After the outbreak of hostilities between Japan and the United States, the onward situation of the Shanghai Jews deteriorated rapidly. By the middle of 1942 rumors spread of impending anti-Jewish measures. Kubota, the founder of the Japanese anti-Semitic party and translator of the forged *Protocols of the Elders of Zion* into Japanese, began to make frequent appearances in Shanghai.

In February, 1943, the Japanese authorities announced that all stateless persons must move into a single section of the Hongkew district before May 18. Neither the word "Jew" nor the word "Ghetto" was mentioned, but everyone knew

(Please turn to Page 72)

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SILER CITY, NORTH CAROLINA

No Protection For Hate-Mongers

By ABEL COHEN

MANY PEOPLE have been led to believe that a recent Supreme Court decision, setting aside the conviction by a lower court of a race-bating rabble rouser named Terminiello, gives fascists and anti-Semites the legal right to spout vile and unrestrained attacks against the Jews and other groups. A careful analysis of the Supreme Court decision by the Commission on Law and Social Action of the American Jewish Congress shows this belief to be entirely unfounded.

Newspapers and commentators, themselves befuddled, have given the public a false impression that the Supreme Court verdict in favor of Terminiello makes the Chicago municipal ordinance under which he was convicted invalid. According to CLSA lawyers (who drafted the Group Libel Bill pending in the United States Congress), the Supreme Court decision does not invalidate the Chicago law, which says:

"All persons who shall make, aid, countenance, or assist in making any improper noise, riot, disturbance, breach of the peace, or diversion tending to a breach of the peace, within the limits of the city . . . shall be deemed guilty of disorderly conduct."

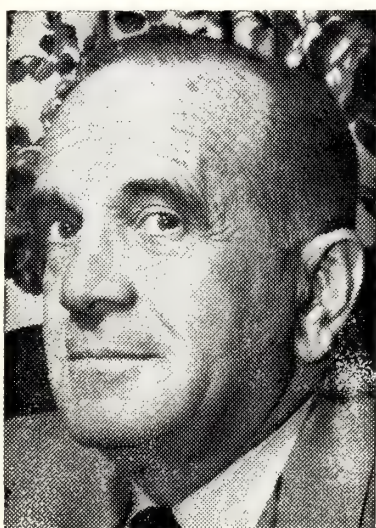
The Supreme Court decision, a reading of the full text of the majority opinion shows, set aside the conviction only in the particular case considered and solely on the basis of improper instructions to the Chicago jury, given by the judge in the case, whose interpretation of the law was so broad as to be unconstitutional.

The decision does not in the least prohibit punishment for incitement to violence, nor does it invalidate the hundreds of disorderly conduct statutes which have been used, and will continue to be used, to stop the activities of

the lunatic fringe.

The confusion results from failure to distinguish between language of a speaker calculated to stir the listeners to violence against other people and language which stirs people to assault the speaker because they disagree with him. The Supreme Court majority issued only a very narrow ruling on the latter type of utterance and did not deal with the first question at all.

The Terminiello case began on February 7, 1946, when Arthur Terminiello, a Roman Catholic priest under suspension at the time, addressed a meeting in Chicago under the auspices of Gerald K. Smith. A disorderly crowd of more



Al Jolson, celebrated stage and screen star, headed a cast of Hollywood personalities heard in "Operation Dawn," a special United Jewish Appeal nationwide radio program over the National Broadcasting Company network. "Operation Dawn," written by Walter Bernstein and produced by Himan Brown, dramatized the major resettlement and reconstruction objectives of the 1949 APA \$250,000,000 campaign.

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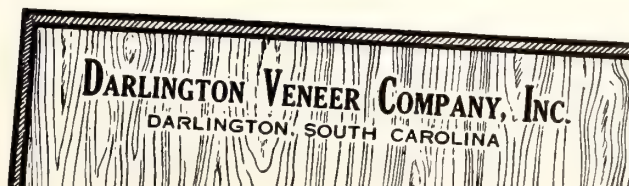
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than 1,000 assembled outside the auditorium in an effort to prevent or break up his speech. More than 800 persons sympathetic to his cause met inside the auditorium to hear him. Terminiello delivered an anti-Semitic tirade replete with references to "slimy scum" and "atheistic, communistic, Zionist Jews."

Later, Terminiello was arrested and convicted by a jury on the ground that he had violated the Chicago municipal ordinance quoted above.

The trial judge in Chicago, in the course of his instructions to the jury, defined a "breach of the peace" as including speech which "stirs the public to anger, invites dispute, brings about a condition of unrest or creates a disturbance." Terminiello was fined \$100. His conviction was upheld by the Illinois Supreme Court. He then appealed to the United States Supreme Court, which in a 5 to 4 decision set aside the conviction.

Mr. Justice Douglas, in the majority opinion of the Supreme Court, pointed out that the Chicago breach of the peace law, as interpreted by the Chicago judge's improper instructions to the jury, violated the constitution by punishing not only incitement to physical violence, but also speech which merely caused "dispute" or "unrest" as well. The conviction of Terminiello was set aside, on the very narrow ground that the jury may have convicted him merely because he caused the public to get "angry."

Actually, it seems probable that the jury convicted Terminiello properly according to the terms of the law, because his words incited to violence those who were listening to him inside the hall. The protesting group outside the hall did not hear his speech.

The Supreme Court's reversal of the Terminiello conviction was vigorously criticized in the opinions of the dissenting judges. Chief Justice Vinson pointed out that the majority opinion expressly declined to consider the issue before the Court: Whether a properly instructed jury could constitutionally have found that the words in Terminiello's speech were "fighting

words" to those inside the hall who heard them. Mr. Justice Frankfurter was equally sharp. He complained that for the first time in 130 years the United States Supreme Court was reversing a State Court conviction on the basis of an irregularity (the instructions of the trial judge) that was not questioned by Terminiello or his attorney either in Chicago, before the Illinois Supreme Court, or before the United States Supreme Court itself. Mr. Justice Jackson, in his dissenting opinion, quoted with approval a prior decision of the Supreme Court upholding the right of a State to punish "fighting words" which "tend to incite an immediate breach of the peace."

This previous decision of the court still stands, untouched by the decision in the Terminiello case. In addition, another ruling of the court in a similar case, made in 1940, also stands.

"Resort to epithets or personal abuse is not in any proper sense communication of information or opinions safeguarded by the Constitution, and its punishment as a criminal act would raise no question under that instrument."

The Terminiello decision clarifies the law on speech which incites retaliation against the speaker. What the Supreme Court has yet to decide is whether the States can punish "fighting words" or "personal abuse," delivered from a public platform, which incite violence against others. It may well be that the Supreme Court majority did not wish to base a far-reaching and important decision on such an issue on the Terminiello case, because of the complicating factor of the Chicago judge's improper instructions to the jury.

Meanwhile, the previous ruling which legalizing prosecution of and punishment for open incitement to violence retain their power. These rulings, unlike the Terminiello decision, were unanimous. Race-haters and anti-Semites can certainly expect punishment for direct personal abuse which incites violence, and the Terminiello decision assures them of no protection when their speeches tend to provoke riots against Jews, Negroes, or others whom they attack.

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A Unique School Of Jewish Music

By DOROTHY MILLSTONE

SIXTEEN cantors and other synagogue functionaries are being prepared for service to American Judaism at the Hebrew Union School of Sacred Music here, the only institution of its kind in the United States.

Founded by the Hebrew Union College and the Society for the Advancement of Jewish Liturgical Music to continue in this country the rich condition of Jewish culture which centered in Europe until the unleashing of Nazi persecution, the school serves all of Jewry — Reform, Conservative and Orthodox.

Of the 16 now concluding the first of three years of training, two are preparing for service with Orthodox congregations; eight for Conservative congregations; five for Reform, and one for service in either a Conservative or Reform congregation.

Their future as cantors seems assured. The School, located at 48 West 68th Street, has already been besieged with requests for cantors from many cities in the United States and Canada. Dr. Abraham N. Franzblau, Dean, reports that if conditions continue as they are today two years from now, when the first class will be graduated, at least three congregations will be competing for each of the school's graduates.

Because preliminary investigations disclosed that most cantors serving American congregations also perform other synagogues, largely educational, the School offers a firm grounding in Jewish education together with musical preparation. The curriculum includes Nusach, Hazanuth, Cantillation, Harmony, Choral Ensemble, Choir Directing and Musical Education along with Hebrew, History, Bible, Psychology and Education.

Heretofore, American cantors re-

ceived their training almost exclusively by serving as assistants to men already established in the profession.

Students attended morning, afternoon and evening sessions and also are employed in congregations in and around New York as cantors-in-training as part of their preparatory experience.

In addition to regular students qualifying for the cantorate, others are studying for the degree of Doctor of Philosophy in Jewish music. One student is completing training for a post in the musical archives of the Hebrew University in Jerusalem.

A distinguished faculty of scholars and cantors serves the school. Among them are:

Dr. Eric Werner, professor of Jewish music at the Hebrew Union
(Please turn to Page 70)



Serge Koussevitzky, internationally beloved figure of the music world, has consented to serve as Consultant in Music to Brandeis University, it was announced by Dr. Abram L. Sachar, president of the Waltham, Mass. institution.

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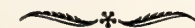
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He Was In At The Birth

By LEON HUHNER

A timely item of reminiscence is this brief article from the September 1948 issue of PUBLICATIONS, quarterly journal of the American Jewish Historical Society. It is reproduced in The American Jewish Times by courtesy of the National Jewish Welfare Board, which sponsors the Society. In it, Mr. Huhner recalls, on the occasion of New York City's golden jubilee celebration, the role played by the public-spirited Albert Henschel in the creation of the Greater New York.

—THE EDITOR.

DURING the present year is being celebrated the fiftieth anniversary of the consolidation of the various boroughs constituting the "Greater New York." The central figure of the consolidation was the Hon. Andrew H. Green, who had labored for many years to bring about this result, and who is justly called the "Father of the Greater New York."

In this connection, however, it is appropriate to remember those who were associated with Mr. Green in the memorable achievement. Among the foremost of these was my cousin, the late Hon. Albert E. Henschel, a prominent lawyer, who was the secretary of the Commission for the Greater New York Consolidation from its inception until its successful consummation.

Mr. Henschel was one of the most public-spirited men of his time. He was the son of Joachim and Ernestine Henschel, and received his education in the New York public schools and at the College of the City of New York. In 1876, when only fourteen years of age, he made speeches on behalf of Samuel J. Tilden during the latter's campaign for the presidency of the United States. He attracted the attention of Mr. Tilden, who took the lad into his office to study law. The lad thereupon left college and continued in Mr. Tilden's office, where he also formed a close connection with Andrew H. Green, Mr. Tilden's law partner.

Mr. Henschel thus became intimately associated with these two distinguished men. For over forty years he was Mr. Green's confidential secretary, and in later years his personal counsel in various legal matters. He also represented the Tilden and Ottendorfer estates in various proceedings, and became an Assistant Corporation Counsel of the City of New York under Henry R. Beekman.

When Mr. Green actively urged the consolidation of the various boroughs, it was but natural that he should suggest Mr. Henschel to assist him in the project, and when the Commission was appointed for the purpose, Mr. Green became its president, and Mr. Henschel the secretary of the Commission. He acted in this capacity until the goal was achieved. At the instance of Mr. Green, he was indefatigable in making public addresses to further the project and in writing numerous pamphlets to create public sentiment in its favor.

Mr. Henschel's public services, however, were not confined to the

consolidation of the Greater New York, for he also served on various other important commissions. He was secretary of the Uniform Law Commission, of which Woodrow Wilson was a member, and also secretary and counsel for the New York and New Jersey Bridge Commission. As a member of the Park Conservation Commission, Mr. Henschel was a vigorous defender of Central Park against various encroachments, and helped to defeat the project for building a courthouse in City Hall Park. He was also a member of the Tilden Centenary Commission, and one of the speakers at its centennial celebration in February, 1914, at which Mayor John Purroy Mitchell, and the then Lieutenant Governor, Robert F. Wagner, made addresses. He also was the chairman of the centenary celebration of Horace Greeley.

Mr. Henschel never married, and though he was not a regular syna-

(Please turn to Page 34)

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LEXINGTON, N. C.

Inquisition In Goa

By H. G. REISSNER

WHEN preparing his first expedition to India, Vasco de Gama was assisted by the expert advice of a refugee Jew, Abraham Zacuto, former professor of mathematics, astronomy and medicine at the University of Salamanca.

Out in India, Vasco de Gama met another man of Jewish descent. At the end of November, 1498, the Portuguese ships put in at Anjediva, a group of small islets about forty miles south of Goa. While the vessels were repaired there, a wily man showed up. It appeared he was a kind of pirate in the employ of the native Governor of Goa. Vasco de Gama carried him to Portugal. There he was baptized and received the name Gaspar de Gama or da India. Upon his advice, instructions were drafted for a second Portuguese expedition under Cabral. Gaspar himself accompanied this expedition.

Cabral reached India in 1500. At Gaspar's suggestion, they called on the southern Malabar ports. At Cranganore, they verified the existence of a Jewish community which Gaspar had indicated before and which included refugees from Spain.

In 1504, a Portuguese fleet forced

a landing at Cranganore. Permission was given to plunder the houses. When resistance was encountered, order was issued to burn the town. Jewish survivors fled to Cochin and places in Travancore.

Portuguese aims in connection with the continued influx of Portuguese and Castilian Jews, were probably summed up in Afonso Albuquerque's inquiry to Lisbon in 1513: "May I extinguish them one by one just as I happen to run across them?" In the meantime (1506), however, they had established a nice little trade in Hebrew books, recovered from deserted synagogues at home. These books were partly offered to the Malabar Jews for sale. Others apparently went to the Jesuits at Cochin who built up one of the finest libraries in the whole of Asia. Unfortunately, later, volume after volume was torn into pieces to light tobacco and for similar purposes.

The Dutch put in a bid for the Malabar coast in 1661-62. The Portuguese were not wont to surrender Cochin from the Dutch for a short while in 1662. When the Dutch withdrew, a local Jew continued to ring the Church bells thus pretending that there was no change in the Dutch camp. When the Portuguese found out that the Dutch had slipped unobserved, they sought to wreak vengeance on the Jews and plundered Jews Town. Soon the Dutch staged a comeback with increased strength. From then onwards the Cochin Jews enjoyed Dutch and British protection.

The Portuguese Empire in India was now reduced. Not a single professing Jew or Bene-Israel had ever volunteered to enter it. From time to time, however, Jewish



Ned Goldberg of Philadelphia, who has been appointed director of the Department of Youth Service of the National Jewish Welfare Board (JWB). Mr. Goldberg, who has served as associate field secretary of JWB's Middle Atlantic Section since 1946, succeeds Meyer Bass, who has resigned to become assistant executive director of the Jewish Community Centers of Cleveland.

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merchants were taken ashore from ships brought in as prizes by the Portuguese, and sold, together with others, in local slave markets.

Yet another aspect of the Jewish question cast its shadow across the Portuguese "Estado do India." Marranos, former Jews of descendants of such, continued to arrive in India. The birth of that hapless class of forced Christians dates back to the days of the first pogrom at Seville in 1391. Tens of thousands of Spanish Jews, then accepted baptism in preference to death. But the mere act of conversation had not solved the problem. Most of them had been prepared to render lip service. Secretly they continued to adhere to Jewish rites. This, however, constituted an act of heresy from the Christian angle. The climax was reached in 1492 and 1496 when Spain and Portugal respectively decreed the expulsion of Jews, both severally emphasizing the bad influence of the presence of professing Jews on the New Christians.

In 1560, an Inquisition Tribunal was established at Goa, with jurisdiction over all Portuguese possessions beyond the Cape of Good Hope. The exact number of Autos at Goa, until its first suspension in 1774, is not known, but it seems it was not far off the 100 mark. The exact number of convicts has not been made public either. A figure of 4,046 individuals sentenced in the course of "several" autos, including 57 burnt alive and 64 burnt in effigy has been repeated by various authors. The total number included Nestorian Christians from Malabar besides newly converted and allegedly relapsed country-born Christians and others like the Marranos.

He Was In At The Birth

(Continued from Page 32)

gogue attendant, he was always interested in Jewish affairs and in Jewish history. He died in New York City on August 24, 1925, at the age of 63, and all the leading newspapers gave extended accounts of his career. A portrait of him is at present on exhibition at the New York Historical Society, in connection with its Greater New York exhibit.

Something should also be said in this connection of Mr. Green's deep interest in American Jewish history. Through my cousin, I became acquainted with Mr. Green when I was about to enter college, and visited him at his home on Park Avenue. From time to time he spoke to me about his Jewish friends and those of his family. Mr. Green was born at Worcester, Massachusetts, in 1820, and came of Puritan stock and of Revolutionary ancestry. His ancestors were among the early settlers of Leicester, Massachusetts.

When Newport was occupied by the British in 1777, quite a number

of the Newport Jews removed and settled at Leicester. Among the most influential of these was Aaron Lopez, one of the merchant princes of New England in his day. Lopez became a warm friend of Dr. John Green, and this friendship continued until the former's untimely death in 1782. There is a tradition in the Green family that before Lopez was about to return to Rhode Island, he presented his friend with a locust tree which still stands on the Green estate in Worcester. I well remember the pleasure with which Andrew H. Green spoke of his ownership of this souvenir of the friendship between his grandfather and the Jewish merchant. This subject has been written up at length for the JEWISH COMMENT by Capt. N. Taylor Phillips, who himself was one of Mr. Green's personal friends.

Mr. Green also frequently mentioned to me the name of Isaac Phillips, Capt. Phillips' father, who had been associated with him on the Board of Education, and he frequently recalled with pleasure his visits to the synagogue of the Spanish and Portuguese Congregation on Crosby Street. He also mentioned with pride that he was present at the consecration ceremonies and at the lighting of the Eternal Lamp (Ner Tamid) at the 19th Street synagogue. He told me that he reverently preserved the taper with which that ceremony had been performed, and that he had also attended the consecration of the present edifice of the congregation at 70th Street and Central Park West. In the course of one of these conversations, he remarked that he frequently measured the wonderful growth of the City of New York by the uptown moves of the Portu-

(Please turn to Page 70)

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At The Grave Of Denazification

By GERHARD JACOBY

Mr. Jacoby is a member of the Institute of Jewish Affairs of the World Jewish Congress, and author of the book **RACIAL STATE**, a political study of Czechoslovakia under Nazi occupation.—THE EDITOR.

NAZISM is completely dead in Germany," General Lucius D. Clay told newsmen recently. Soon after, at a State Department dinner in Germany, he announced that the "negative and punitive phases" of the American occupation of Germany had been ended. Thus, a little more than three years after the defeat of Hitler, attempts at denazification have been given up, once and for all.

In place of the program that began by sincerely trying to wipe out Nazism and bring democracy to Germany, a policy is being instituted which allows, and even encourages, a resurgence of German nationalism, which is, de facto, Nazism. The U. S. is restoring actual control of the nation to the very persons who were responsible for World War II. Instead of mak-

ing France or Britain the cornerstone of the Marshall Plan, Germany's industry is being rebuilt. The development of its steel and chemical war potential is being encouraged in spite of the growing alarm of America's democratic allies, who have good reason to fear the revival of German industry.

What has happened to make this reversal of policy possible? How did it happen?

The Yalta Agreement—Keystone of Denazification

The main principles of the original denazification program was outlined in the Yalta Agreement. In the defeated Germany, it was agreed, the task of the Allies would be to "bring all criminals to just and swift punishment, to wipe out the Nazi Party, Nazi laws, organizations and institutions, and re-



Dr. Abraham N. Franzblau, Dean of the Hebrew Union School of Education and Sacred Music, and Dr. Eric Werner, Professor of Jewish Music at the Hebrew Union College and Secretary of the Society for the Advancement of Jewish Liturgical Music, took leading parts in the second annual Institute on Jewish Liturgical Music in New York City on June 12, 13 and 14. The Institute is sponsored by the Hebrew Union College-Jewish Institute of Religion, and the Society.

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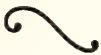
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move all Nazi and militarist influence from public office and from the cultural and economic life of the German people."

After the war, the Potsdam Agreement of August 2, 1945 laid the foundations upon which the Allied Control Council (representing the U. S., England, France, and Soviet Russia) based its directives: Nazi leaders and supporters were to be arrested and interned. All Nazi Party members were to be removed from office and replaced by German democrats.

The entire German adult population in the U. S. Zone was investigated through questionnaires. The questions had to be answered faithfully and honestly under penalty of severe punishment.

But the object of the occupation, ostensibly, was to make Germany democratic. The aim was re-education, not mere punishment. Early in 1946, the Allied Military Governments stated that this ultimate goal could be achieved only if the Germans participated and shared responsibility for the administration of their own affairs.

Germans Entrusted with Denazification

On March 5, 1946, therefore, the denazification procedures established by the U. S. Government were turned over to the Germans. Denazification in the U. S. Zone, from that day on, was carried out in all its essentials by German legal and administrative personnel, employing their own legislation, judicial decisions, and legal machinery. On October 12, 1946, the Allied Control Council issued Directive No. 38, which empowered the Military Commanders of the zones of occupation to use German tribunals for classification, trial, and review. Thus, the precedent set by the U. S. became the pattern.

There were two basic assumptions behind this change in policy. The first assumption was that within Germany there were truly democratic powers both willing

and also able to assume responsibility for a genuine denazification program. The second assumption was that a planned and uniform supervision of the denazification program by the four Allied Military Government existed. These assumptions proved to be false.

In a further attempt to expedite justice, declaring that it was necessary for re-education, the Military Governments began granting amnesties to less important offenders. In August, 1946, a "Youth Amnesty" was extended by the U. S. Military Government to all individuals who were charged with being Nazi "followers" or less, and who had been born after January 1, 1919. Four months later, a "Christmas Amnesty" was given to all Germans in the U. S. Zone whose classification was not higher than that of a Nazi "follower," and who were either in a low income group, or at least fifty per cent disabled.

Both amnesties freed two million Germans in the U. S. Zone from the necessity of standing trial. During late 1946 and early 1947, the efforts of all denazification personnel were almost entirely devoted to applying the amnesties.

The denazification tribunals, meanwhile, staffed by Germans, concentrated on dealing with the vast number of "small fry." The cases of the "big shots" were postponed.

In 1947 and 1948, the U. S. Military Government amended and softened the procedures against those who had not been granted amnesties. An amendment in March, 1948, permitted proceedings against "offenders," "lesser offenders," and "followers" to be carried out by the German tribunals through "postcard trials"—written judgments made without formal trial. The only penalty was a fine in Reichsmark. "Major offenders" and individuals who had personally committed wrongful acts were the only ones excluded

(Please turn to Page 38)

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Career Counseling

By WALTER DUCKAT

AS A CAREER for the largest Jewish agency in the country, this writer has had the opportunity of advising thousand of young men and women concerning their vocational plans. Daily, there flow through the doors of our agency and through about a score of similar Jewish agencies throughout the country, numerous men and women of all ages who seek career guidance or placement. "I want to know what I'm best suited for," is their plaintive request, repeated with almost deadening monotony.

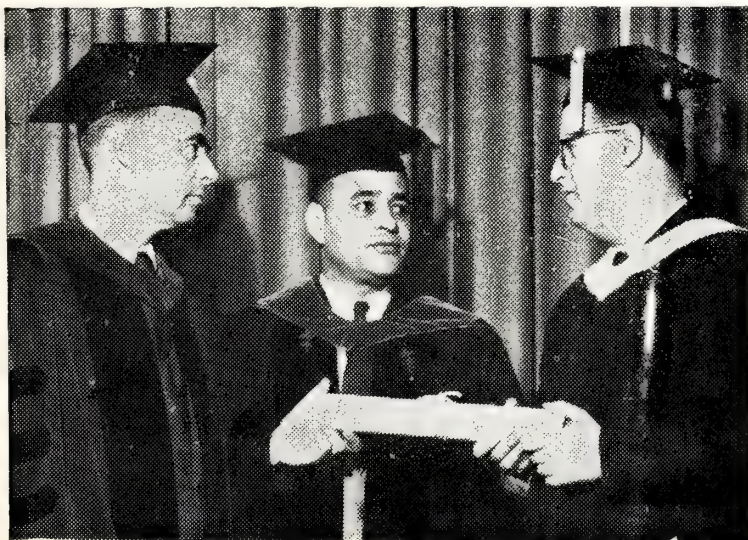
Millions of both non-Jews as well as Jews are vocationally confused and dissatisfied. But there is a difference. Frequently, because of the age-old problem of educational and economic restrictions, it is probably

even more important for Jews to select their career judiciously. Because of restrictions, the Jew often has less actual choice in his vocational preferences than the non-Jew.

Sound vocational counseling is desperately needed because with the tremendous growth of the occupational world there are now about 30,000 different vocations...

Who are the people coming to a Jewish vocational agency? Sam is a tow-headed lad of sixteen in his second year of high school. Since the death of both of his parents in an auto accident, he has been under the stewardship of a child care association, which has referred him to us for career guidance.

(Please turn to Page 63)



Aubrey S. Eban (right), Permanent Representative of Israel to the UN, and Dr. Ralph J. Bunche (center), Acting UN Mediator on Palestine, were among those who received honorary doctorates from Dr. Nelson Glueck, President of the Hebrew Union College-Jewish Institute of Religion at impressive commencement and ordination services at the Liberal seminary's campuses in Cincinnati and New York. They were honored for their courage and diplomacy in effecting the admission of Israel to the UN on the one hand, and the establishment of peace in Palestine on the other.

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At The Grave Of Denazification

(Continued from Page 36)

from the obvious benefits of a "postcard trial."

The Tormentor as Judge

Germans with democratic inclinations, scarce as they were, refused to accept positions in German tribunals as judges or prosecutors. They did not wish to become "involved in politics." The Social Democratic Party, the Christian Democratic Union, and the Liberal Democratic Party all were afraid of taking part in a democratic denazification program, because they feared losing "popularity" by doing so. As a result, persons chosen to be denazification officials were appointed not on merit, but simply because no others could be found who would accept responsibility.

Former Nazis and Nazi supporters, however, did not hesitate to accept these jobs. There were several cases where victims recognized their former tormentors in the person of the denazification judge.

In many cases, the procedures were a farce. Judges, defendants, witnesses, and even prosecutors cooperated in letting the defendants off with merely a formal prison term, which often was declared served already by a preceding internment or a fine in Reichsmark. If the defendant confessed, this was considered an extenuating circumstance; if he denied, one "had to believe him," since the contrary could not be proved. When a Jewish witness for the prosecution testified on his years of suffering at the Oranienburg concentration camp (near Berlin), the Chairman, a former German Ambassador, remarked calmly: "Nevertheless, you have survived," and the audience roared with laughter.

Soon after, the Nazi "big shots" appeared on the stage, and the real farce began. The major offenders acted as mutual exonerating witnesses by "deposition on reciprocity." He who was a witness today was a defendant tomorrow and vice versa. Everyone had belonged to a resistance movement; everyone had joined the Nazis only to attack the regime from within; no one

had known that the Jews were persecuted.

Farcical Penalties

The latest official survey of the results of denazification in the U. S. Zone, (as of July 31, 1948), is very revealing.

Almost 13 million people had registered under the Denazification Law. Out of this total, nine and one-half million were not considered suspect, on the basis of their answers to the questionnaire.

Of the three and one-fourth million cases to be prosecuted, all but 46 thousand had been completed.

Nearly two and one-half million of the cases had been amnestied without trial.

Nine hundred thousand, eight hundred two had been brought to trial. Of these, one-tenth of one per cent were considered "major offenders," 2.2 per cent "offenders" and 11.1 per cent "lesser offenders." 51.3 per cent called "followers," and 33.5 per cent were amnestied and had the proceedings against them quashed.

The penalties imposed by the denazification tribunals ranged from fines of less than 1,000 Reichsmark to 10 years in a labor camp.

Of the 8,703 sentenced to labor camps, 422 received sentences ranging from five to ten years, 5,055 from one to five years, and 3,226 less than one year.

Of the 546,681 who were fined, 471,102 were fined in amounts less than 1000 Reichsmark.

What the Failure Means

The effects of the failure to denazify Germany can be pieced together from authoritative unofficial reports and news releases.

In the courts of Bavaria, 83 per cent of the judges and 81 per cent of the public prosecutors are former members of the Nazi Party.

The Bavarian Ministry of Education disclosed that 11,000 teachers who had been dismissed from their jobs because of their association with the Nazi Party have been reinstated.

In Schleswig-Holstein, a land with a Social Democratic majority and a purely Social Democratic

(Please turn to Page 66)

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Ace In Israel

By GRAHAM V. HARRIS

A strong conviction that the cause of the Jewish people in their struggle to establish a Fatherland was just prompted Leonard A. Fitchett, veteran fighter pilot of Victoria, B. C., to abandon his university studies and enlist in the Israeli Air Force in Palestine, where he met death in action.

Fitchett, 25, a handsome six-foot-two youth, is survived by his parents, Mr. and Mrs. A. E. Fitchett, two brothers and a sister, all in Victoria, B. C.

Leonard had one year to complete at the University of British Columbia before obtaining his Bachelor of Commerce degree.

While not of the Jewish faith or extraction, his sympathies for an oppressed people in their fight to become a recognized nation were typical of his idealist nature, and a strange restlessness overcame him.

It was but natural that he would inquire as to ways and means of of-

fering his services as an airman for the Israeli cause in the Holy Land.

He said nothing to his parents about throwing in his lot with the Jewish people. He did tell his sister, however. He swore her to secrecy.

Fitchett flew to eastern Canada to join other volunteers from Canada and the United States. Later his sister received a card from Switzerland while he was enroute to Palestine. That was the last heard from him until official notification of his death was received from the Israeli government.

News of their son's death came as a shock to his parents, who were not forewarned of his dangerous mission in Palestine.

Leonard's mother, a tall, slim woman of Danish-Canadian parentage, spoke fondly of his boyhood, his school days, hobbies and war experiences with the Royal Canadian Air Force overseas.

Please turn to Page 65)

Haber Receives Congratulations



At the National Convention of American ORT Federation, admiring the first Annual American ORT Award, presented to William Haber, Professor of Economics at the University of Michigan, in recognition of his outstanding services in behalf of reconstruction and rehabilitation, from left to right, Anna Center Schneiderman, Acting President of Women's American ORT; George Backer, President of American ORT Federation; William Haber; Congressman Jacob K. Javits; Arthur Lourie, Israeli Consul General; and Julius Hochman, Vice-President of the International Ladies Garment Workers Union.

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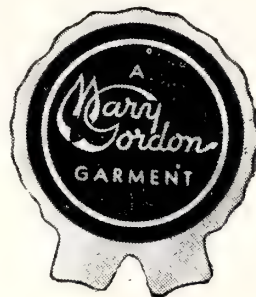
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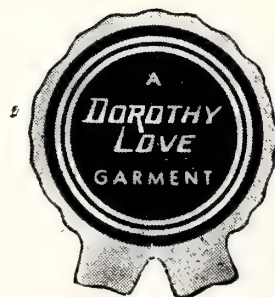
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The Zero Goes West

By ROBERT E. SCHABLIN

ROUGHLY a thousand years ago an event came to pass which was to revolutionize the world. We do not know who invented "fire," we do not know who was the first to use iron; but we know that in India the "decimal system" and with it the "zero" was born. Without this decimal system the "marriage" of fire and iron could never have led to anything like the present stage of technical development whilst science could not have advanced very much beyond the stage reached in the Middle Ages. Yet the memory of the world is short: How few of the Western Engineers who today build turbines for India's hydro-electric works ever remember that it was India who forged the weapon which made the calculating of these turbines possible. And how few ever knew that

there were Jews who, a thousand years ago, carried the "Zero" from India to Arabia and thence to Europe.

The zero was not the only important part of Indian civilization to come to Europe through Jewish intermediaries. In order to appreciate this historic development, however, we first of all should understand the background which favored the Jews in their cultural mission of spreading knowledge. Europe from the eighth to the tenth century presents the typical example of a feudal order of society. Everybody belongs to somebody else, be it an individual or an organization. The soil-tiller belongs to the squire, the priest belongs to the church, the craftsmen belong to the guild, the squire belongs to the noble, the guild belongs to the

city, the city to its patron (usually the church or some noble) and in the last resort everything — except the church — belongs to the king. The allegiance to the king, however, is the weak link in the chain of medieval feudalism. The dukes of olden times, though cheerfully acknowledging the suzerainty of the king, were rather disinclined to deliver to the king's treasury the taxes which they had "dutifully" collected from their own vassals, unless, of course, the king was powerful enough to take by force what was his by rights. Thus a situation arose where the king, in order to be sufficiently powerful to collect his dues from his nobles, had to have a source of income independent of his nobles. This source of income was the Jews, who in medieval society belonged to the king directly without intermediary. Thus many a king was "exactly as rich as his Jews." As the Jews were forbidden to carry arms and had no knights and fortified castles to back up refusals to pay taxes, their purses were nilly-willy open to any of the king's demands.

The Feudal System

Under the feudal system nobody could move without permission from his lord and master, who generally disliked "his property" to move outside the jurisdiction of his sword. Whilst thus the peasant stood little chance of ever leaving his native village, the Jew was usually allowed to travel through the whole of the king's domain. No wonder that under these circumstances the Jew became "the" merchant of feudal society. The king, of course, was very keen on giving his Jews wider scope to earn money "for the king's pocket." Hence most kings permitted their Jews to travel even outside the country to increase the "revenue" and we thus find Jews travelling all over the world at a time when a day's journey was an adventure for most people. Yet it would be wrong to imagine the Jew's lot as an enviable one. Debarred from ordinary civic rights, forbidden to bear arms, wandering for years over non-existent roads under severe hardships, facing persecution and death in order to fill the king's treasury, the Jews were not exactly happy, and we find no record of anybody envying them. (How preponderant Jews had become in medieval trade can be gauged from the "Capitularii" of Charlemagne which speaks of "Jews and other merchants.")

The Western world at that time was split into two: The Christian world and the Muslim world were at loggerheads and although there were periods of uneasy peace the



An honorary degree of Doctor of Divinity was conferred by Dickinson College on Rabbi William F. Rosenblum of New York at its 176th commencement exercises.

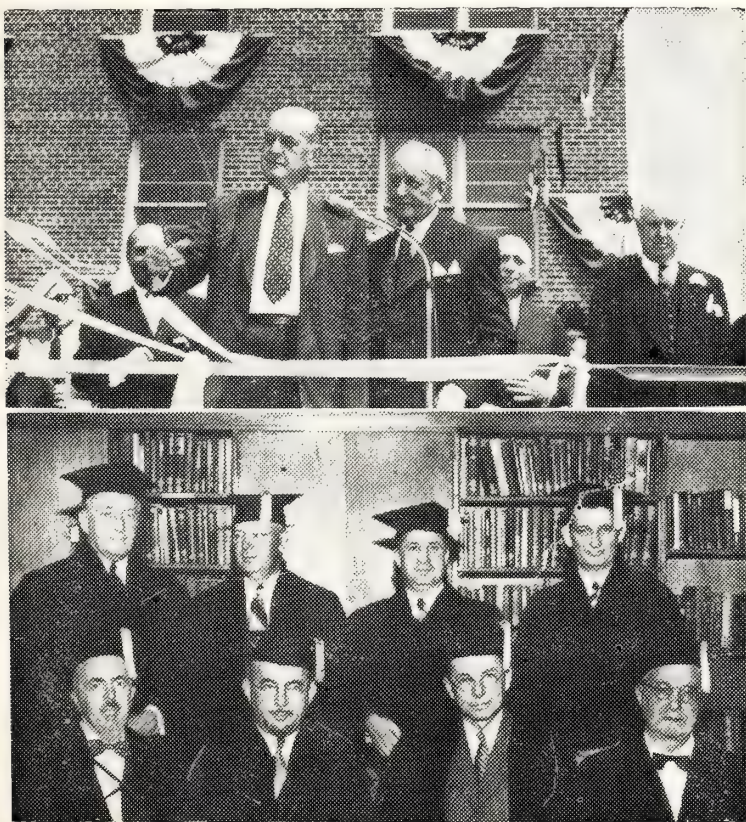
Muslim merchant in Europe or the Christian Catholic merchant in Arabia and Africa would have been very likely one day to wake up minus his head, whilst the non-Catholic oriental Christians, although tolerated in Muslim countries were roasted alive by their Catholic brethren in Europe because of their heretical views on Christian dogma. The natural intermediary between the Christian and the Muslim world was, therefore, the Jew, despised but tolerated by both, too useful to be killed to Caliph and Pope alike.

Thus the Radanites developed. "Radanites" is the name given to a class of "international" Jewish merchants, who journeyed all over the world, through Europe, Egypt, Arabia, South Russia, to India and China. They were large-scale merchants and shipowners, with factories and family connections everywhere from Scotland to Manchuria. Their headquarters were in Persia and they enjoyed the moral and diplomatic support of the autonomous Jewish kingdom of Kazaria. (The name "Radanites" is of Persian origin. Ra Dan in Persian means "to know the way"). The fall of the Kazarian kingdom led to the supplanting of the Radanites by other Jewish and non-Jewish merchants and very soon afterwards all records of their activities cease. Unfortunately for the historian, the location of the Radanite centre in Persia led to the destruction of practically all authentic documents in the course of the Mongol invasion (1223) and, therefore, we have to rely on scant second-hand evidence when appraising the importance of the Radanites, who, in the course of less than two centuries, brought Asia and Europe closer to each other than they have been ever since, despite radios and newspapers.

Chess

In some instances evidence is available. Thus it has been proved that Chess found its way from India to Persia through Radanites,

Yeshiva University Dedicates New Building and Schools



Top: Secretary of Defense Louis A. Johnson cuts the ribbon dedicating four new buildings of Yeshiva University; Graduate Hall, Science Hall, Pollack Graduate Library and a New Dormitory at Amsterdam Avenue and 185th Street, New York City. Speaking at the opening of Yeshiva's Dedication Week Mr. Johnson described America's first University under Jewish auspices as "a national asset."

Bottom: At Yeshiva's annual commencement exercises Friday, June 17, honors were conferred upon: Standing from left to right—Charles H. Silver, noted civic and communal leader, who received the Diploma for Distinguished Service; Dr. J. Hillis Miller, president, University of Florida, who received the honorary degree of Doctor of Humane Letters; Dr. Benjamin Fine, education editor, New York Times, who received the honorary degree of Doctor of Humane Letters; Dr. Joseph J. Schwartz, European Director, Joint Distribution Committee, who received the honorary degree of Doctor of Humane Letters. Seated, from left to right: Dr. Leo Jung, Rabbi of the Jewish Center in New York and Professor of Ethics at Yeshiva University, who received the honorary degree of Doctor of Divinity; Dr. Samuel Belkin, president of Yeshiva University; Dr. James B. Conant, president of Harvard University, who received the honorary degree of Doctor of Divinity; Vice-President Alben W. Barkley spoke at the final event of the week-long program and said Yeshiva University is an important part of our nation's fight for freedom and founded upon the bedrock of liberty, democracy and religious faith.

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whilst we have no information how Chess came from Persia to Arabia and thence to Europe. The fact is being stressed, however, that this game was popular between European Jews when hardly known yet to Gentiles and from this some authorities have concluded that in all probability, Chess came all the way from India to Europe by way of Jewish intermediaries.

Very little has been done so far in studying the effects of Indian folklore and Indian tales on European civilization. Yet there is little doubt that such a study would produce astonishing results. Joseph Jacobs has shown that from a single collection of Indian tales known under various names as Fables of Bidpai, Fables of Pilpay, Khalilah-wa-Dimnah, etc., no less than one tenth of all the fairy tales current in Europe are derived. This particular collection of tales has been translated into 38 languages in 112 different versions. Other collections of Indian tales have appeared at an early date in Europe as for instance the "Book of Sindibad" and the "Disciplina clericalis," whilst a wealth of Indian themes have made their way westwards in the greatest collection of tales ever compiled, the "Arabian Nights." Information on how these collections of tales travelled to Europe is extremely scarce. Only with regard to the above mentioned "Fables of Pilpay" or "Khalilah-wa-Dimnah" is our information anything like complete. Abraham Ibn Ezra (1092-1167) described the first part of the journey of this book and the part played in it by an anonymous Jew: "In olden times there was neither science nor religion among the sons of Ishmael . . . till the great king by name Es-Saffah (Caliph 750-755), arose, who heard that there were many sciences to be found in India . . . And there came men saying that there was in India a very mighty book on the secrets of government, in the form of a fable . . . And the name of the book was "Khalilah and Dimnah" . . . Thereupon he sent for a Jew who knew both languages and ordered him to translate this book . . . And when he saw that the contents of the book were extraordinary — as indeed they were — he desired to know the science of the Indians and he accordingly sent the Jew to Arin." Thus the "Khalilah-wa-Dimnah" became known in Arabia in the Arabic version which was translated into Hebrew by a well-known Rabbi by the name of Joel. Shortly afterwards another Jew — John of Capua — translated Rabbi Joel's Hebrew text into Latin calling it "Directorium humane vite" a translation destined to become one of the classical works of "European" folklore.

The very same anonymous Jew, however, who was sent to Arin by the Caliph — as Abraham Ibn Ezra tells us — did more than just bring back information on Indian sci-

ence. He brought back with him a Hindu by the name of Kanka, "one who knew the Indian numerals." Thus through the initiative of a Jew the "zero" came to Arabia. The Jews of Arabia being merchants, took to the new mathematical system like ducks take to water. For the benefit of his European coreligionists the Jew Iban Dawud, known in Europe as John of Seville, translated Muhammed-al-Khwarizmi's treatise on Applied Indian Arithmetic into Latin. The translation became widely known in Europe and its title "Algorism" served for many centuries to denote the mathematical operations explained in the book. Whilst the standard work on Indian Arithmetic was originally written by an Arab and translated into Latin via Hebrew by Jews, the standard work on Indian Geometry was originally written in Hebrew by Abraham-bar-Hiyya and translated into Arabic as well as into Latin by Jewish scholars. The Latin translation, called by its author "Liber Embadorum" was effected by Plato of Tivoli, a friend of the above mentioned John of Seville.

Red Cross financial assistance to veterans or their dependents amounted to about \$5,624,000 last year, according to chapter reports.



Oscar Cohen, former executive director of the Jewish Community Council for the city of Detroit, has joined the staff of the Anti-Defamation League of B'nai B'rith as director of administration, Benjamin R. Epstein, ADL national director, announced recently. Born in Canada, Mr. Cohen arrived at Detroit three years ago after serving as executive director of the Canadian Jewish Congress in Toronto. Before entering intergroup and community relations work Mr. Cohen served in an editorial capacity with the Toronto Jewish Standard and has since written freelance magazine and newspaper articles. As chairman of the Coordinating Council on Human Relations in Detroit, a group of 45 labor, religious and civic groups, Mr. Cohen supervised several community studies and projects designed to diminish racial and religious tension in the motor city. Mr. Cohen served in the Canadian Army in World War II and was discharged with the rank of lieutenant colonel. He was awarded the Member of British Empire Medal.

Jews In Danger Zones

By KURT R. GROSSMAN

The following article is a digest of a series of three by Kurt R. Grossman, an Executive Assistant, Political Department, Congress, published in Congress Weekly. This digest is syndicated by the Office of Jewish Information. — THE EDITOR.

THERE IS NO peace in our time. Scores of warlike events continue to jeopardize human lives . . . Wherever such major or minor political disturbances take place, one finds either small or large groups of Jews involved. Since the Jewish people, during 1939-1945, lost six million souls, we must be aroused and watch more attentively over the fate of Jews in any danger zone on this earth . . .

Where are the danger zones? There are about 9,400 Jews in China. Most of them are in Shanghai, but some 2,000 live or at one time lived in Tientsin, Nanking, Peiping, and other Chinese cities. Because of the current civil war in China, most of these latter refugees have fled to Shanghai. From 1939 to 1941, that city absorbed 20,000 Jews from Germany, Austria, Poland, Czechoslovakia, and other East European countries. The reason for their "settlement" in Shanghai was that there was no difficulty involved in getting a visa for that international city.

After the first World War, Russian Jews had found refuge in Shanghai. About 4,000 of them are still living there, while the remaining 5,500 consist of the remnants of the Jewish refugees who came

between 1939 and 1941. During the war their plight was precarious in the extreme. They were unable to compete with cheap Chinese labor and had to be aided by Jewish organizations. Obviously, they were not "settled," and shortly after World War II they began emigrating, to the United States, to Israel, or to Australia. In view of the present war conditions, their desire to emigrate is understandable and endeavors are underway to bring the majority to Israel, and those with wives and children in this country—to the United States.

As a result of political changes which have taken place in various East European countries, there are problems such as the conflict in Rumania between Zionists and the Jewish Communists. Most of the Jews in Rumania, whose exact number is 376,430, are affected by the purge going on there now.

Soviet Orbit Countries

The effect is twofold: political and economic. Rumania has about 90,000 Jews who are dependent upon the institutions such as orphanages, medical centers, soup kitchens, etc. Another 48,500 have lost their livelihoods as a result of the new economic dispensation and have to look for new occupations.



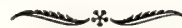
Dr. Dov Joseph (right), Military Governor of Jerusalem, confers with former Secretary of the Treasury Henry Morgenthau, Jr., on latest developments in Israel, particularly the need for large-scale assistance from the U. S.—through the United Jewish Appeal—to facilitate immigration, settlement and absorption of nearly 200,000 homeless Jews in 1949. Behind them is an Israeli Navy flag presented to Mr. Morgenthau in October during his trip to Israel in his capacity as General Chairman of the United Jewish Appeal. Dr. Joseph flew to the U. S. to participate in the Tenth Anniversary National Conference of the United Jewish Appeal, which was held in Atlantic City. The UJA supports the reconstruction programs of the JDC, UPA and USNA.



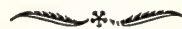
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In June, 1948, for example, industrial establishments were nationalized and immediately 500 Jewish big industrialists and owners of about 1,000 medium-sized shops, lost their livelihoods. Politically, a drive has started against the Zionist movement.

Moslem Countries

Some of the worst danger zones, where the situation is even more ominous and explosive than in those already named, are in the Moslem countries. The Jews in the Moslem world number around one million souls, and now constitute a major segment of world Jewry.

According to available figures the number of Jew in Aden (a British Crown Colony) is 8,700; in Egypt, 75,000; in Afghanistan, 5,000; in Iraq, 90,000; in Syria and Lebanon, 25,000. These Jews are especially endangered, while Jews in Pakistan and India (30,000), Iran (50,000), Yemen (45,000), Turkey (80,000), Algeria (130,000), French and Spanish Morocco (286,000), Tangiers (10,000), Tunisia (70,000) are at present in a less perilous position.

The Jews in Egypt and Iraq have been subjected to pogroms and economic persecution, the economic position of the Jewish masses being so precarious that it is only a notch above starvation and slavery. The status of the 80,000 Jews living in Turkey, the main centers of the Jewish population being Istanbul, Ismir (Smyrna) and Ankara has deteriorated considerably since the promulgation of an ordinance in 1942 establishing a capital levy against all minorities but hitting the Jews hardest.

Approximately 30,000 Jews are to be found in Libya. In 1945 the Jews of Tripolitania were subjected to a pogrom from which they have not yet recovered. The anti-Jewish riots were repeated in June, 1948, and though Tripolitania is under British occupation, the Jewish population has not received a penny of compensation for the damage caused, despite repeated efforts toward this end.

To illustrate further the dangerous situation of Jews in various zones, one need only recall the terrible massacre of Jews in Aden in December, 1947.

Uneasiness also prevails among the Jews of Pakistan because of the intense anti-Jewish feeling of the Moslems. A thousand Jewish families have moved to India.

While the tension in Arab countries against the Jews has increased since the United Nations voted to create a Jewish State, the destitute and isolated situation of these Jews is also partly due to the economic backwardness of these countries. This is especially true of the Jews in Yemen.

DP's In Out-Of-The-Way Places

To round out the picture, one must return to Europe to include the Jewish DP's in Germany and Austria among those living in actual or potential danger zones. Above all, Germany has to be con-

sidered as an enemy country to them. The great majority of the Jewish DP's never wanted to stay there . . . One must face the fact that the Jewish DP's now numbering around 100,000 and living in about 50 camps (as of August 31, 1948, there were 133,207 Jewish DP's under IRO's care) must leave their temporary refuge; and though every month about 5,500 Jewish DP's are leaving for Israel, there are still many thousands left who must and want to go there.

Finally, there are many displaced smaller Jewish groups in various parts of the world. There is a group of several hundred Jews in East Africa (Tanganyika and Uganda). These are Jews who had served with the Polish Army during the war and upon their discharge were transferred to Polish camps in Tanganyika and Uganda. They "are looking anxiously" for resettlement. There are Jewish refugees in India, among them a group of about 300 from Afghanistan, who are threatened with expulsion.

Where Can They Go?

Having viewed the situation of Jews in actual or potential danger zones, it is natural to ask: Where can they go? Which countries are willing to receive them?

A great number of countries make entry dependent upon professional skills, financial means, health and political beliefs. No country is willing to admit anarchists or communists. No country wanted criminals or prospective immigrants with contagious diseases. Even those who had been unfairly jailed by the Nazis on false grounds were barred. In the United States there was a case in which an individual was under deportation proceedings because it became known that he had been sentenced to a three-month prison term for having tried to take his money out of Germany in the face of Nazi monetary laws. It is to the honor of the Review Board of the Immigration and Naturalization Department that the deportation proceedings were squashed.

Latin America

Many lands are applying with increasing frequency the policy of demography, which means that they admit immigrants who match the dominating religion and the dominating race. Chile, for instance, published a new decree a few months ago, the characteristic feature of which is a clause dealing with the so-called "related races" and "racial conditions." It is the first time that the practice of racial discrimination is divulged in an official state document.

The South and Central American countries are still potential havens for refugees and there is hope that several thousand European Jews might be able to enter South American countries. It is estimated that this year between 7,000 and 10,000 European Jews will enter Canada and South America, and between 20,000 and 30,000 the

(Please turn to Page 46)

News From Israel

WASHINGTON (ZOA)—\$5,000,000 of the \$100,000,000 loan of the Export-Import Bank has been earmarked for the improvement of telephone service in Israel. The funds will be used in buying telephone equipment in the United States.

The new railway line, connecting Hadéra and Tel Aviv through the Sharon Plain, is now under construction and it is hoped to run the first train by the middle of 1949. The new line runs entirely through the territory of the State of Israel. The required rolling stock is already at the disposal of the railway administration. The railway line will constitute the southern part of the railway from Haifa to Tel Aviv which hitherto skirted the eastern fringe of the Sharon Plain, passing through the Arab towns of Tulkarm and Lydda.

NEW YORK (ZOA)—The completed Lowdermilk plan for the creation of a Jordan Valley Authority for the development of irrigation and electric power in Israel and neighboring countries has been accepted by Israeli Foreign Minister Moshe Sharett for submission to his Government. The presentation of the plan, which calls for the expenditure of \$250,000,000, was made by Dr. Emanuel Neumann as Chairman of the Jewish Agency's Commission on Palestine Surveys.

BERLIN (ZOA)—The Israeli Government will open a consulate in Berlin, according to a Reuters report. The report added that Eliezer Spector has been designated consul-general.

LONDON (ZOA)—The appointment of a commercial attache to join the staff of Minister Alexander Knox Helm's legation at Tel Aviv was announced here in a public statement by Christopher Mayhew, Under-Secretary for Foreign Affairs.

TEL AVIV (ZOA)—Polished diamonds weighing 29,000 carats were exported in the second half of 1948, the Ministry of Trade and Industry has announced.

Statistics for the first half of 1948 are unavailable because of conditions prior to the British departure.

TEL AVIV (ZOA)—A census taken by the Controller of Manpower of the Israeli Government at the end of 1948 showed a total of 3,350 industrial enterprises functioning in Israel, employing a total of 32,250 workers, according to information just made public.

NEW YORK (ZOA)—Import licenses for goods valued at about IL.20, 000,000 (\$60,000,000) were issued by the Israeli Ministry of Trade and Industry during the period from January 1, 1949 to March 25, 1949, according to information received by The Israel Corporation of America, with offices at 425 Fourth Avenue, New York City.

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David Braun, 15 months, and his sister, Lea, 2, greet America in varying moods as they arrive at New York International Airport, Idlewild, Queens, from Germany. The Braun children and their parents, sponsored by HIAS (Hebrew Immigrant Aid Society) were among a plane-load of 60 displaced persons brought to this country. Air travel is used for aged persons, expectant mothers, and children considered hardship cases.

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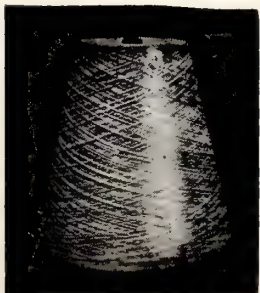
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Jews In Danger Zones

(Continued from Page 44)

United States.

Yet if restrictive and selective immigration laws had not existed, hundreds of thousands of Jews could have been saved from Nazi prosecution. South America with great potential economic possibilities, absorbed relatively few refugees in the past. Many thousands entered these countries as "visitors" and it took time and considerable financial means to legalize their stay. Others had to come in as "non-Jews," and it was only after many years that they were able to straighten out their status. Argentina, with a Jewish community of more than 215,000, has accepted 50,000 refugees. Brazil, with a Jewish community of 40,000, has taken 25,000; Uruguay, with 12,000, has absorbed 7,000; Chile, on the other hand, has taken 14,400, although there are only 2,200 Jews in the country. All other Latin American countries combined have accepted approximately 20,000—many with reluctance. Venezuela, for example, does not accept Jews, and the few thousand who live there entered with Catholic birth certificates.

Various South American commissions which recently visited Germany and Austria in order to select possible settlers among the DP's, did not choose many Jews, for there exists a de facto discrimination against Jews although the immigration laws do not exclude them. But by barring certain professions and deciding each case on "its own merit" Jews have been excluded by these commissions.

US Could Have Saved Two Million Jews

In the United States, for example, there is a quota system which in itself is restrictive in character. From 1930 to 1947, 2,788,396 immigrants were permitted to enter but only 630,513 were admitted. This means that only 22.8 per cent of the quota was used up in the twelve-year period that saw six million Jewish lives wiped out More than two million Jews could have been saved by the Congress of the United States even under the prevailing restrictions.

Jews Are Skilled Labor

In this connection it must be said that the Jews had at least as many skilled workers as the other population groups. IRO has made an interesting survey—which hasn't received much publicity—of the occupational skills of refugees. This survey traces the skills of 340,000 refugees, including 226,690 men and 113,788 women. Among the Jews there were 26,413 male and 8,160 female skilled workers, while among the Poles there were only 16,836 male and 3,172 female skilled workers. In the professional group the Jews had 4,760 men and 2,285 women; the Poles, 3,537 men and 1,812 women, respectively. In other words, there was a higher percentage of skilled workers among Jews, especially in the manufacturing field, than among all other groups. This survey proves that the Jews would fulfill the entry conditions prescribed by most of the countries of South America. Nevertheless, non-Jews are preferred.

Although Canada has admitted a comparatively large number of Jewish furriers and tailors (approximately 8,000 Jews entered Canada during 1948), our Northern neighbor has a strict elective procedure for screening immigrants. The same is true of New Zealand and Australia. Australia has even instituted a numerus clausus on boats and planes, allowing only a 25-per cent quota for non-British Jews. The IRO's insistence that countries should adopt a "fair share policy" in accepting DP's and should approach the whole problem on a purely humanitarian basis, has been in vain. The only country which finally adopted such a policy is New Zealand which, in the future, will accept 1,000 DP families on a purely humanitarian basis following IRO's earlier appeal for a "fair share policy."

Can Israel Take Them In?

Can Israel, only now beginning to shake off the effects of constant warfare, absorb the hundreds of thousands of Jews streaming into

(Please turn to Page 62)

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A Community's Experiment In Self-Analysis

By LOUIS G. KAY

A YEAR ago, the nation's press hailed the development of a simple method which enables any community to test itself on its practice of discrimination against minority groups, on the basis of race, creed, or color. The experiment from which the method was evolved was a community self-survey conducted in a city that called itself "Northtown."

There is a basic difference in the self-survey by a community, as compared to a survey made for a community by social scientists. In the words of Dr. Stuart Cook, director of the Commission on Community Interrelations of the American Jewish Congress (CCI), "People who are told what is wrong with them have a very different attitude from people who discover the facts for themselves."

The people of Northtown conducted the study themselves and discovered the facts on their own. The CCI merely showed them how to conduct the investigation so that their findings would be scien-

tifically valid. The self-survey showed that Northtown engaged in discriminatory practices against Negroes and Jews. These two groups were the minorities whose problems were explored. The hundred community members who participated represented all walks of life. Sixteen civic organizations cooperated, ranging from the Lions' Club and the Junior League to the CIO and the NAACP. The "investigators," all of them Northtown citizens, were fair-minded people, but they were cautious. They wanted to know the truth, but they didn't want any publicity. They chose to be known as "Northtown."

The broader aspects of the effects and value of the project were twofold. First, having discovered the facts for themselves, facts of which they had been unaware, previously, would the citizens of Northtown take action to correct the unfair practices they found? Second, would other cities and towns throughout America make



Starring in a concert of Israeli music August 18 are, left to right: Josef Stopak, who conducted a 40-piece symphony orchestra; Frances Magnes, violinist; and Sidor Belarsky, singer of Israeli folk songs. The program, presented at the Concord Hotel, Kiamesha Lake, N. Y., was sponsored by Arthur Winarick, on behalf of the hotel management. The concert provides a year's scholarship in the United States for an Israeli musician through the Exchange Scholarship Fund of the Israel Music Foundation.

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use of the survey method and the comprehensive manual which the CCI developed from its experiences at Northtown?

In the course of the past year, both of these questions have been answered affirmatively by events in Northtown and elsewhere.

Soon after the people of Northtown completed their survey, a significant change in their attitude toward the problem they studied became apparent. The delegates from the 16 organizations which sponsored the survey spontaneously voted to set up an "action committee" to bring an end to discriminatory practices and to make the American ideal of free opportunity more of a reality. They called themselves the "Committee on Human Relations."

One of the first problems the action committee faced was to discover how to use the survey findings to stimulate community action. The answer, they decided, was by exploiting publicity in an intelligent manner. It will be recalled that at the beginning of the survey they had been wary of publicity. But their findings at the conclusion of the survey convinced them that a realistic attempt to solve the problem required that the facts be brought out into the open and squarely faced. Through publicly airing the facts, the discrepancy between the stated aims of democracy and the discriminatory practices of individual employers and real estate owners, for example, would become as obvious to others as it had become to them.

The delegates from the sponsoring organizations therefore arranged special meetings at which the members of such civic institu-

tions as the Ministers' Association, the College Club, the CIO, the Council of Jewish Organizations and others were told the facts. Large charts were used to dramatize the most important points, and group discussions were held. Each member received mimeographed excerpts of the survey report.

At that time, only one store in Northtown would hire Negro clerks. Negroes who had specific education, training and experience earned 27.5 percent less than others with the same qualifications. Jews were excluded from 15 percent of the living area of Northtown by real estate restrictions. Facts like these, presented to the citizens of Northtown by their neighbors, and not by an outside research organization, began to take effect.

Shortly after the conclusion of the survey and the formation of the action committee, the largest department store in Northtown and two other stores began—for the first time — to hire Negro sales clerks. Curiously, the largest department store in Northtown is owned by a Jew, a member of one of the minorities discriminated against. If the survey had no other effect than that of awakening this employer to the needs for fair practices, it taught an important lesson. For in the eyes of a community becoming aware of the need for social justice, a member of one minority who discriminates against members of another minority group is guilty of insensitivity on a double count.

But the effects and the values of the Northtown survey cannot be estimated in statistical gains alone. The community self-survey is a form of community self-education. As such it is a continuing process. At present, the Committee on Human Relations is working to break down the barrier against Negro teachers. Only two Negroes hold teaching jobs in Northtown. Both are in one school, whose student body is almost exclusively Negro. The Committee is now pressing the case of a qualified Negro teacher, a young woman who has had her application filed with the Board of Education for a considerable period of time. An attempt is being made to place her in a school not predominantly attended by Negroes.

One of the findings of the survey was that more than half of the local restaurants do not serve Negroes. In checking the restaurant situation, members of the survey group noted on their own that segregation was also practiced in local movies. The action committee decided to work actively to end the exclusion of Negroes from restaurants, and is calling to the attention of movie-operators the unfairness of segregation in the theaters.

Last, but not least important, the action committee saw to it that the findings of the survey were given status and prestige through publi-

(Please turn to Page 54)

SOCIAL RESEARCH GOES INTO ACTION

By DR. TRACY KENDLER

THE COMMISSION on Community Interrelations (CCI) is approaching its fifth anniversary with a list of achievements in social science. The Commission stems from Professor Kurt Lewin's conviction that social science should apply the fact-finding and human relations techniques developed in research laboratories to the living laboratory of society — the community. As a result of his leadership, CCI came into being to help fill this vital unfilled need.

Its objective was to develop a unique program of social-action research that would synthesize the double-function of social science under one agency devoted to healthy community interrelations. For, first, as a pure science the objective of social science is to develop fundamental principles which make possible the knowledge understanding and prediction of human relations. Second, as a science of society, social science is concerned with this knowledge, understanding and predictability as a basis for practical guidance in developing applied social-action community programs for solving the problems which impede human interrelations. CCI's scientists thus united their training in research with their experience in dealing with social problems as the department of the American Jewish Congress whose special job it is to apply its special knowledge and techniques as part of the AJ Congress total functional program.

The research program of CCI's scientists, therefore, on the one hand provides scientific evaluations of

different methods of combatting prejudice, and on the other, uses the knowledge and techniques of science to develop new and better methods in achieving two of the major AJ Congress goals: the elimination of discrimination against Jews and other minorities, and the development among Jews of affirmative group membership in relation both to the Jewish community and the general community in which they live. The earliest work of the scientists in the Commission, in the main, concerned itself with appraising the established ways of reducing prejudice and discrimination as a basis for its present methods. It is of considerable importance, obviously, for people who invest time and money in support of such social science programs to know which of them produce results. One of the first studies undertaken by CCI was a preliminary survey of all the methods currently in use. This survey by Professor Goodwin Watson of Columbia University was published under the title "Action for Unity," as an important initial evaluation and guide for program planning not only for CCI but for all civic-minded citizens and community agencies.

The experience the Commission gained from this early work gradually led it to the emphasis characteristic of its current program. In order to focus its energy upon achievable goals, CCI now concentrates upon three "areas" of investigation which are of central importance.

One of these research "areas" is directed towards finding and testing methods of combatting discrim-

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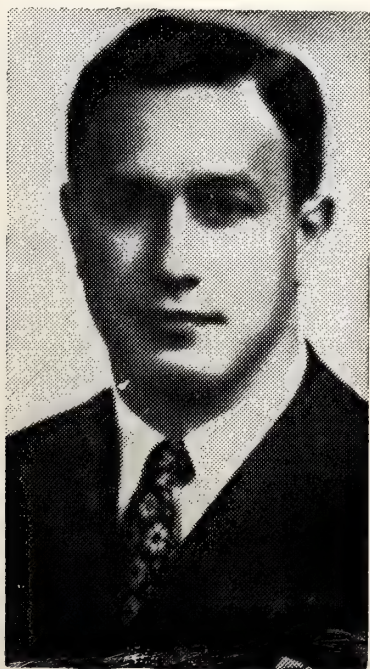
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inatory practices which the average citizen can use; methods which apply to his everyday life in his own community. The aim is to present the public with methods which have been demonstrated to be effective in the reduction of inter-group hostility. One reason for choosing this as a focus for research is the belief that more progress can be made by activating people of good will than by concentrating on the attitudes of the apathetic.

It is, of course, not enough to develop such methods and publish them for the edification of other social scientists. A bridge must be built to carry the new knowledge and skills to the citizen. To be effective, such knowledge and skills must first reach the potential users and then be directed by them against community problems. After the citizen-action techniques are developed, CCI scientists proceed to search for the best ways to equip large groups of laymen to use them. In other words, not only the techniques themselves but also the methods of transmitting them to the public are tested in everyday community life before they are given widespread circulation.

The second point of concentration in CCI's research program follows from its first and, like it, is also based on the goal of eliminating discrimination. One of the best opportunities to eliminate discrimination is created when people of different racial, national and religious origins come to know each other through personal contacts. Under certain conditions of personal contact, hostile feelings and stereotypes (which provide a rationalization for discriminatory practices) will decrease. However, while it is true that such contacts may build mutual respect they may also engender hatred, friction, and riot. Housing developments which have been tenanted without discrimination as to race, religion or national origin may become the locus of increased friendship or increased friction. On-the-job contact which results from the end of segregation in a factory may produce new democratic attitudes or it may simply be tolerated as a necessity.

As we take additional steps to-

ward the elimination of discrimination, there will be more and more of such face-to-face contact. It would be naive to assume that this will immediately and automatically lead to improved relations and further reduction in discrimination. That it can do so has been demonstrated. What we need is additional knowledge as to which are the conditions that produce the result we seek. CCI's second area of research is aimed at the discovery of these conditions. It will study the problem wherever people come together—on the job, in recreation, in housing projects, etc.

CCI's third area of research brings social science to bear on these questions: How can minority group membership be made healthy, vigorous and creative and, at the same time, how can this membership be healthfully integrated with citizenship in the general community? What can be done to help the minority group member resist the corrosive influence of discrimination?

The first studies of CCI in this research area deal with the reaction of Jews to their membership in the Jewish group. It is common-place for Jews to see themselves solely as members of a minority group which is looked down upon. Even more tragic is the tendency of many Jews to incorporate this low assessment by others into their own attitude toward themselves—the tendency often referred to as self-hate. We are all familiar with the Jew who denies his identity or reveals it with shame. We know, too, the Jew who, through insecurity withdraws from contact with non-Jews into a kind of self-segregation. There is a third and perhaps more common figure, the Jew for whom a question about his identity evokes only emptiness and confusion. Full development, full growth, full creativity of the individual—cannot possibly take place while such conflicts, doubts, and confusions remain unsolved.

The university of Illinois decided last year to provide Red Cross first aid instruction to non-academic workers in each of its 11 departments to offset the 223 accidents occurring in one year.

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Spiritual Theraphy For Jewish Veterans

By RABBI LEE J. LEVINGER

The important therapeutic contribution of the Jewish chaplain in the work of serving mentally ill Jewish veterans in Veterans' Administration Hospitals is admirably revealed in this article by Rabbi Levinger who is one of the 180 rabbis serving as part-time chaplains at hospitals and armed forces installations through the Division of Religious Activities of the National Jewish Welfare Board.—THE EDITOR.

I AM a part-time Jewish chaplain serving Jewish veterans in a mental hospital. My work, like that of the many other rabbis doing the same kind of specialized job, is carried out under the auspices of the Division of Religious Activities of the National Jewish Welfare Board.

The rabbi preaches and teaches Judaism, whether in a congregation, in an army or navy post, or in a hospital. The chief difference is that he serves a different group of people in a different background.

In a congregation the rabbi's activities are centered primarily around his synagogue, from which he branches out into the community. His first call is to conduct religious services and to supervise a religious school. His last is to advance the personal welfare of the individual members. But in the chaplaincy the situation is reversed, for personal welfare is the immediate daily need and formal religious services come second. Only the deep appeal of the High Holy Days and the Seder make these public occasions outstanding.

The chaplain in a Veteran's hospital is, of course, a civil service employee. However, he must be endorsed by his own national religious body, which in the case of rabbi means the Division of Religious Activities of the National Jewish Welfare Board. The JWB also provides religious supplies, a minimum of funds for expenses, as well as annual chaplains' conferences and much advice and support.

The active volunteers in the religious as well as social program of the hospital come from the nearby communities. In my case, the Vet-

erans Administration hospital is located at Palo Alto, California, and the neighboring communities comprise a string of towns in the area called the Peninsula, running south from San Francisco. The chief Jewish organizations in this area have joined together in the Peninsula Coordinating Committee, one of whose activities is to serve the hospital. Through this body the manpower and especially the woman-power of the community is mobilized to take a full part in the hospital program in general, and to provide parties for the Jewish patients on all Jewish festivals



Waving a cheery greeting to America, 7-year-old Sonia Jacobowicz landed with her parents recently after leaving a European DP camp to begin a new life here. Like many of the Jewish displaced persons being resettled in this country, Sonia came under the sponsorship of United Service for New Americans, whose work is financed through the United Jewish Appeal. The UJA is now conducting its 1949 campaign for \$250,000,000.

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and similar occasions.

The hospital itself is quite a large institution, with two full-time and very busy chaplains for the Protestant and Catholic patients. As about three per cent of the patients and two per cent of the personnel are Jewish, I am able to serve this body in about half of the normal working week, but with very intensive demands on my time while on duty.

The chaplain in the mental hospital face a task which makes the greatest demands but which includes the utmost of satisfaction. He is a part of the medical team in a more specific way than in most other hospitals. Every branch of the mental hospital exists for one purpose, therapy. There are recreational therapy, occupational therapy, music therapy and bibliotherapy, all prescribed for various patients by the psychiatrists. Among these, the chaplain provides spiritual therapy. He is a part of the hospital staff, not only to teach religion, but to bring it to bear as part of the healing process.

I believe that our hospital is typical of the VA system in the high regard it gives to the work of the chaplains. Not only do we often consult the psychiatrists in regard to individual patients, but the medical men often request us to talk to certain patients with moral or religious problems and to aid in their solution. These problems of doubt, guilt or uncertainty are often central in the mind of a person with mental disorder, and so the chaplain may become an important ally of the psychiatrist. Recently our hospital arranged office hours for the chaplains to render this type of service.

This active participation in the healing situation dominates both aspects of the chaplain's daily activities, the religious services as well as the ward visiting, conferences with patients and their families, and all those varied tasks which come under the heading of personal welfare. The chaplain does not try to practice psychiatry, but he knows that religious comfort is good for people, especially for worried, nervous and brooding people. He knows also both by experience and by his many contacts with the

theory of mental illness, that one of the important ways of helping these patients is simply to listen sympathetically to their stories.

Religious services are a special problem in a mental hospital. Many patients respond more directly to music and ritual than to the spoken word. Not being blessed myself with a singing voice, I make much use of recordings by the great cantors. I try also, with a certain measure of success, to lead the congregation in singing the more familiar hymns.

The congregation, of course, is not entirely homogeneous. As in every congregation, some people are actively interested, some frankly bored and inattentive, while the majority sit quietly and do not betray their inner thoughts. In talking to them, I find the clue to be simplicity, first of idea but especially of expression. Most of them understand what I say, though often they draw their own conclusions from it, and may ask me unexpected questions days or even weeks later. I remember one Christian patient who demanded a complete description of the tabernacle in the wilderness and one Jewish boy who objected to my using the word "Judaism."

The ideal sermon seems to be an informal talk of about fifteen minutes, carrying one point with a sufficient number of examples, and is most appealing when it conveys comfort and consolation. Naturally, I discuss the Jewish holidays, the new state of Israel, and similar topics, but I find myself returning again and again to a sermon of comfort, based on one of the familiar Psalms, a sermon which is far more helpful here than the ringing appeals to social justice which we all prefer for the normal congregation. The patients are tragically in need of reassurance; they want to trust in God; they come to chapel for help in facing the acute problems of hospital life and of life in general.

The special situation in a mental hospital is even more evident in the variety of activities which concern personal welfare. This includes all the usual need of the hospital patient, money, contacting

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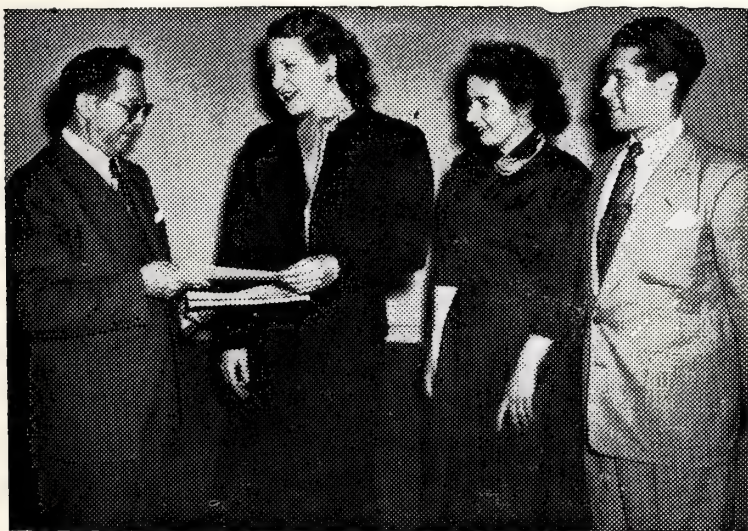
By DR. S. LEVENBERG

IN A FEW months election will be held to the Board of Deputies of British Jews. Already the various groups are making the necessary preparations.

The electoral system of the "Board of Deputies" is far from being democratic. The deputies represent either synagogues (they are the majority) or various secular institutions. They are elected at general meetings of the religious or other bodies—often very sparsely attended—with the result that in many cases representatives are being elected accidentally. The contact between the deputy and his constituency is weak. All this is contradictory to the simplest principles of democracy. The elections bear the hall-mark more of officialdom than of popular representation. And yet, the "Board of Deputies" is an important institution, because in it are represented all Jewish groups: Zionists of all shades, Augdists, Communists, Assimilationists. There is not one im-

portant faction of Anglo-Jewry whose voice is not heard at the meetings of the "Board."

For more than 150 years this Anglo-Jewish representative body has been under the leadership of anti-national elements: of assimilationist spokesmen, of the rich and the "aristocratic." One had to possess some title or award, or plenty of money, in order to be a member of the "Board." The "Board's" aims were to help the "Poor Jews," to save them from falling "off the road" and thereby increasing anti-Semitism. Another task of the "Board" has been to safeguard the rights of "co-religionists abroad. Everything which had a bearing on the Jews as a people, on Jewish creative effort or on Zionism was banned. The leaders of the "Board" believed very much in secrecy, in being "cautious," and in "shtadlanuth" (private intervention with the authorities). They avoided public criticism and were trying to prove that the Jew were a "relig-



Three of the successful contestants who participated in auditions conducted by the Jewish Center Lecture Bureau of the National Jewish Welfare Board (JWB) receive citations from Louis J. Cohen, chairman of the Bureau's Advisory Committee. Left to right are Mr. Cohen; Ruth Kobart, soprano, female first-place winner; Martha Schlame, who received honorable mention, and Robert Spiro, baritone, male first-place winner. Not present when the awards were made was Leon Lisher, who also received honorable mention.

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ious community" with some specific ethics; not simple human beings but a kind of angels.

When in the years 1915-1917 Dr. Weizmann and Nahum Sokolow were negotiating about the "Balfour Declaration," the official leaders of the Anglo-Jewish community were trying by all means to obstruct these negotiations. They went so far as to publish an official letter against Zionism in the London Times.

While in the year that followed the "National Home" became "kosher," the term "Jewish State" remained "trefe." The struggle against the "wild Zionists" was carried on with all means. The Government was assured of "loyalty," and letters appeared in the British press pointing out the differences between truly English Jews and those from Eastern Europe; the very idea of the Jewish State was described as betrayal of Jewish interests.

In 1939—at the beginning of the last war—a group of active Zionists resolved to bring to an end the domination of the Anglo-Jewish community by the Plutocrats. At that time Prof. Selig Brodetsky was elected President of the "Board of Deputies." In 1943, when elections to the Board were held, the Zionists gained a majority—thanks to an energetic campaign throughout the country. A new era for Anglo-Jewry had commenced.

The assimilationists or "the other side" (as they were called in Jewish national circles) did not give up their domination easily. They started a campaign against the Zionists, accusing them of having captured the Board by irregular methods. But the elections of 1946 resulted in an even greater Zionist majority. Anglo-Jewry ranged itself behind the demand for a Jewish State and courageously expressed its solidarity with the Yishuv in the most difficult moments of the latter's struggle. The Zionist victory within the Board of Deputies caused bitter opposition on the part of its anti-national minority. But that opposition was doomed to failure. The Jewish masses stood firmly behind the "Progressive Zionist Group" which expressed

their sympathies, aspirations and hopes.

But the struggle within Anglo-Jewry is not yet over. The new elections to the Board of Deputies are likely to be conducted under new slogans. But the principles will be fundamentally the same. It is an old truth that nothing is more convincing than success. The anti-Zionists and non-Zionists have now invented a new theory: "Leave the

(Please turn to Page 57)

A Community's Experiment In Self- Analysis

(Concluded from Page 48)

cation in their local newspaper.

Northtown is a city of 40,000 people. Its citizens are proud of their participation in the project. The basis of their pride, as reported in their local newspaper, is that the 100-page self-survey manual, which presents the CCI method in plan form, "represents a national guidepost fashioned right here in our town . . . Lessons learned from the experimental self-analysis on community practices affecting the principal minority groups will form the basis of a standardized method to be used in other communities."

At the present writing, thirteen communities are either engaged in self-surveys which are making use of the CCI manual, or are taking the first steps towards initiating such a survey. One community where the method is being applied in detail is Mount Vernon, New York, which has set up a survey-sponsoring committee and is beginning actual data collection. Many of the other communities, following the pattern established in Northtown, are avoiding publicity until they have completed their findings. Towns in the Far West, the Middle West, and New England have also shown interest in the survey method. The *Self-Survey Manual* developed by the CCI from its experiences at Northtown is expected to have a far-reaching effect in its overall effort to bring the techniques of social science out of the laboratory and into the daily lives of the people of America.

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Y^h OF THE WORLD... 1949

By SAMUEL H. GORDON

THE great reconstructive effort of world Jewry is deriving strength and validity out of the corollary effort of Jewish youth to build a new Jewish life. Their task is a hard one, since many of the spiritual and cultural facilities that flourished in the past are no longer there.

To give encouragement and direction to this enterprise, the World Federation of YMHAs and Jewish Community Centers has developed a program for rebuilding Jewish youth councils and federations throughout the world, giving them program guidance and providing for the exchange of professional workers.

Organized a little less than three years ago, the World Federation has grown to include ten national Jewish youth-serving organizations over the globe: The four founder-members — the National Jewish Welfare Board in the United States, the Association of Jewish Youth in Great Britain, the Australian Federation of YM and YWHAs, and the Canadian Council of YM and YWHAs — plus the Jewish Council of France, Jewish youth federations and councils in Argentina, Chile, Peru and Uruguay, and the Federation of Jewish Youth in Belgium.

Since its founding, the World Federation of YMHAs and Jewish Community Centers has made available a large amount of program aids, particularly audio-visual materials such as films, recordings and art exhibits. It has also undertaken the job of assisting European youth groups in writing and preparing program materials which meet their own special needs. The first such brochure — on the Sabbath — has been published in French and made available to all French-speaking groups in Europe and North Africa.

As one of its first tasks in assisting local communities in all nations to set up Jewish Community

Center programs that will give young people the fullest opportunity for mental, spiritual and physical self-improvement, the World Federation undertook to develop a continuing field service in South America and Europe. Demonstration programs on Jewish music and books have been held in various countries to illustrate the splendid possibilities of an over-all program in which youth groups might participate on a community-wide basis.

This opportunity for united activity was welcomed and it was recognized that the Youth Council idea can, in large measure, overcome the sharp divisions existing among the youth and in the community generally. Unity of purpose and action has been stimulated in Jewish communities by demonstrations, through practical means, the desirability of youth groups working together.

As a result, the Jewish Youth Council of France has been recognized and strengthened. Twenty-



Commander Joshua L. Goldberg, who has been named by the Department of the Navy as District Chaplain of the Third Naval District, highest administrative post ever occupied by a Jewish chaplain in the armed forces in time of war or peace. Chaplain Goldberg is the Navy's official liaison officer with the Division of Religious Activities of the National Jewish Welfare Board.

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one Jewish youth organizations, with a total of nearly 16,000 members, are now carrying on a cooperative program of activities. Program materials are prepared cooperatively and camping projects and leadership training seminars have been organized.

The field service provided by the World Federation has also resulted in the establishment of a Federation of Jewish Youth in Belgium. This body includes 12 organizations in 21 Centers, with a membership of 3,000. A Community Center building has been opened in Brussels and a cooperative program has been initiated.

To meet the emergent need in all countries for qualified youth leaders, the World Federation has extended its workers' exchange program and is continually helping the councils of Jewish youth to set up youth leadership courses and seminars.

Because program projects such as Jewish Book Month and Jewish Music Festival lend themselves to world-wide participation, the World Federation encourages its affiliated groups and as many countries as possible to develop Jewish Music Festival and Jewish Book Month programs in their own communities. It has made available program materials developed by the JWB-sponsored Jewish Book Council of America and the National Jewish Music Council.

As a result, a Jewish Book Council has been established in England and Jewish Book Month programs and exhibits have been organized in Argentina, South Africa, France and Chile. In 1947 an international broadcast in English, Spanish, French and Yiddish was beamed to Latin America and Europe. During the 1948 Jewish Music Festival, an international broadcast of Jewish music was beamed in Spanish and English to Europe, Israel and Latin America.

The World Federation, it must be emphasized, does not confine its services to its affiliates. Jewish youth-serving organizations and communities in many countries request and receive assistance in setting up their youth and commun-

ity programs. During the past two years, program materials, brochures, books on all phases of Jewish life, maps, recordings, movies, sports gear, religious items and building plans have been sent to 26 countries in every part of the globe. This has been made possible because the National Jewish Welfare Board in the United States has made available its resources to the World Federation, through the specialized services of its bureaus and divisions, the JWB has assisted the World Federation in adding to the cultural enrichment of local Jewish communities all over the world.

Regional youth and community center conferences, at which there will be an interchange of ideas and discussion of common problems, are on the World Federation's agenda for the future. To bring representatives of the various nations together so that they can discuss ways and means of providing greater service to Jewish youth, a Pan-American Jewish Youth and Center Conference, a European Jewish Youth Conference and a World Youth Conference are being planned.

With established working relationships with non-Jewish youth-serving groups and participation in youth conferences on an international level, the World Federation contributes to Christian-Jewish relationships and international understanding. It is recognized by the United Nations as one of the international non-governmental organizations entitled to send an observer to its meetings.

Thus, the Jewish Community Center movement, which originated in the United States, is spreading throughout the world. The response the World Federation of YMHAs and Jewish Community Centers has met is testimony to the eager interest of Jewish communities everywhere in all questions which affect the cultural and recreational life of their young people, and in the need that exists for some kind of Jewish home in which all Jews and Jewish groups can participate constantly to enrich Jewish life and so maintain its vitality.



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Berlin Jews Give Clay Talmud Printed By JDC



BERLIN—General Lucius B. Clay receives a copy of the first Talmud printed in Germany since 1933 at ceremonies prior to his departure from his post in Berlin from DP Rabbi Samuel Rese. In background is Harry Greenstein, Adviser on Jewish Affairs to Gen. Clay. Scheduled for world-wide distribution, the new edition of the Talmud was printed in 1,050 copies, 1,000 financed by the Joint Distribution Committee, the rest by the Civil Affairs Division of the American Military Government. Copies of this edition will be sent by JDC to all rabbis who were formerly DP's. Funds for JDC's overseas cultural and religious program are provided by the \$250,000,000 campaign of the United Jewish Appeal.

ISOLATION ON CO-OPERATION

(Continued from Page 54)

matters affecting Israel to the Jews of the Yishuv—Our work has come to an end."

Zionists recognize, of course, that only the citizen of Israel can decide on political matters of the Jewish State, and that the Jews in the Diaspora are to remain loyal citizens of their countries. But the Zionists maintain that the future of Israel and the frontiers of the Jewish State are matters concerning the Jewish people as a whole. The Balfour Declaration and the Mandate were given not only to the Jews of Palestine but to the Jews of the whole world. Equally, the Jewish State was not given to a certain number of Jews, living at present in Israel, but to the Jewish people as a whole. Jewish communities everywhere will, therefore, as a matter of course, assist Israel politically, as long as her existence is endangered, and have a desire to participate economically in, and remain spiritually link-

ed with, the process of creating a new Jewish nation in the old Jewish Homeland.

The creation of Israel has, on the one hand, almost concluded the discussion whether a Jewish State is necessary but, on the other hand, it has in circles increased the inclination towards assimilation and isolation. This trend will certainly play an important role in the elections to the Board of Deputies.

The problem of orientation will sharply express itself not only on the question of Eretz Israel, but also, and perhaps mainly, on that of the relations to the World Jewish Congress.

Although all Zionist organizations, with the exception of the small Revisionist Party, are affiliated to the British Section of the World Jewish Congress, they have not clearly put before Anglo-Jewry the question of affiliation of the Board to the Congress. The main reason for this was the desire not

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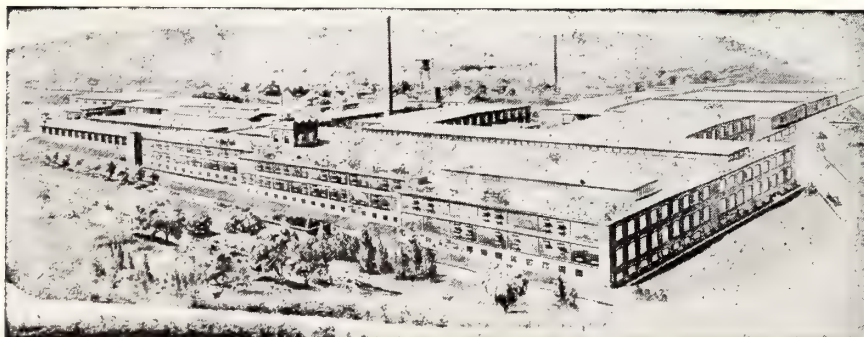
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to divert the attention of Jewish public opinion from the struggle for the Jewish State. Some Zionist leaders have also had some doubts about the principles of the Congress. But these doubts were entirely removed at the Conference of the World Jewish Congress at Montreux

Board Has No Mandate

Now that the Jewish State is an established fact, the Jewish communities in the Diaspora are faced with the question of how best to defend their interests. The anti-national and assimilationist elements are preaching isolation. The national and Zionist elements want co-operation of all sections of World Jewry. The anti-Zionist and non-Zionist elements are allegedly fighting for the "independence" of the Board of Deputies which, according to them, has—in the sphere of Foreign Affairs—the task of defending the poor Jewish communities suffering persecution. The Zionists assert that all Jewish communities are equal. There are no rich and poor, but all must cooperate as equals in a world-wide Jewish organization. They maintain that it is impossible for any one community to isolate itself from World Jewry. The Board of Deputies, they say, cannot always work efficiently in the field of foreign affairs, for the simple reason that it has not always the necessary information at its disposal, and has no mandate from other Jewries to act on their behalf.

Only in cooperation with, and as part of, the World Jewish Congress, can the Board properly fulfill its function as the most important Jewish body in the British Empire. Cooperation with the World Jewish Congress is important not only for the Congress, but also for Anglo-Jewry which must share more directly in the common struggle of the Jewish people.

The question of the World Jewish Congress is certain to cause a great deal of controversy. But it is to be hoped that the Zionists will not give way and that they will win as they did on the question of the Jewish State. It is a matter of the great significance, not only for British Jews, but for the Jewish communities the world over.

Spiritual Therapy For Jewish Veterans

(Concluded from Page 52)

the family back home, referrals to social service and Red Cross. But most of all it comprises friendship and understanding, a sympathetic ear to the very real doubts and worries, even though their causes may sometimes be imaginary. We must remember that the key to much of psychotherapy is simply in listening to and understanding the words of the patient.

This involves endless time, frequent repetitions, and searching a worrisome complication of motives. Sometimes the problem which seems involved on Monday comes back with all its original freshness on Wednesday, and must be gone over again. Sometimes the persecution complex of the Jew or the hesitancy for the future or sense of guilt for the past demands expression again and again. But the doctors are very busy men, with limited time for each interview, and the opportunity to unburden himself to the chaplain may be of tremendous value to the troubled and often troublesome patient.

The families of patients usually come to the chaplain, and share their worries with him. They want reassurance, of course, but at the same time they may betray their own neurotic strains, the family background which has been too hard for the patient to bear. We often feel that if the family situation could be solved, the cure of the patient would be far easier.

This is the complicated and exacting service in which the chaplain finds himself in a mental hospital. It is at the same time the most stimulating and fascinating task because he is very definitely and consciously an integral part of the healing team of the hospital. At a time when the relations of medicine, psychology and religion are under examination, the chaplain in the mental hospital is working at this fascinating frontier of advancing thought. But even on the level of day to day service the chaplain finds his work ever new and ever interesting, a challenge to all his powers and a contribution to the mentally ill about him.

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PARTNERS IN JUDAISM

By ARTHUR WEYNE

IN THE PAST year it has been borne in on us with increasing force that American Jewry, culturally speaking, is "on its own." We can look neither to Europe, whose Jewish community is a pathetic remnant of what it once was nor to Israel, desperately engaged in bringing order out of its pressures and paradoxes, for spiritual sustenance and cultural creativity. Those indispensable ingredients for a rounded, wholesome, civilized, vital life we, American Jewry, must develop for ourselves.

How are we set up for the task? Plainly, the situation calls for an appraisal of our resources and a look at existing practices.

There are three major institutions functioning here in the realm of Jewish spiritual and cultural endeavors: the synagogue, the Jewish Community Center, and the Jewish school. All are engaged in the effort to elevate the quality of Jewish living in this country and have proved mutually helpful to one another.

The trend toward synagogue-center education agency cooperation is at present well under way, with indication for an increasing joint effort and future growth.

The catalogue of that coopera-

tion — the concrete examples, the specific forms it has taken in communities all over America — is interesting and impressive. Synagogues and Jewish education units have actively participated in community-wide Jewish cultural projects initiated by Centers.

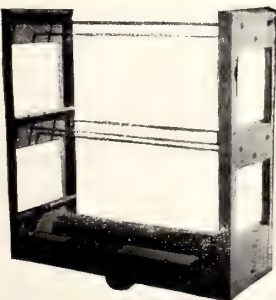
Sometime ago the rabbis of three synagogues in Newburgh, N. Y., celebrating Jewish Community Center Sabbath, issued a joint statement heartily endorsing the activities and program of the local Center. "We feel," the rabbis said, "that the Center has a positive contribution to make not only in fostering wholesome secular activities but also as an instrument of the synagogues for furthering spiritual and cultural values and enriching the total Jewish communal life." The Center, the rabbis added, is a partner of the religious institution.

A vivid illustration of synagogue-center cooperation at its most effective is the beach resort Center at Nantasket in New England. There, an uneasy situation — with thousands of Jewish teen-agers and young adults resorting to the local amusement park, bowling alleys and dance halls for their evening recreation — was transformed into a full-fledged, enthusiastically received Jewish Community Center program — a program which has proved a boon to all segments of the resort community. The Nantasket Youth Center is the result of initiative on the part of the local synagogue (Temple Israel) leaders and professional guidance and aid by the Greater Boston Council of Jewish Centers.

An instance of wide inter-organizational participation in cultural projects is the Jewish Arts Committee, in Minneapolis, which has seventeen local youth groups — including education and religious

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units — affiliated with it. This committee, organized by the Minneapolis Jewish Group Work Association, is housed at the Emanuel Cohen Center in that city.

Wherever synagogues and Centers plan together, their cooperation not only proves mutually beneficial but works out to the gain of the entire Jewish community. The same applies to interaction of Jewish education agencies and Centers. In Los Angeles, for example, such joint endeavor expressed itself in the common use of specialized personnel, in utilization of building facilities, and the provision of centralized audio-visual aids for the whole community.

Examples of this wholesome practice are to be found in communities throughout the entire country. In Peoria, Ill., this past year, a Jewish Community Center program was launched by the Jewish Community Council in cooperation with the Agudas Achim synagogue, which made part of its building available for Center program activities. In Milwaukee, a new extension unit of the JCC was opened not long ago as the result of an offer by the Talmud Torah to use its building for Center activities. In Houston, the JCC—as part of its program of community service—has been conducting a supervised recreational program for the religious schools of Beth Yeshurun and Beth Jacob.

In Kansas City, Mo., the Adult School of Jewish Studies — established several years ago through the joint efforts of the JCC and the city's three synagogues — has become so valued a community agency that the Federation and Council are making special provision for its budget. Appropriately, the offices of the school are at the Center, while classes are held at one of the synagogues. In Charleston, S. C., the new Conservative congregation, Synagogue Emanu-El, expressed its appreciation to the Jewish Community Center, which had made its facilities available to the congregation while its building was under construction, by making a cash donation to the Center. In Buffalo, an extension program for teen agers

was undertaken by the Jewish Center, which obtained the cooperation and building facilities of Congregation Anshe Zedek for the carrying out of the necessary activities. In Portland, Me., the JCC, providing another example of the common objectives of Jewish Center — Jewish education work, last season conducted an Institute of Jewish Studies for Adults; the event had the cooperation of the Portland Hebrew School, the Jewish Federation, and several synagogues.

And with regard to such "high visibility" projects as Jewish Book Month, Jewish Music Festival, Jewish Youth Week, and latterly Jewish History Week, it is the equally enthusiastic and earnest response of Jewish education units and synagogue groups as well as the Jewish Community Centers in all the communities that have made these events significant dates on American Jewry's calendar.

In the larger communities—New York, Brooklyn, Chicago, Boston, Philadelphia, Los Angeles — instances of Center-synagogue-education agency participation in single-event or serial projects are virtually daily occurrences. The same, perhaps in a more limited way, is true of communities of lesser size: Bayonne, Bridgeport, Rochester, Miami Beach, South Bend, Youngstown, Providence, Indianapolis, Albany, Washington, Atlanta, and so on in all sections of the country.

The most encouraging aspect of this splendidly developing situation is that the organizations concerned have relegated such obstacle-attitudes as autonomy and "independence" to a well-deserved place in the background, while primary emphasis is on community needs and the common good. Obviously this trend has had a strengthening effect on the organizational life of the Jewish group and has given meaning to the term Jewish community.

Giving authority to the movement is the setting up of a Joint Consultative Committee of the Synagogue Council of America and the National Jewish Welfare Board, on the one hand, and the 21-point statement of principles

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Temple Sisterhoods Receive Initial Gift For Loan Fund



Mrs. William F. Rosenblum (left), President of the Sisterhood of Temple Israel, New York City, presents the Sisterhood's check for \$2500 to Mrs. Louis A. Rosett, President of the National Federation of Temple Sisterhoods. Looking on is Dr. Maurice N. Eisendrath, President of the Union of American Hebrew Congregations. The gift initiated the Federation's Loan Fund, which will be used to help establish new Jewish congregations throughout the country. The interest-free loan project is one of the many Jewish and humanitarian causes in which the Federation engages through 443 Sisterhoods in the United States and six foreign countries. An agency of the Union of American Hebrew Congregations (the central organization of American Liberal Judaism), the Federation has more than 75,000 members.

recognizing the common objective of Jewish Center and Jewish education work, on the other. The latter statement was adopted a little less than two years ago by the American Association for Jewish Education and the National Jewish Welfare Board.

The development of this three-cornered constructive association is another signpost on the road to American Jewish maturity. The joint planning and mutual effort which have characterized the co-

operative understanding touched on in this article are not only preventing duplication of program, financial campaigns and building programs — with their attendant wastefulness — but are materially aiding in the realization of a goal dreamed of and sought for: wholesome unity. Nothing is more effectively designed to achieve this in relatively short order than the unfoldment and flowering of spiritual-cultural-educational cooperation.

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JEWS IN DANGER ZONES

(Concluded from Page 46)

the country?

In the nine months of Israeli independence more Jews have entered Israel than in half a dozen years of British control. Yet the Jewish demand for entry into Israel remains great. Jewish leaders estimate that within the next ten years a million and a half Jews can enter Israel. In being asked whether it would be possible to accept 500,000 Jews from Moslem countries, one Jewish statesman answered that "it would be an economic problem but it has to be solved. There is no doubt about it." The basic change in the approach to the possible absorption of Jews in Israel is that there is a tremendous incentive to do so, that Israel wants even the sick and the aged.

The fact that Israel absorbed more than 75,000 people while fighting against the Arab countries is a significant factor. Experts estimate that the Jewish DP population wishing to go to Israel will be absorbed by the end of this year. Therefore, it can be said that organizationally Israel is in a position to handle the incoming stream of refugees. The question to be answered is whether the economy of the country can absorb these newcomers.

In the Nathan study, written before the UN decision of November 29, 1947, this question is answered is stated that under favorable circumstances Israel could absorb about 110,000 Jews a year, the authors realizing that the rate of entry would not be the same from year to year, but that during the first years of the next decade more than 110,000 Jews would come to Israel.

In the December 1948 issue of Social Research, Alvin Johnson discussed the economic position of Israel and stressed the close analogies between the position of Israel and Southern California. He wrote that, "neither region is rich in raw materials. It is light industry that adds the greatest value to limited raw materials, that produces maximum employment." And he added: "Los Angeles is a city of rapidly multiplying light industries. So is Tel Aviv."

On the basis of these factors it is not difficult to believe that Israel will be able to absorb its immigrants. Because of the intensification of agriculture and the development of its light industry, Israel is favorably situated to supply European markets with citrus fruits and with other subtropical fruits and vegetables as well as with various other products. According to the Nathan study, Israel is also capable of producing a greater percentage of her own food than she did in the 1930's, although the country needs both extended facilities and machinery for agricultural training. While the agricultural output does not mean self-sufficiency,

the industrialization of Israel will create the margin necessary for the country to absorb 1,500,000 immigrants in the next decade.

There also has developed a special Israeli art and handicraft industry, and it is estimated that more than 1,000 full and part-time workers can work at this trade. Citrus concentrates and by-products are already manufactured in Israel and in 1943-1944, 45,000 tons of citrus were used for industrial purposes. It is expected that this industry can expand 200 per cent beyond its wartime size. Many industries, including those which produce eye-glasses and ground glass, employ highly specialized workers.

Of course there remains the task of intensively cultivating agriculture. This means that one must look forward to the installation of water pumps, irrigation pipes, sprinklers and other implements, which can be partly produced in Israel, the rest coming from other lands. There also are important public works which have to be developed, including the building of highways and streets.

Many experts say that Israel's population can grow to more than 1,800,000. This means there would be about 800,000 to 900,000 laborers who would work on farms or in industry.

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CAREER COUNSELING

(Continued from Page 37)

Sam is doing nicely in the academic course which he dislikes so intensely that he wants to quit school and go to work. Should he, or may his interests be served best by transferring to another course or school?

Our discussion and test results point to the feasibility of Sam learning radio or television repair. A transfer is arranged to a vocational school and efforts are made by our employment division to secure him a part-time job.

Julian is a tall, slender lad of sixteen. Engineering has long attracted him and he has read extensively on the subject. Now completing high school with an average of 95, Julian asks whether he should study engineering. He is worried because he has heard from relatives and friends that Jews often have a difficult time landing a job or advancing in his profession. His fears appear to be strengthened by the fact that several top-notch schools of engineering have rejected his application.

Julian is informed that schools of engineering are now filled to the overflowing point, that many colleges still seem to have quotas and a number of engineering firms appear to hire few, if any, Jews. Nevertheless, he is told that though advancement may be more difficult for Jews, many have forged ahead in this field. The incidence

of discriminatory practices should not be the sole factor in abandoning a field for which one may be highly qualified.

Sam and Julian are fairly representative of two reasons why young Jews seek vocational guidance from a Jewish agency. Sam is an example of the vocational confusion bedeviling many young people today. They often drift from one course to another without knowing which career to follow.

Julian knows what he wants and has the capacity to realize his goal, but is frustrated by the existence of educational and economical barriers still barring Jews.

Many young Jews make dubious vocational choices because they are unfamiliar with their own interests and abilities as well as with labor market conditions. The result is that many persons often prepare for fields already overcrowded.

For example, at this writing, engineering, which next to teaching is our largest profession, is still able to absorb most of the graduates of schools of engineering. Because of swollen college enrollments, the supply is expected to exceed the demand during the next few years. Similarly, bleak conditions are expected to prevail in accountancy, business administration, law, pharmacy in the large cities, chemistry, physical sciences, and in some other professions.

On the other hand, prospects continue bright in teaching, the health sciences such as medicine, dentistry, osteopathy, podiatry, optometry, nursing and in social work and librarianship. Unfortunately, few young people are aware of occupational trends and tend to prepare for fields already overcrowded.



Edward A. Norman, president of the American Fund for Palestinian Institutions, has returned from Israel after reviewing the work of the 99 cultural, educational, social welfare and religious institutions that are supported by the American Fund. Mr. Norman spent considerable time with government officials to coordinate the work of the American Fund with the needs of Israel.

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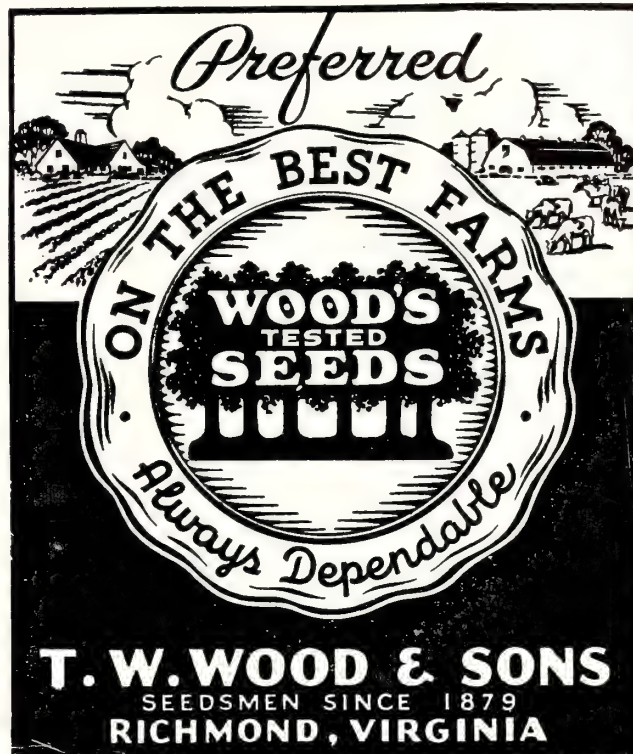
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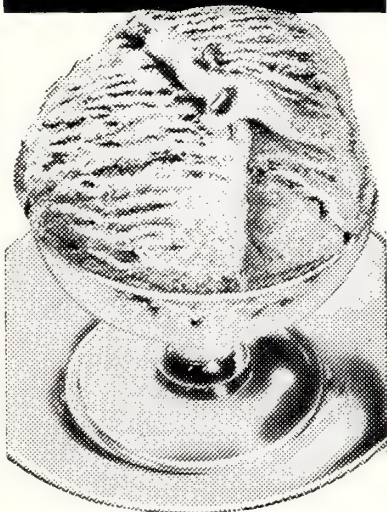
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A very difficult type of applicant is the older man or woman who lacks a marketable skill. Employers often refuse to interview highly qualified person above forty-five. If this is true of older non-Jewish workers, it is generally even more acute among Jews who have two strikes against them: their age and their religion. This is a lamentable waste of human resources because only a small percentage of Jewish workers have accumulated sufficient funds to carry them for any extended period. Social security benefits throughout the country average only \$25.00 a month. Consequently, many of our older persons who are still able to work become dependent either upon their children or public or private relief.

Jewish vocational agencies struggle with this problem but find that at best their efforts are pitifully inadequate. They do special solicitation and attempt to arouse the public to the importance of having older workers. A good public relations job enlisting newspaper, radio and movies, subway posters and other mediums was recently launched by the Federation Employment Service of New York City. It led to a substantial increase in the number of jobs secured for older persons registered with the agency. But gratifying as the results were, the number of applicants greatly exceed the number of jobs available. It is an agonizingly slow process to educate employers to face up to this problem.

In the last few years a great number of Jewish veterans have been served by Jewish vocational agencies.

Oscar Ewing, Federal Security Agency Administrator, recently noted that 97 per cent of all World War II veterans in the civilian labor market are now employed. Of the approximately 14,500,000 male veterans, about 1,100,000 are in various schools and outside the labor market.

It is a reasonable conjecture that of the more than a half-million Jews who served in our armed forces a somewhat higher percentage of them may be in training than non-Jews. This is based on the tradi-

tional Jewish zeal for education.

What may be an interesting shift in Jewish occupational preferences is the widespread interest in skilled crafts. More people are recognizing that incomes in skilled occupations are generally higher, economy security greater than in some of the more genteel professions such as law, or teaching in many communities.

Many Jews still manifest a strong interest in various professional occupations but a diffusion of occupational interest appears to be underway. There seems to be a greater receptivity towards lesser populated professional fields.

Very often, young women holding down well-paying jobs seek our services. Upon analysis it is found that there is little amiss in their vocational adjustment. The real problem turns out to be that the client's social life is inadequate. Suggestions are often made concerning hobbies cultural and fraternal and communal activities which may enrich their leisure time activities and reduce their feeling of frustration, often common among unmarried women.

A noteworthy recent development is the growing number of young men and women, chiefly members of youth Zionist groups, who seek information on trades and professions which may be useful in Israel.

The Jewish vocational agencies serve a pivotal role in Jewish communal life and through their special knowledge of occupations, labor market conditions, educational conditions and community resources, they broaden the social and economic horizons of their applicants. They often serve as trouble-shooters in spotting emotional disturbances early and referring such client to appropriate community agencies. By working with clients early, they may spare them and the community the needless waste of time, money and effort otherwise spent in making a wrong vocational choice. They may help strengthen Jewish loyalties by encouraging their applicants to identify themselves with Jewish communal life.

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ACE IN ISRAEL

(Continued from Page 39)

She said they came to Victoria when Leonard was three years old. Mr. Fitchett, English-born, farmed in the neighborhood of Moosehorn, Man., for some years before moving to the Pacific coast.

She recounted how Leonard had gone to grade school in Victoria, graduated from Victoria High School and after his matriculation was employed in the office of a flour milling firm for a time.

He enlisted in the R. C. A. F. in 1942 when he was 19. After winning his pilot's wings at MacLeod, Alta., in May of the following year, he left for overseas.

Leonard flew with the No. 409 Nighthawk Squadron, the first Canadian fighter unit to operate from French soil.

Leonard, by then a flying officer, shot down the first enemy plane for the Nighthawks after they moved to the Continent. He blew a Heinkel III out of the sky over Eindhoven, Holland, while on patrol in a Mosquito fighter-bomber. The Heinkel exploded so violently that large pieces of wreckage were hurled into Leonard's Mosquito and ripped it starboard wing. He managed to land at an emergency field in northern France.

On a previous occasion Fitchett and his navigator bailed out of their stricken plane which had "packed up" 100 miles from their station. They were picked up by the French underground Maquis and returned to their squadron.

Leonard was the last nightfighter to shoot down an enemy plane in the European theatre, blasting a German Junkers over Kiel. Returning, he was himself shot down, but he and his navigator escaped with slight injuries.

By VE Day Leonard's squadron was the top scoring nightfighter unit since D-Day.

After being mentioned in dispatches for distinguished service he was discharged from the air force in August, 1945.

"Leonard was more serious when he returned from overseas," his mother said. "He wouldn't talk very much but read a lot of serious

books and kept his thoughts to himself."

His library bear this out. It is filled with classical and philosophic works.

His mother treasures a scrapbook which Leonard had filled while overseas, and his squadron's operational record.

The scrap book contains scores of pictures of the planes Leonard and his fellow airmen flew. There are pictures of his flying mates, newspaper clippings reporting fighter and bomber sweeps over enemy territory, stories detailing the exploits of the other Canadian forces; invitation to parties in England; ticket stubs to London stage shows; continental money and other reminders of his overseas experiences.

On the first page Leonard has written "And so the future beckoned to us — to step down at last into the arena and try out fortune amid the uncertain but illimitable chances of the greatest game in the world."

Leonard's sister, Mrs. K. Barker, smiled sadly when she recalled his boyish adventures. She told about the time he made a diving helmet



Mrs. Eleanor Roosevelt, whose election to the Board of Trustees of Brandeis University makes her the first woman to join the twelve-man governing body of the new University.

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out of an old oil can and explored the bottom of the sea near Victoria, while his chums pumped air to him with a tire pump.

She described a sea-going log raft he made, powered with an old automobile engine.

Although he did not write home about his services with the Israeli Air Force it is certain from other sources that he was one of the aces who fought for Israel and that he contributed a great deal to the Jewish victory.

The notice of his loss sent by the Jewish authorities at Tel Aviv stated: "Leonard was one of the aces of the Israeli Air Force. He knocked down three Spitfires that were piloted by Egyptian airmen. This was accomplished while Fitchett was flying a much less maneuverable aircraft, a Beaufighter."

On another occasion he caught a large number of Egyptian planes at the El Arish Airport and set them all on fire with a string of bombs.

An Israeli Navy craft confirmed that Fitchett forced an Egyptian flying a British Hawker Fury to dive into the sea of Palestine. One of his last flights was to knock out by pin-point bombardment a heavily fortified police station at Gaza.

The Israeli Government letter to his family continues, "He also has been credited with successfully hitting an Egyptian naval vessel.

"From all reports it is evident that he was very popular among the other airmen. His main duties were those of a freighter pilot, although he did participate in some bombing action.

"Details of his death are not too clear, but this much is known; he was chasing a number of Egyptian Spitfires when the enemy opened up with anti-aircraft fire.

"In order to avoid the enemy fire, he came down to a low level. His plane was hit by a stray shot. In spite of this he managed to land his plane. His body was recovered from the Egyptians a few days later when his friends captured the area."

After Fitchett had arrived in Israel the rates of pay for officer airmen was increased. When Fitchett learned of this he was visibly disturbed, feeling that a material element was being introduced into his Palestine venture which he had entered for purely idealistic reasons.

Fitchett had plans for the future. He wanted to quit flying as soon as peace was restored and to settle in a kvutza in Palestine with Jews.

But this was not to be. Towards the end of the more active fighting, Fitchett lost his life. He was buried with military honors in Israel.

At The Grave Of Denazification

(Concluded from Page 36)

Government, 91 per cent of all judges, prosecutors, and court officials are former members of the Nazi Party.

In all the zones of Western Germany, the positions of power in economic life, in industry, and in trade, are occupied by former Nazis or those who earned fortunes by serving Nazism. Former aides of Ribbentrop's Foreign Office corps are already recruiting a Foreign Office Staff, confident that they will soon be restored to their former positions.

Denazification is completely dead in Germany, but Nazism is very much alive. Denazification did not die a natural death. It was killed. It is dead because the allied believed that all they had to do was to give the Germans a democratic plan, and it would be followed through. It is dead because the Allies did not use their supreme control to counteract the undemocratic practices and intentions of denazification as handled by the Germans. It is dead because the U. S. Military Government did not take denazification back into its own hands when it saw that the Germans would never be able to denazify themselves.

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A Stirring Arts Exhibition

By ALEKSANDER LENOWICZ-GORDIN

THE WARSAW Jewish Historical Institute is located in the only house left standing within the confines of the one-time ghetto, close to the site of the former main synagogue. There I saw an exhibition of fine arts, unique and weird in character. All the artists whose works are exhibited there, died a martyr's death at the hands of Nazi hangmen during the occupation; all—except one, Jonas Sztern, a talented Polish painter who survived and who continues to paint. But even his life was saved by nothing short of a miracle. He was one of a group of Jews machine-gunned by the Germans. Hit by a bullet, he dropped into a ditch, and was covered by the corpses of his fallen comrades. After a while he came to, and after a struggle, managed to reach the cottage of peasants who dressed his wounds and offered him refuge.

On the lower floor we find the Museum of Jewish Struggle and Martyrdom where dozen of photostats, as well as original documents and material evidence, testify the savagery of the Nazi murderers. But somehow bloodstains on the parchment scroll, hair of massacred women, shoes of murdered children, do not impress the imagination as do the serene exhibits in the Exposition of Fine Arts. If in the Museum below, we view the criminal contrivances of the Germans, in the exhibition above we catch a glimpse of those against whom the Teutonic furor was unleashed.

The exhibition was assembled in a somewhat haphazard fashion, for the works on display were found widely scattered. All in all, only 50 names are represented, barely one-fourth of all the Jewish artists who

were exterminated by the Germans. In addition to the paintings, sculptures, metalloplastic art works, there were also recovered specimens of the printed Jewish word, beginning with the 16th century to the tragic year 1939; ancient book full of Messianic dreams and hopes for the salvation of mankind, modern prose and poetry, translations of prominent representatives of world literature and philosophic thought, works bearing testimony to love of nature, longing for harmony, peace and freedom for creative work. There are drawings of quiet little towns, of tranquil interiors of synagogues; there are kindly and humble faces of beggars and other pathetic figures,



George W. Rabinoff of New York, Director of the Training Bureau for Jewish Communal Service, which this month opens its third academic year, was elected president of the National Conference of Jewish Social Welfare at its 50th anniversary convention. Glad and Sad

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of typical of Jewish misery; many a portrait and self-portrait greets us from the walls, and the still-life paintings have a touching sense of beauty.

Among the exhibits we find two bas-reliefs by Abram Ostrzega, Jew with a Book and Praying Woman; three beautiful landscapes by the Wilno impressionist Ber Zalkind (unfortunately not one of his many canvases dealing with his favorite theme, Wilno, could be found): an oil painting by Maurycy Trembacz, Kazimierz on the Vistula; the works of the highly gifted draftsman Bruno Schultz who fell in Drohobycz under the cudgels of savage Ukrainian fascists. We have here his drawings At a Sickbed and The Artist in His Workshop. Bruno Schultz was an outstanding writer as well, and was regarded by many as the Polish Franz Kafka.

Roman Kramsztyk, that distinguished and internationally known artist, continued to work even in the ghetto, where he perished. Two drawings of the Warsaw ghetto are exhibited near his Italian landscape.

The very talented woman painter Gela Seksztajn, a member of the resistance movement, who knew that death was imminent, was able to conceal a number of her paintings, together with her testament addressed to her fellow-artists. In it she called upon the survivors to fight on "so that these things should not happen again."

There are also the works of the twin brothers Efraim and Menasze Zajdenbeutel, of Professor Tenryk Kuna, Jan Gotard, Otto Hahn, Ralph Immerglueck, of the woman sculptor Julia Kielowa, and many, many others.

Much of the work reveals primarily a love of form, while the theme is of secondary importance. Light and shade, the secret of composition, the striving for the beautiful as such, these are the features predominantly in evidence.

Jozef Sandel, chairman of the

Jewish Association for the Advancement of Fine Arts, says rightly in the preface to the catalog of the exhibition: "Whenever they murdered Jews, they murdered humanity and culture." Gela Seksztajn's last words ring in our ears as a command to men of culture everywhere: "... so that these things should not happen again."

A new coast-to-coast Red Cross radio network has been provided to relay vital messages to and from a disaster scene anywhere in the nation.



Dr. Franz Landsberger, since 1939 Research Professor and Lecturer in Jewish Art at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, has been named Curator of the Museum at the Liberal Seminary. Dr. Landsberger, a native of Germany, was educated at the Universities of Berlin, Geneva, Munich, and Breslau, where he received his Ph. D. degree. He taught at Breslau, served as director of the Jewish Museum in Berlin and lectured at the University of London before joining the faculty of the College in Cincinnati. He is the author of "Impressionismus und Expressionismus," "Die Kunst der Goethezeit," "A History of Jewish Art" and Rembrandt, the Jews and the Bible," and he recently completed a history of medieval Jewish book-illumination.



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Bulgarian Jews Improve Position

By JUSTIN GODART

NOT LONG ago, I was received by the O. S. E. in Sofia. Its representatives had welcomed me in the dispensary, installed in a superb new building of the Jewish hospital. The latter is a model, as much from the point of view of its construction as from its therapeutical and scientific material and general equipment.

Afterwards, we went up the hill overlooking Sofia. There, in a great and beautiful residence set in a garden, in the sunshine and fresh air, a team of workers are finishing the preparation for a children's home.

The Popular Republic of Bulgaria has put freedom of worship first among all those which she entrusted herself the task of guaranteeing her people. The religious groups are, in order of their importance, the Orthodox, the Moslems, and the Jews, the latter being the descendents of the Jews originating from Spain and through whom is perpetuated the archaic Castilian language of their ancestors.

The Bulgarians have always practiced tolerance, and, under the German occupation, they never permitted the Gestapo to massacre and deport the Jews. They had the support of unanimous public opinion and when the Germans wanted to deport them "en masse" the workers replied by threatening a general strike, thus forcing the Germans to abandon their evil plan. The Bulgarian Jews were numerous in the partisan bands, and they compromise elements of progress and stability in the nation, numbering approximately 45,000.

It is interesting to know about the economic and social evolution of Bulgaria. All business has been

nationalized. Everywhere one reads on the walls: "We will take care of the machinery. Economize with material. Raise the level of production while improving quality."

Agriculture is tending towards the collective ownership of machinery, and the latest technique of production practiced. There is a village, where the soil used to be divided into 3000 allotments, distributed among its 700 proprietors. Today it is a single unit comprised of 500 hectares, widely irrigated and admirably cultivated. Each proprietor remains on the land of his ancestors, while reaping the dividends of the increased production. This labor, organized in teams, is worth a salary to him, both in money and in kind.

Under these conditions hitherto undreamed goals are being achieved. Actually there are 700 cooperative village farms comprised of 50,000 proprietorships and exploiting 200,000 hectares of land.

In all the farms the work is animated by a tremendous popular spirit. It shows itself particularly in the reconstruction and extension of railways and roads, and in the formation of working bands, in which pick, axe and shovel are wielded by more than 900,000 men and women unpaid volunteers. In the mountains I saw a band of women supervised by a young woman singing instructor from the Sofia Conservatory of Music. And in the valley, where the roses bloomed, I came across a band of priests wheeling barrows of heavy stones.

It is in this atmosphere of reconstruction that the O. S. E. plays its gracious role. Its Bulgarian members deserve to be congratulated for the fine and generous efforts they are making.

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He Was In At The Birth

(Concluded from Page 34)

guese synagogue.

It was my great privilege to propose Mr. Green's name for membership in the American Jewish Historical Society, of which he remained a member until his death, and to which he made a generous contribution.

Long before the subject was mentioned elsewhere, Mr. Green spoke of the propriety of marking with appropriate tablets, places of Jewish interest, on the ground that they were part and parcel of New York City's history. Later on, when the American Jewish Historical Society appointed a committee for that purpose, he suggested the co-operation of the American Scenic and Historic Preservation Society, and it gave him keen pleasure to interest that society in the marking of the Old Jewish Burial Ground on New Bowery, the oldest cemetery in New York. Both Captain Phillips and I had the honor of serving on that committee. At the unveiling of the tablet, a splendid address had been prepared by Mr. Green, which was read by Col. Henry W. Sackett. In this address he recalled the history of the Jews of the city since 1654 and their services during the Revolution. I quote from it the following:

"... let us freely acknowledge in words of gratitude, and yield our tribute of appreciation to those loyal and generous men of the Hebrew faith who helped our forefathers win the liberties which the people of every faith and from every clime now enjoy under the flag of our country... I venture to express the hope that this tablet which our two societies are about to erect to mark the place where people of the Hebrew faith were first laid to rest in American soil, will serve as a token of the hospitality, freedom and toleration with which the United States should entertain people of all nations and beliefs... a reminder of our duty as Americans to our fellow citizens, and a bond to draw us all together more closely in the kindly relations of friendly mutual regard."

A Unique School of Jewish Music

(Concluded from Page 31)

College-Jewish Institute of Religion in Cincinnati, a Fellow of the American Musicological Society, an authority on Jewish music and a widely known composer.

Prof. A. W. Binder, professor of Liturgical Music at the College-Institute in New York; musical director of the Free Synagogue, and director of music at the 92nd Street Y. M. H. A.

Lazare Saminsky, composer, symphony director and the music director of Temple Emanu-El, New York.

Rabbi Israel Goldfarb of Congregation Baith Israel Anshei Emes, Brooklyn, a founder of the Cantors' Association of the United States and Canada. He has served on the music faculty of the Jewish Theological Seminary, New York.

Dr. Jacob Weinberg, member of the music faculty of Hunter College.

Cantor Gershon Ephros of Temple Beth Mordecai, Perth Amboy, N. J., secretary of the Jewish Music Forum, New York.

Dr. Simon L. Halkin, Hebrew poet and novelist, professor of Hebrew literature at the College-Institute in New York.

Dr. Franzblau, Dean of the School, is also Dean of the Hebrew Union School of Education in New York. The Assistant Dean is Rabbi Isaiah Zeldin of the East End Temple, New York.

Of 275 Reform congregations polled by the Hebrew Union School of Sacred Music, about to conclude its first year of operations, 47 expressed a desire for cantor-educators. Nine wanted men assigned immediately; 26 sought them for service within a year and 12 others proposed assignment within three or four years. Thirteen of the requests came from the Far West and Canada.

The poll disclosed also that 62 Reform congregations, large and small, currently employ cantors, most of them in posts which combine music with education.

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When I stood in the Haifa harbour and saw our boats, warships, schooners, training vessel, fishing boats, all flying the blue and white flag of Israel, and when I saw the buy, young white-clad figures on board, I wondered, too.

So I went aboard some of our warships and spoke to the sailors and officers. I found then that the officers were all graduates of the Nautical School in Haifa and most

of the sailors were products of the Youth Sea Organization.

The upkeep of the Nautical School falls almost entirely on the shoulders of the Palestine Maritime League, and it is their chief aim now to enlarge the school. There is no shortage of boys who want to take up a nautical career, but the League is handicapped by lack of space, lack of adequate dormitories, kitchens, etc. The result of this is that the number of graduates each year is now not sufficient for the growing Israeli navy and merchant fleet.

Two South African sailors came to see me in Tel Aviv and complained bitterly that there was not a sailor's club in Haifa. I had to explain to them that the P. M. L. sailors' club had been in the Arab

(Please turn to Page 74)



Raymond Massey, stage, screen and radio star, featured in the second of the Eternal Light's new summer series, "The Words We Live By," is shown above with members of the program's regular panel and production staff. Seated, left to right: Marvin Lowenthal, critic and historian; Doctor Judah I. Goldin, of the State University of Iowa, who also serves as moderator; Frank Papp, producer for NBC; Mr. Massey; Milton E. Krents, Eternal Light producer for the Seminary, and Marie Syrkin, noted author and lecturer. The Eternal Light, heard each Sunday over the NBC network, 12:30-1:00 p. m., DST, is prepared under the auspices of the Jewish Theological Seminary of America.

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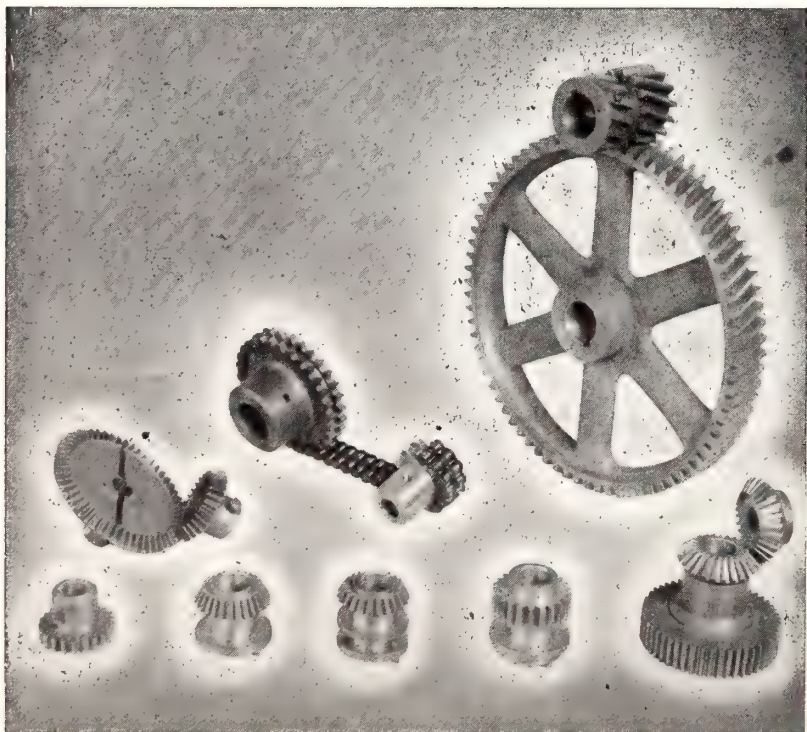
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Shanghai Story

(Continued from Page 28)

that the edict meant that the Jews were to be confined in what was virtually a ghetto. Polish and Lithuanian Jews who resisted this edict were put to death in prison. Hundreds of Jews were thrown into jail for the slightest infringements of barbarous regulations. A man was severely punished for venturing one step beyond the Ghetto confines. Jewish homes, stores, and workshops were looted, and then taken over by the Japanese authorities.

Of the nearly 15,000 Jews confined in the Ghetto, over 12,000 had to depend on relief. They lived in filth, in want, in hunger and in constant dread lest the situation grow still worse. In 1944, German experts on the extermination of Jews appeared in Shanghai. Notorious Nazis like Meisinger, Neumann, Putkammer and others were among them.

But instead of disrupting the social and cultural life of the Shanghai Jews, this degradation and persecution intensified Jewish activity. The cosmopolitan nature of the Jewish community seemed to act as a leaven. What took place amounted to a renaissance.

New educational cultural institutions were founded overnight. The most celebrated Talmudical academics of Eastern Europe continued their studies in Shanghai with renewed vigor. In addition to the yeshivas there were a Talmud Torah, a Beth Jacob School for girls, a preparatory school and two secular schools. The combined enrollment was almost 2,000 students.

The German Jewish community during this period established courses in the German language, bookkeeping, Jewish history and other subjects, and attended trade schools. Most of the 2,430 students were adults.

In the publishing field, activity was particularly intense. The orthodox Jews published a complete edition of the Babylonian Talmud, Maimonides' *Yad Hahazaka* Danzig's *Hayye Adam*, and scores of other rabbinical and devotional works. Dozens of new weekly and monthly periodicals began to ap-

pear in Yiddish, German, Russian and English. The Russian wing of the refugee literati published translations of the Hebrew and Yiddish masters — Bailik, Tchnernichovsky, Peretz, Opatoshu, Singer and others. The Yiddish writers from Poland published anthologies of Yiddish classics and original works of their own. A theatre was established in the Ghetto. There were frequent performances of dramatic works in Yiddish and in German.

Every conceivable kind of communal institution was founded and maintained. There were Free Soup Kitchens, Women's Societies, Artisan Associations, Community Centers, and a "Bikur Cholim," organized by the refugees themselves, in addition to the outside aid they received.

All this took place under conditions of deprivation and war in a community of uprooted people who were meanwhile watching and waiting for the end of hostilities in order to leave Shanghai.

Near the end of the war, a census was taken among them. Through the statistic we can glimpse something of the seething pattern of human life in this motley and temporary city of Jews.

On the day in 1945 when Japan surrendered, there were 14,874 Jewish refugees living in Shanghai. 58.5 per cent were men, 41.5 per cent were women, 9.5 per cent were children less than 15 years of age: 54.6 per cent were from 16 to 50 years old, and the remainder, 35.9 per cent, were 51 years and over. From 1939 to 1946, 363 marriages and 104 divorces took place among the refugees. During the same period there were 408 births and 1,726 deaths. The majority of the deaths occurred between 1942 and 1945, when German influence over the Japanese authorities was greatest.

With the cessation of hostilities, the great exodus began immediately. The transplanted were eager to once more transplant their culture into a more favorable environment. Most of their hopes turned to Israel. In 1946, more than 2,000

(Please turn to Page 74)

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Israel Buying Automotive Equipment

AMBRASSADOR Eliahu Elath of Israel has announced that his government had completed and signed an agreement to purchase approximately \$4,000,000 worth of vitally needed vehicles from the Ford Motor Company as the first step in a purchasing program being undertaken to overcome the acute problems raised by the lack of transportation facilities in Israel. Negotiations with the General Motors Corporation and with the White Motor Company are nearing completion, and the agreements are expected to be signed within a few days.

"Trucks and automotive equipment from the United States will be thrown into the effort to speed the industrial and agricultural development of Israel and thus help solve the new state's pressing problems of reconstruction and immigration," Mr. Elath said.

In addition to the order placed with the Ford company, Israel is now preparing to place orders with some 10 other United States automotive producers for additional vehicles whose value is expected to total approximately \$7,000,000, Mr. Elath said. He explained that the

agreement with Ford Motor Company was the first one executed so that its details could be announced.

The Ford order, he said, covers approximately 1,800 trucks and buses. The 10 others still to be placed are expected to cover an additional 3,000 vehicles.

"Israel's automotive transport needs are critical," Mr. Elath said. "We have only one railroad, and its operating portion functions only for half the distance between Tel Aviv and Haifa. Probably no other country is so dependent on highway transport."

The announcement said that the Israeli government will make a cash payment of \$1,600,000 and that the Ford Motor Company will extend a credit of \$2,400,000 covering the unpaid balance, which will be paid in equal annual installments over a three-year period. Funds for the government's cash payment will come from a loan being made to the new state by the Export-Import Bank.

"We cannot move ahead in agriculture or develop new industries — both of which we must do to attain economic maturity and meet our immigration problems — until we overcome our basic problem of transport," Mr. Elath said. "The Export-Import Bank loan and the Ford credit recognize that problem and make its solution possible."

* * * *

Henry Ford II said the Ford Motor Company will start immediate production of the approximately \$4,000,000 worth of trucks and buses which have been ordered from the Ford Company for shipment to Israel.

Mr. Ford said that representatives of the Israeli government and of Ford International had conferred on the purchase, which covers approximately 1,800 vehicles.

Dr. Chaim Weizmann, President of Israel, told Mr. Ford about the new state's acute transport problems at a New York luncheon conference in April when the President visited the United States.

At this luncheon Dr. Weizmann outlined the difficulties faced by Israel in this period of the new nation's existence. For this reason, Ford Motor Company is making a departure from its usual commercial policy on sales to foreign governments, Mr. Ford continued.

"In this case," he said "our purchase agreements with Israel specify that an immediate payment of 40 per cent of the total will be made in dollars from funds Israel receives from the Export-Import Bank. The

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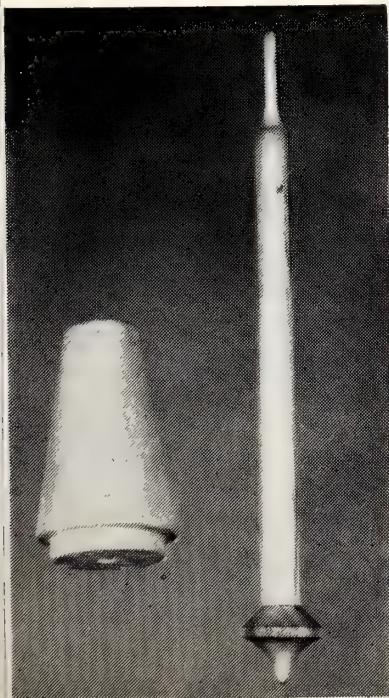
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company will extend credit on the 60 per cent balance, which will be paid in equal annual installments over a three-year period."

Engines and other component parts will be manufactured in the company's River Rouge plants, assembled in the plant at Edgewater, N. J., and loaded at Atlantic coast ports as quickly as shipping space can be obtained on vessels going to Israel.

Preliminary discussion leading to today's order for Ford products was held in March when Israeli officials inspected the company's production facilities in Dearborn. Final details were arranged in Tel Aviv recently in the course of conversations between Israeli officials and Walter L. McKee, Ford International regional director for Europe and the Middle and Near East.

Israel Becomes Maritime-Minded

(Concluded from Page 71)

part of Haifa and was destroyed by shells. Now the P. M. L. has a temporary club which is very small and apparently difficult to find. The P. M. L. is looking for premises which could be converted into a properly equipped club where sailors can have a home while on shore leave.

One of the most frequent questions asked by newcomers to Israel is: "Why is fish so expensive?" or "Why is there so little fish?" It is true that with the Mediterranean at its front door, and under conditions of scarcity of foodstuffs, it is a great pity that the catch of fish in Israel should be so low.

The explanation, according to Dr. Liesner of the Fisheries Research Station, lies in the lack of data on the location of the fishing grounds or the right type of fishing vessels and nets and the lack of fishing harbors. This information has now been collected by the Research Station which is working under difficulties because it does not possess an adequately equipped experimental fishing boat. The boat it has now is not quite suitable, nevertheless progress is being made. The question of fishing harbors is a much more formidable one and cannot, of course, be undertaken by the P. M. L., but it is significant that the League is really the only body which takes any practical, active interest in the Research Station and that it is also the prime mover in the fishing harbour project.

When the harbor problem will be overcome—and it is hoped that it will be built in Caesaria—and the Research Station investigations meet with success, then proper advice will be given to fishermen, fishing will become scientific and efficient, the catches will be larger and the country will be supplied with fish at reasonable prices.

The question has been put to

me: "Can the P. M. L. tasks be taken over by the Israeli Government?"

I can only reply that during my tour of Israel it has become very clear to me that every organization sponsoring some specific task is important under present conditions. The Government has its hands full with military problems, economic problems, political and other issues and cannot possibly cope with any additional burdens.

Shanghai Story

(Concluded from Page 72)

managed to leave Shanghai; in 1947, 5,555; and in the first months of 1948, 2,000 more. By 1949 more than 10,000 had succeeded in emigrating.

But in November, 1948, when the Chinese Communist armies approached Shanghai, there were still 10,000 Jews left in the city. Their numbers had been swelled by Jews who had gathered in Shanghai from the far-flung Chinese provinces. The old, established wealthy inhabitants fled to Hong-kong and Canton, where they are now trying to salvage their fortunes.

Panic spread in the city. The remaining Jews appealed for help. The Israeli Government at once sent into consul to Shanghai, and visas to Israel began to be issued. Most will be leaving soon. Some will return to Europe.

Only a few will remain. The amazing history of the Jews in Shanghai may be all but finished. Their culture and vitality are going home to Israel.

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CHARLOTTE, N. C.

MEN of THE TIMES

By DAVID SPIGLER

THIS year, one of America's most prominent figures will celebrate his sixtieth birthday. Most people who have seen him in movies or on the stage even his own intimates will decry that age for Irving Berlin. But when they stop a moment to calculate, they will recall that he wrote his first song, "Marie From Sunny Italy," in 1907 when he was a singing waiter on the East Side.

Born in south Russia, son of Cantor Moses and Leah Lipkin Baline, Israel Baline came to this country in 1893 with his five brothers and sisters. His father died three years later and life from then on was a struggle with deprivation and hardship, the older children slaving in sweatshops, while the youthful Izzy stayed home with his mother.

His first jobs were singing in saloons for 50 cents a night, passing the hat for a blind musician in a Bowery sloopjoint; song plugger; singing waiter, anything to make a living, so long as it was connected with music, even slightly.

But all that is changed now. As Irving Berlin, he is now and has been for 40 years the country's leading minstrel, with over 800 of America's songs to his credit. His loyalty and love of America are expressed in some of his patriotic numbers: "This Is The Army," "Arms For the Love of America," "Any Bonds Today?" "Angels Of Mercy," "The President's Birthday Ball," "The Freedom Train," "God Bless America" and many others.

In 1912, Berlin married Dorothy Goetz, but to his heartbreak and sorrow, she died six months later from typhoid contracted while on their honeymoon in Cuba. It was not until nearly five years later that the pain in his heart started to heal, when he buried himself in writing the score of his First World War army show, "Yip, Yip, Yaphank."

In January, 1926, he married Ellyn Mackay, daughter of the extremely wealthy and aristocratic Clarence Mackay, head of the Postal Telegraph Company. The tabloids had a holiday with the romance. Miss Mackay was a brilliant young debutante, a Gentile; Irving Berlin was a Jewish exile from Czarist Russia, who had come to Broadway from Bowery saloons. But few marriages have been more successful. Today the Berlins have three daughters, a prominent place both in the ranks of the Broadway crowd and the social whirl, harmony with his wife's family.

In addition to this, Berlin is himself a very wealthy man. His

last year's income runs into seven figures. He received \$600,000 from MGM for the picture "Easter Parade." About \$220,000 from the movie rights of "Annie Get Your Gun." As author of "Annie's" score he gets another \$130,000. As publisher of this music he received over \$500,000 and his record royalties will be close to \$300,000 if not more. His share of the movie "Blue Skies" will equal \$1,250,000 and composer-lyricist-publisher royalties from ASCAP will add another \$160,000 to his year's stake. He has large real estate holdings, a third interest in the Music Box Theater, and other profitable possessions. His yearly income will be close to \$4,000,000.

But for all his social position and his wealth, Irving Berlin is still the quiet-voiced Izzy Baline whose mind's eye has never forgotten his Jewish lineage, the flight from autocracy, his East Side poverty.

At an audience with the Pope during the war, he thanked the Vatican for having given Italian Jews shelter during the war. At benefits he frequently sings Yiddish songs, even taught a couple to Italian crowds that gathered to applaud him.

In Belfast, he chatted backstage with a Jewish couple, who spoke with a thick, Irish brogue. The conversation turned to anti-Semitism.

"Sure, we have no problem at all here in Belfast," said the man. "There are only 300 families — a thousand souls. But I must say we have a big job on our hands patching things up between the Catholics and Protestants."

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Scientists Tackle Prejudice

(Continued from Page 26)

One of the reasons why CCI stimulated the citizenry of Northtown (a fictitious name of a real city) to undertake a community-involved self-survey was that it wanted to produce a manual which could be followed by any community with only a minimum of reliance on large social science staffs.

The third trend, that of a greater concern with discriminatory practices than with prejudiced attitudes, can also be illustrated by the two preceding studies. Among the devices used for evaluation in the interracial play center study, for example, there were several which measured the degree to which children tended to segregate themselves by race, others which tested how they reacted when they heard someone making a nasty generalization about children of a different race, and so on. In the Northtown study, apart from the fact that the whole study dealt with discrimination, one of the main interests was to develop *indices* of discrimination which could be used to actually measure the amount of discrimination in a community. Similarly, in a collaborative study by CCI and the Board of Education of New York City which tried to assess a new high school course in intercultural education, one of the main measuring instruments used was a test of attitudes toward discriminatory practices.

The fourth trend which emphasizes actual personal experiences as against the use of the written or spoken word can again be instanced by the play center and Northtown studies. In the play center, CCI was testing the effect of actual interracial experience rather than a more formal type of intercultural education. The main point about such community self-surveys like the one on Northtown is that it does no good to tell people about what is wrong with their town. They have to learn it, feel it, see it for themselves before we can expect them to do anything about it themselves. At the same time, on the sponsoring and working committees, members of the Junior League and Chamber of Commerce get to

know and have the experience of working with fellow community members from minority groups.

Trend number five, the concern that the answers revealed by scientific research should find effective and widespread application can be illustrated by the project on answering the bigot. After the best answer was found, a study was done on how to train people, in a short time, to use the answer. Experience showed that it is not enough to tell people about the best answer; they need some training in using it. But there are not enough trainers to go around. CCI then did another study on training volunteer lay people to train other people in using the best answer. In this way the number of people who are not only willing, but also ready to talk up the bigot can be expected to grow at an increasing rate. In this way, too, the project, which began with a felt need in the community and found an answer to this need, is now turning back into the community by mobilizing large groups of answers.

Trend number six, the collaborative relationship between research and action agencies, has already found many illustrations above. Another which may be mentioned is a study on methods of improved workshop training of community leaders, a study which was done in collaboration with the Interracial Commission of the State of Connecticut.

The trend to evaluate program materials in terms of concrete results, (number seven in our list) received a great push with the publication of a planning survey for CCI, Goodwin Watson's book, *Action For Unity*. In the past year, two new books, one by Robin Williams (sponsored by the Social Science Research Council) and one by R. M. McIver (supported by the Rockefeller Foundation) have re-examined and elaborated much that was anticipated in *Action For Unity*.

This trend, and some of the problems involved, can be illustrated by the study of an intercultural educa-

(Please turn to Page 78)

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PEACE PROSPECTS

Although there have been no definite developments to warrant the conclusion that an Israel-Arab peace pact is imminent, the feeling prevailing in informed circles is that the breathing spell resulting from the postponement of the Lausanne conference was just the shot in the arm the parley needed if it was not to end in dismal failure.

When the conference recessed some weeks ago, there was a tenseness which bode ill for the successful conclusion of the negotiations. Under the guiding of foreign hands, the Arabs were showing amazing resistance to reasonableness both on account of the refugee and territorial question. Since the recess the conviction has grown among the Arabs that Israel is determined not to bend to outside pressure. That realization has apparently clarified the atmosphere to the extent that it is now expected that the Arabs will agree, upon the resumption of the negotiations, to consider the refugee problem as part of the general settlement. Israel's offer to admit the wives and children of Arabs now in the Jewish state has demonstrated that, unlike those who are utilizing the refugee issue to advance political aims, the Jewish state is giving realistic consideration to a problem not of its own making.

Once the Arabs are made to realize that Tel Aviv will not agree to a settlement predicted on concessions endangering Israel's security and entity, the road to final peace will not loom so distant.

—Ohio Jewish Chronicle.

* * * *

PRESIDENT MARCUS OF CCAR

The Central Conference of American Rabbis itself is to be congratulated upon its elevation this week of Dr. Jacob R. Marcus to the presidency of that body, in session at historic Bretton Woods, N. H.

If spirituality, vision, capacity for leadership, love for his fellowmen, courage and intelligence are qualities needed for the office, Dr. Marcus is the man for the job.

In a world where self-seekers and headline-hunters all too often campaign for and achieve places of importance, we find it gratifying indeed to see, in this instance, a man of true modesty and unusual capacities called to a vital task.

Dr. Marcus is without doubt one of Jewry's most valuable spokesmen and interpreters. He is an historian who is not reluctant to contribute generously and intelligently to his people in his own day. He is a rabbi without a pulpit whose spiritual impact is far greater than that of many in the active ministry. He is a citizen who understands the challenge of this day and acts vigorously to meet that challenge.

The conference has made a wise choice. —The American Israelite.

Newlywed:

Cohen took Ginsburg home to dinner, anxious to have him meet Mrs. Cohen. Dinner went off pleasantly enough and the wife then left for the kitchen to do the dishes.

"Nu," said Cohen, "and how do you like my Sadie?"

"Do you really want to know?" replied Ginsburg, "I don't like her."

Cohen sighed with relief. "I'm glad to hear that. Neither do I."

ROCKY MOUNT, N. C.

Mrs. I. Ostrow and house guests, Mrs. Tilley Kaufman and her daughter, Rita, of Baltimore, were in Manteo for a showing of "The Lost Colony." Accompanying them was Sherry Kellert, daughter of Mr. and Mrs. Erle Kellert.

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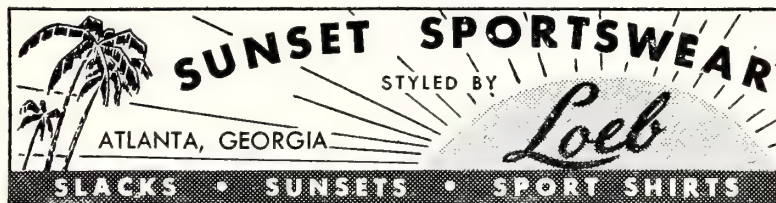
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SCIENTIST TACKLE PREJUDICE

(Concluded from Page 76)

tion program which was mentioned above. Two procedures are commonly used to check up on education courses. One is to compare pupils who took the course with pupils who did not, the former being known in technical jargon as the "experimental group" and the latter as the "control group." The second makes use of "before-and-after" measurement. The pupils are tested at the beginning and, again, at the end of the course. In the score or so of studies of the effects of intercultural education programs which have been published to date, unfortunately, only one or the other of these procedures was used. This is unfortunate because if the control and experimental groups are compared only at the end of the course, then you can not be sure that the differences were not there in the first place. On the other hand, if you have before-and-after measurement on only the experimental group, then you can not be sure that the change would not have come about anyhow, that is, even if the course had not been given. The study we are describing used both procedures. Interestingly enough, although the course was mainly designed to change stereotyped ways of thinking, both the experimental and control groups showed significant changes in this respect from the "before" to the "after" measurements. This means

that these changes took place independently of the special features of the experimental course. On the other hand, the experimental group showed a significant change in attitudes toward discriminatory practices whereas the control group did not. Thus the course was effective, but the effect was not where you would have expected it. Incidentally, as shown by marks on regular regents examination, the work of the experimental group did not suffer because of having to take the new course.

The eighth trend, an interest in the personality of prejudiced and unprejudiced people, may be illustrated by a CCI study which was done by Prof. Gordon Allport and Bernard Kramer. A popular version of this study, entitled "The Roots of Prejudice," has been published in the Jewish Affairs Pamphlet Series. This study revealed how prejudice, or the lack of it, linked to some of the central factors of the personality.

The last trend, concerning the reactions of minority group members to their group membership, can be illustrated by a report "Group Membership and Group 'Belonging,'" which was prepared by CCI staff acting as a preparatory commission for the recent International Congress on Mental Hygiene.

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Getting Acquainted With Jewish Art

By LIONEL KLOPPMAN

PEOPLE OVER the country are getting acquainted with Jewish art through the 70 traveling exhibit which are booked by the Jewish Center Lecture Bureau of the National Jewish Welfare Board. Local citizens of 75 communities in half of the states in the U.S. had the opportunity of seeing from one to more than a dozen of these "portable exhibits" during the year. The Bureau would like to have as many people as possible see the exhibits and so makes them available at no cost except that of transportation. The 70 exhibits—41 of which are mounted—have had 255 showing during the last 12 months.

Almost 83 per cent of the exhibits are of Jewish interest. The four mobile shows people demand most are the two assembled by the Congress for Jewish Culture but booked exclusively by the JWB Jewish Center Lecture Bureau; a collection of Jewish religious objects stolen by the Nazis and rescued by the Jews of Nuremberg, and the exhibit of the American Jewish Historical Society. The art exhibits include original oil paintings by Jewish artists and are designed not only to promote an appreciation of Jewish art but to stimulate local artists as well. The collection of religious ob-

American Jewish Committee Aides Confer On U. S. German Policy



Dr. William Haber, former adviser on Jewish Affairs to the U. S. Military Governor in Germany, and Federal Judge Philip Forman, foreign affairs chairman of the American Jewish Committee, at recent spring meeting of the executive committee in New York City. Dr. Haber urged support of German democratic elements as a safeguard against resurgence of aggressive nationalism. Reports on Israel and the status of Jews in Eastern Europe were among highlights of session, which also called for implementation of the U. N. Declaration of Human Rights.

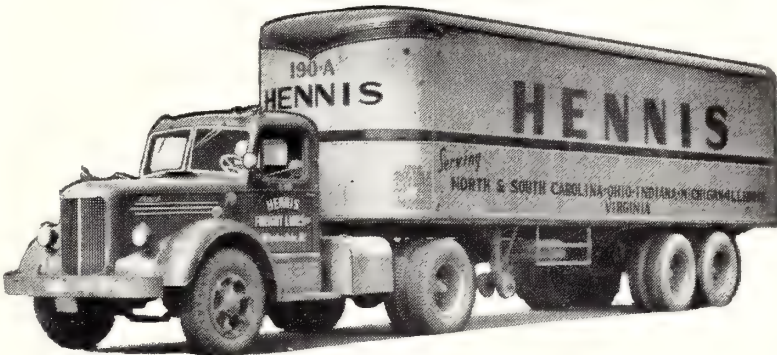
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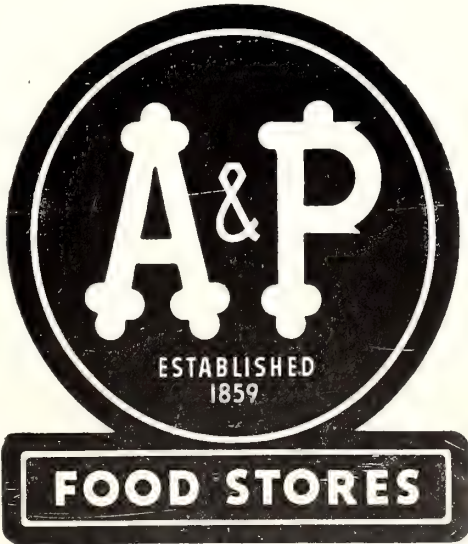


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jects was given to American Jewry by Nuremberg Jews. The Nazis had stolen the items from synagogues they destroyed in Europe. The objects were deposited with JWB's Division of Religious Activities, which has made them available for exhibit purposes.

The exhibit of the American Jewish Historical Society, now enjoying the sponsorship of JWB, includes early historical documents, portraits of men prominent in American Jewish history, commission papers of Jewish officers in American wars, broadsides and circulars on the founding of Jewish institutions, first editions of Hebrew grammar books, Bibles and prayer books published in the U. S., and other similar material.

Samuel D. Freeman, the Bureau's director, points out that the exhibits are not only used as programs in themselves, but also as part of community celebrations in connection with Jewish holidays, Jewish Music Festival, Jewish Book Month, and together with lectures on Jewish art.

Both Jews and Christians have viewed the exhibits, which are shown in just about every place that can accommodate them: Jewish Community Centers, synagogues, Hillel Foundations, school, and public museums and art galleries. In San Diego, Calif., 1500 people, many of them Christians, saw the exhibit of ceremonial objects. In Reno, Nevada, the paintings of Arthur Szyk were shown at Temple Emanu-El as well as at a meeting of the wives of the county's ministers.

The Art Department at the Pennsylvania State College sent its art students on conducted tours of the exhibit. In Stockton, Calif., a Lutheran minister gave a sermon on the Passover Seder plate.

That the exhibits have stimulated the people who have seen them into an appreciation of Jewish art may be seen from the following typical comments:

"An exhibit of this type in this area was really something new . . . More of this type of activity on a more extensive basis is essential."

"The Exhibit of Illuminations was very well received by our Adults' and Children's Groups and proved to be of great educational value."

"Everyone that saw it was truly impressed with its beauty."

"I sincerely believe that the exhibit is a very fine way of bringing Jewish culture to the attention of wide audiences."

"These priceless objects, varied in character and description, provided an insight into the religious and cultural customs of the Jewish people. Through their educational value they created a stronger feeling of mutuality and understanding among the cultural and religious groups of our community."

Behind the scenes much planning technique goes into the making of these exhibits. All insurance and packing are arranged by the JWB,

where special cases are constructed for purposes of safety and ease in handling. With each exhibit, the JWB sends instructions for unpacking and repacking.

The traveling exhibits are only part of the audio-visual services of the JWB's Jewish Center Lecture Bureau. Other audio-visual services provided by the Bureau include films, filmstrips and recordings.

The Lecture Bureau also arranges lectures, forums, concerts, seminars, symposia, panel discussions, institutes, dramatic presentations, festival observances and study courses for Centers, synagogues. Jewish school, local units of national organizations and other community groups. The Bureau does more than just book these programs. It works closely with communities in planning these activities to give them the maximum educational values, and to help them screen subjects and speakers.

The Jewish Center Lecture Bureau's sustained activity, together with the solid contributions of the JWB-sponsored Jewish Book Council of America and National Jewish Music Council, provide substance for the evolving pattern of positive American Jewish living and help create and develop an indigenous American Jewish culture.

Sound Te'ki'ah!

(Concluded from Page 21)

every Jew did and in the phylacteries, it is written that love is the highest virtue.

Sound that Te'ki'ah for Rosh Hashanah! The shofar is a ram's horn. The sages of Israel said that the horn of the ram was selected because it was a ram which ran out and sacrificed itself as a substitute for the sacrifice of Isaac in the Akeda. So in a hundred ways, Jewish thought chants the high notes of humanity.

Israel does not want these human sacrifices. The substitution of the ram for Isaac testified to this, at a time when human sacrifices were the common thing among men. Later the prophets proclaimed that God was "tired" of the sacrifices of animals. What God wanted was an upright and merciful heart, said Isaiah.

For that too we must sacrifice — in a different way. So sound the Te'ki'ah and let it go through you — but now it sounds no longer terrifying — but rather stirring and invigorating.

SS General Said In Arab Legion

TEL AVIV, Israel — Reliable sources report that SS General Kurt Eisman, wanted as a war criminal, has been recognized in the ranks of the Arab Legion under the name of Ekerman. Born in Jerusalem, Eisman speaks fluent Arabic and was one of Hitler's "specialists" in solving the "Jewish Problem."

MOVIE SCORE

by MARTIN FRIED

Sometime back, Eric Johnston, president of the Motion Picture Association, appeared before a meeting sponsored by the Screen Writers' Guild and stated unequivocally and emphatically, that the American screen was as free as any other nation's screen. A screen writer in the audience challenged this statement, claiming that an adult film like the British "Brief Encounter," which dealt with the love affair of a married man and a married woman, could not be produced in Hollywood. Mr. Johnston asserted, rather belligerently, that such a film certainly could be made in Hollywood. The fault, he hinted, lay with the Hollywood screen writers who didn't write good stories like "Brief Encounter."

According to Carl Foreman, who wrote the screen play of "Champ-ion," Mr. Johnston's censorship office ordered multitudinous changes in the script before they would allow it to be filmed. An example of the changes ordered: "He isn't doing himself any good training with that blonde," the Johnston Office demanded that the line read, "He isn't doing himself any good running around with that blonde." Thus is the content of the American film pasteurized before consumption by the filmgoer.

As for Mr. Johnston's claim that the British screen writers are better writers than American screen writers, here is what happened to "Miranda," a British film about a mermaid and her affairs with two-legged men. The Johnston office decreed that "Miranda" had to be scissored before it could be exhibited in the United States. The part they ordered cut was a short epilogue which Glynis Johns, who plays the blonde mermaid Miranda, mothering a merbaby and smiling with maternal pride. The previous part of the film showed "Miranda" masquerading as a cripple in long gowns to hide her tail and carrying on a couple of love affairs. According to the Johnston Office, nobody in the movies, not even a mermaid, can have a baby out of wedlock. Is it any wonder that when filmgoers saw "Miranda" after it had been butchered by the Johnston Office shears, they complained that it didn't seem to make much sense?

Short Notes—The Film Division of the Arts, Sciences and Professions Council is publishing a new monthly news sheet entitled "Hollywood Memo." Free to editors, parent-teacher associations, ministers, union papers, women's clubs, columnists, etc., the sheet contains true behind-the-scenes information about the picture business that

doesn't get into the studio publicity releases. Requests for copies should go to ASP, Crossroads of the World, Hollywood 28, Calif. . . . Comeidan Jack Benny is a far from lucky stiff these days. The picture he produced, "The Lucky Stiff," starring Dorothy Lamour, may cost him more than \$400,000 in losses. Also, now that Jack has switched to CBS, which is replacing Calvert's in switching popularity of late, his former network, NBC, has a huge giveaway program set to play opposite him. Latest report has it that Jack is brushing up on his violin lessons . . . Progress notes outside of Hollywood: The Russians have developed "smellies," films which, when you see a forest, you can sniff the aroma of the pines and hemlocks, too. Beautiful girls are identified, proboscis-wise, by different perfume scents. Of course, for married men, only "Tabu" perfume could be used. Another report, this time from Denmark, tells of three dimensional film showings in Oslo. In a recent demonstration, exterior shots were shown, which were overwhelming in reality, bringing to the pictures depth, perspective and a natural appearance to an amazing degree. Speaking of three dimensional film, right now we'd like to start a campaign to get U. S. showings of the Soviet three dimensional film, "Robinson Crusoe." That's a picture we'd like to see, since we feel strongly that three dimensional film is the best reply Hollywood can make to the threat of television and showings of "Crusoe" would stimulate further research and development Straight from "The Fountainhead" preview comes word that this Gary Cooper film for Warner Brothers is as meretricious and worthless as the book by Ayn Rand from which it was adapted by the same Miss Rand. Ayn Rand, you may remember, is the white Russian who hinted to the Thomas Committee that film producer Louis B. Mayer, wealthy Republican chief of Metro-Goldwyn-Mayer, was little better than an agent of a foreign government. Reason? Mr. Mayer's company produced the film, "Song of Russia," which dared to show Russians smiling, which, Miss Rand stated, "is one of the stock propaganda tricks of the Communists." Besides being badly directed by King Vidor and woodenly walked through by Gary Cooper, this film glorifies the right of a man to blow up whole buildings of a public housing project and then shows a court jury freeing him for his "noble" deed.

Brief Review
The Lady Gambles—(Universal-International) — A slow-moving,

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repetitious film starring Barbara Stanwyck which is redeemed only by its theme, which is gambling. Obviously producer Michel Kraike hoped for "The Lost Week-End" of gambling, but at best he's gotten only a "Smash-Up." However,

those who don't gamble will find in this film confirmation of their bias, while those who do gamble will very likely run out after the picture is over and get into the nearest crap game . . . Recommended with reservations.

Governor Lehman Visits Israel-Bound D.P.'s



A DP child gets a hearty handshake from former Governor Herbert H. Lehman as he bids Godspeed to Jewish DP's in the Jaegerkaserne camp in the U. S. Zone of Germany as they leave for Israel. The camp was closed as the last DP cleared the gate. Gov. Lehman is a Vice-Chairman of the Joint Distribution Committee, major American agency aiding distressed Jews overseas, which is transporting the emigrants to the Holy Land and caring for them while en route. JDC receives funds for its world-wide relief, resettlement and reconstruction programs from the \$250,000,000 campaign of the United Jewish Appeal.

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A Story Around Rosh Hashonah

By HILDE MARX

IT WAS the time just before the Rosh Hashanah, in 1933. In his downtown office in Chicago, Leo Luka was trying hard to get his most important work finished before the holidays. At the age of 66 he was still a very young man as far as his capacity for living was concerned; he was full of energy and the joy of working; he loved his wife and his home with a youthful depth of emotion, and he loved his books as well as everybody else's knowledge with a vigor that would have honored a young man who was just about to start life. In addition to all this, his was the experience of long years, fruitfully spent as a conscious Jew and a responsible and devoted citizen of this country — the country that had become his home after he had come here as a youth of thirteen from his native Poland.

That day in 1933 in Leo's office all the telephones were busy, the clerks were running back and forth, the visitors dropping in and out, and he was forever cleaning his desk. There was a newspaper — apparently one of his visitors had left it behind. Leo looked at it wonderingly. It was written in German, published in Berlin. It was a Jewish paper, too. Leo, with his extensive knowledge of languages, had no trouble reading it; there was really no time to read, but could anyone throw away anything printed without even having leafed through it? In this superficial scanning of the pages something suddenly held Leo's attention. It was a short essay, entitled "My First Rosh Hashanah Away From Home." It was signed "Hanna Mann." And it told of someone, apparently someone young, who had never been away from home before these very holidays now approaching. It may not have been a literary masterpiece, but it

touched Leo with its sincerity, its genuine feeling, its lack of sentimentality, and its brilliance of style. He read the essay once more, carefully this time, and then he wrote a short letter which he gave his secretary to mail with the rest

Recipient of Council Scholarship



Miss Rosita Resnick of Buenos Aires, the first student from Argentina to receive a scholarship from the National Council of Jewish Women, recently began her studies at the New York School of Social Work, Columbia University. A graduate of the Facultad de Filosofia y Letras of the University of Buenos Aires, Miss Resnick has been the editor of "Judaica," a Spanish monthly magazine devoted to Jewish affairs, which was founded by her late father, Salomon Resnick, author and translator. Upon her return to Argentina, she plans to enter social work.

Thirty-five scholarships at American universities have previously been awarded by the National Council of Jewish Women to qualified young women from Europe, Morocco, Israel and Brazil. Argentina is the fourteenth country to benefit from the Council's Overseas Scholarship program, which is designed to train social welfare workers who will return to assist in the social reconstruction of their homelands.

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of the day's correspondence . . .

It was just after the Rosh Hashanah, in 1933. Hanna Mann was just preparing some lunch on the tiny stove which the landlady permitted her to have in her tiny furnished room, when the telephone rang. It was the editor of the Jewish paper she worked for, as a freelancer. He asked her to come to the office to get an unusual letter he had just received. That was all he said. Hanna was not particularly excited. There were so many unusual things happening these days. And you did not discuss them over the phone. And most of them did not turn out too pleasant, either. Maybe a new restriction. Maybe another annoyance of some sort concerning her work. Maybe some denunciation — she had no feeling of any guilt, but then, you did not have to be guilty of anything outside of being Jewish. When she put on her hat in front of the mirror Hanna could not help thinking that she looked older than 21 years; not really older, maybe, but something was showing in her face. There were many nights of much worry, and little sleep.

The letter Hanna was given was unusual, indeed. It came from Chicago. It was short, and it said: "I read your article about Rosh Hashanah. I don't know anything about you. All I do know is that a person who writes and thinks this way should not be living where you are today. Would you like to come to America? Please answer—"

The answer Leo Luka received to his letter, about two weeks later, was as unusual, or unexpected, as the letter had been to Hanna. She thanked him for his letter, thanked him very much, and also for his suggestion — and told him at the same time that she realized fully the extent of her decision, but that she had made it anyhow: to hold out, to prove the right by this very fact of holding out, and she explained the need for some people, especially young and strong people to stay where many were in need of help, and many more would be, physically as well as spiritually. She felt this to be the place where she

was needed, more than anywhere else.

From this resulted an extensive correspondence between Leo and Hanna. The histories were exchanged, of a long, full life, and a short and hard one; pictures were exchanged, of an old man and a young girl; opinions were exchanged between the one who had the wisdom and calm of experience, and of one who was groping for sense amid turmoil, for hope, for a decent life and justice. Leo wrote much about happenings within the Jewish world of his country, and Hanna wondered how all of it could be going on just across the ocean, while around her the very word Jew was becoming a fatal curse. And Leo kept insisting that Hanna should leave it; it became harder and harder for her to continue the argument since she felt how right he was — but still, she had made up her mind. Restrictions and terror increased at the same rate as chances for a brighter future for survival itself, lessened. In time, it seemed inadvisable to receive letters from abroad; besides, Leo's constant urging was proving too much for Hanna's strained nerves; so she stopped answering his letters. That was in 1935.

It was just before the Rosh Hashanah, in 1937. Again, Leo Luka was cleaning up his desk for the holidays. Again, he wrote a letter to Berlin. Again, it was a short one.

Hanna received this letter via five different addresses. One changed addresses often over there, at that time. The letter read somehow like this: "I think I know why you stopped answering. Please, tell me just one thing: don't you see that I am right yet?"

Hanna wrote him immediately that she finally agreed with him, that her hopes of being able to win out had gone; and that there was no way how she could manage to come to America. His next letter was not letter at all; it was a big envelope, containing an affidavit.

Hanna Mann was practically thrown out of the Consulate with the affidavit from a man who was not only not related to her, but

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who seemed much too old and not nearly well enough to do. It was very unpleasant over there at the end of 1937 anyhow, and the more so if it became known that one had tried to emigrate. Shortly after her unsuccessful visit at the Consulate Hanna had to be happy to be given a chance to flee the country for one of the neighboring countries in Europe.

In America, the President started warning the people and their representatives of the dangerous situation the whole world was facing on account of the monster that was rising to ever bigger powers in Europe. In the small countries in Europe that bordered on Germany, anxiety gave way to a mood of panic during the summer of 1938.

Hanna spent that summer on a farm, taking care of children. It was the day of Rosh Hashanah when she received a notice from the American Consulate of that country.

When she went to the Consulate the city already was in turmoil. Facts mixed with rumors about the approaching Nazis; the facts were bad enough. People migrated from city to country, and vice versa; everything was on the move. Nothing was steady any more — nothing in the whole world seemed steady to Hanna. And her own outlook was not bright, either; Leo had not become any more related since the first rejection of his affidavit in Berlin, neither had he become younger or richer. But Hanna would try. She was at the point most Europeans were at, whom the Nazis for reasons of religion or political thinking disliked: they would try anything, no matter how unlikely to succeed.

The procedure at the Consulate was exhausting. It started with the secretary's volunteered opinion that this affidavit was not going to be accepted. Hanna pleaded to let it go through the usual channels, at least. Then, Hanna had no regular passport. Then, there was no money issued. Then, there were no trains leaving the country anyway. If one obstacle seemed overcome, another bulged up. But there came the day when Hanna was told to



Mrs. Elsie Elfenbein, of Jersey City, N. J., Executive Director of the National Council of Jewish Women, sailed from New York aboard the S. S. Queen Mary recently to represent her organization at the International Council of Jewish Women. While abroad, she visited the activities sponsored in France by the National Council of Jewish Women, which include the maintenance of the Council Home for unattached Jewish women in Paris, shipments of work and play materials to OSE Children's Homes, and the provision of supplementary items of food to young French adults.

see the Consul General.

On her way to the appointment Hanna felt much the same way she had felt when she had gone to get Leo's first letter, years before. She was not much excited, not even pessimistic; she was rather in a state of indifference. A clerk led her into a room. Behind the desk there sat the Consul General, opposite him sat the Vice Consul. A lot of papers were spread between them. Hanna recognized some of Leo's letters, always written on that funny yellow paper, and some copies of her own letters; the affidavit; even the clipping of an article Leo had written about her in a Jewish magazine in America — it was entitled "A Budding Talent" and had made wonderful reading to her. After she had sat down the Consul asked her to tell him the complete story, of how and where from she knew Mr. Luka, and all the rest.

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Hanna looked up at him, startled. He had all the papers there, her whole file, and he certainly knew it all. But she complied, and told the whole story, just as it had happened. When she was finished, the Consul said: "all right, Miss Mann — Mr. Luka is a relative of yours, isn't he?" Hanna repeated, as she had said before, that he was not. The Consul looked at her intently: "But Miss Mann, he is distantly related to you, isn't he?"

Something happened to Hanna at that moment; something fierce, irresistible. It flashed through her mind: does he want me to say that? Do I have to say it to get the visa? And at the same instant, with all her indifference gone, she knew that she did not want to base a new life on an untruth, no matter what. Her tone of voice was everything but polite when she said: "Mr. Consul, as I have told you I am not only not related in any way to Mr. Luka, I have never seen him in my whole life, and these letters before you are all I know about him." After this, she felt completely empty, but relieved; everything would be over now, but it could not be helped. And the Consul heaved a sigh shrugged his shoulders, and looked at the Vice Consul, whose face was now adorn-

Who Is Disloyal?

(Concluded from Page 16)

part of a majority, free to be creative and develop a State in accordance with the wiser convictions and prophetic teachings that have for centuries kindled the best in men of all faiths and peoples.

Freed of the corruption and corroding effects of insecurity and fear, let us as American Jews see clearly that our loyalty to America is reinforced by our loyalty to and oneness with the Jewish people. With full knowledge of our heritage let us dedicate the great gifts we inherit to this land without fear and with joy. It is because of this precious heritage as Jews and Americans that we have a special responsibility to use it well. Such use cannot be based on assertions of single loyalty to America, avoidance of responsibility to share with fellow-Jews everywhere the freedom that we prize for ourselves, or the unawareness of the prophetic vision of Jewish teachers that has always proclaimed the dignity of man.

As Americans, let us recall and recognize the full meaning of the symbols that will forever proclaim the historic and the continuing gift of Judaism to American life. It is no accident that the words of Emma Lazarus, American, Jewess, and poet should be inscribed on the Statue of Liberty, nor that the Liberty Bell of America should be inscribed with words from the Hebrew Bible: "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof."

ed with a smile of the kind you give children who talk nonsense.

The silence in the room lasted one second, or three hours — Hanna could not have told. Then the Consul spoke: "Miss Mann, would you have the money to pay for this visa?" She nodded, her face blank. "You can get it in the adjoining room. Good luck to you Miss Mann."

Leo Luka received a cable telling him that Hanna would arrive in New York on the 28th of the same month. He could not arrange to meet her there, but he wrote her a letter, on the yellow stationery, giving her the names and addresses of several of his friends who would assist her during the first time of her stay. And he told her not to spend her first money by coming to Chicago to meet him — since she had refused to live in his house as a guest, and preferred to make her own way instead — but to wait until he was coming East. Hanna waited, and it took quite awhile.

One letter, finally, announced Leo's coming to New York. It was before Rosh Hashanah. And it was the day of Rosh Hashanah, in the year 1939, when Leo and Hanna actually met. One of the first things Leo told her was: "Do you remember that little essay about your first Rosh Hashanah away from home? Well, let this be your first Rosh Hashanah, home once more."

And this story is true. I know it.

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Women's Walk

By LILLIAN NELSON

ELLA GOLDSTEIN—CONCERT PIANIST

ELLA GOLDSTEIN, 20-year-old virtuoso from Palestine, finds the life of a concert pianist in America somewhat tame compared to her own experiences on three other continents. Ella has been giving concerts since she was nine years of age; she has played as guest soloist with the Palestine Symphony 200 times, toured Egypt and Africa with the orchestra; and during a nine-month tour of South Africa gave 46 recitals and concerts.

Such feats are not at all unusual among Palestine artists, according to Ella, because there is a great demand for cultural recreation among Palestinians. That's why she finds it rather strange that an artist who gives one concert in Carnegie Hall is through in New York for the season — unless he is a Rubinstein.

Miss Goldstein came to New York from Palestine in March 1947 and made her debut at Town Hall. There she was discovered by Serge Koussevitsky of the Boston Symphony. A few months later she played to great acclaim to Koussevitsky's batons with the Boston Symphony, at Tanglewood, Mass., before an audience of 4,000 and

over a nationwide radio hookup.

Ella considers Palestine her homeland, but she was born in Harbin, China while her parents were on a concert tour of that country. Her mother was also a pianist and her first teacher, and her father was a prominent violinist and conductor. When she was seven, Ella played a Mozart Concerto with an orchestra conducted by her father; two years later she gave her first full-length concert.

When Ella was ten, the family moved to Palestine and there she received her general education at the Herzalia Academy in Tel-Aviv and took a post-graduate matriculation course in English.

She comes from a literary as well as a musical family and that may help to account for the fact that she speaks no less than six languages, English, Hebrew, Russian, Dutch, French and German, and reads a great deal in every tongue.

Ella has two aunts, (sisters of her mother who died last year) who have played a prominent role in the modern Hebrew literature of Palestine. One of them is the immortal Rachel, the best loved poetess of the Yishuv, and the other is Shoshanna Blaustein, prominent Palestine writer.

When Ella went to Holland with her mother in 1939 to study with Alexander Borowsky, she received an invitation to tour Europe, but it was on the eve of war and they just managed to return home on the last peace-time ship to reach Palestine.

Ella is one pianist who does not maintain the habit of most concert artists of long hours of practice every day. When she studied with master pianists she did work as many as 10, 12 and sometimes 16 hours a day. But ordinarily she finds three or four hours a day sufficient and devotes much of the rest of her time to other pursuits, chiefly reading. Since coming to America she has become a great movie fan and takes in several films every week. She likes dancing and jazz, is also something of a sportswoman, excelling at swimming, skating and horseback riding.

Her favorite composers are Chopin and Schumann, and among the contemporaries she prefers Prokofieff. Among modern pianists, she likes Horowitz and Rubinstein best.

Besides her concerts at New York and Tanglewood she has given one concert in Canada, at Montreal. She hopes to tour the entire continent before leaving. Ella Goldstein is said to be the first Palestinian artist to emerge here entirely on the basis of her own talents.

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VALDESE, NORTH CAROLINA

Senator Graham on the Atlantic Pact

(Continued from Page 9)

of them, in exercise of the right of individual or collective self-defense recognized by Article 51 of the Charter of the United Nations, will assist the Party or Parties so attacked by taking forthwith, individually and in concert with the other Parties, such actions as it deems necessary, including the use of armed force, to restore and maintain the security of the North Atlantic Area.

"Any such attack and all measures taken as a result thereof shall immediately be reported to the Security Council. Such measures shall be terminated when the Security Council has taken the measures necessary to restore and maintain international peace and security."

Article 7 declares: "This Treaty does not effect, and shall not be interpreted as affecting, in any way the rights and obligations under the Charter of the Parties which are members of the United Nations, or the primary responsibility of the Security Council for the maintenance of international peace and security."

The distinguished Chairman of the Senate Committee on Foreign Relations, the Senior Senator from Texas, has eloquently emphasized the fact that the provisions of this Treaty do not include the colonial possessions of the member nations.

The Atlantic Pact is explicitly interwoven with the provisions of the Charter of the United Nations. It is quite explicit in the North Atlantic Treaty itself that the Pact is a collective agreement not for aggression, but for defense against aggression. For any nation to object to the expressed stipulations of this Pact is a confession on the part of that nation of an aggressive design or an imputation born of the potential frustrations of such designed aggressions. The world situation, the cooperation of the United Nations in winning the war, the Fulbright Resolution, adopted by the House of Representatives, and the Connally Resolution, which was overwhelmingly adopted by the United States Senate, were four of the sources from which came the United Nations. The European situation, Article 51 of the Charter of the United Nations, and the Vandenberg Resolution, adopted by the Senate 64 to 4, are three of the sources from which came the North Atlantic Treaty.

The North Atlantic Treaty, as interwoven in the Texture of the Charter of the United Nations, does not in its purposes undermine the United Nations. Vetoes and other obstructions have damaged the structure and slowed down the procedures of the United Nations. The United Nations, with all its frustrations, has, through the constant vigilance of the Security Council and the world open forum

of the General Assembly, focused international action and mobilized at times the moral opinion of mankind as a powerful influence for preventing local fires from becoming global conflagrations. The Atlantic Pact seeks to repair the damages and reinforce the structure and does not impair the foundations upon which the structure of the United Nations stands. The Atlantic Pact can serve as a reinforcement of the United Nations in a crucial area for its transition through a critical period to a more effective fulfillment of its great purposes.

II

Support of the Atlantic Pact (a) As a Staunch Deterrent to Aggression; and (b) As the Basis for Western European Security and Self-Recovery:

The Atlantic Pact must resolutely be supported as a staunch deterrent to aggression and war. The purpose of the Atlantic Pact is to serve clear notice on any potential aggressor that an attack on one member of the North Atlantic Community is an attack upon all, and thereby to prevent any aggression against the North Atlantic Community which would inevitably cause a third World War. If advance notice had been given,



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the Kaiser, in his day, and Hitler, in his day, that both the British Commonwealth of Nations and the United States of America would join the Allied Powers, each of them would, in his turn, have most likely refrained from the decisions which involved the Nations in global war. The commitments in this Pact are based on the principles and purposes of the United Nations. The risks involved in the ratification of this Pact are much smaller than the heavy risks involved in the failure of ratification. The costs in material and arms which may proceed from the ratification of this Pact are small compared with the heavy cost which might result from the failure to ratify the Pact. The declaration in the Atlantic Pact that an attack on one will be an attack on all the members of the North Atlantic Community, with its 350 million people and its mighty resources of potential economic and military power, will be a constant deterrent to aggression.

This potential prevention of a third World War, which would kill scores of millions of people, destroy hundreds of billions of wealth, bankrupt the United States and all the nations, and leave the people hopeless amid the ruins of our civilization, is worth the cost of the support of the Atlantic Pact as a deterrent to war, and as a buttress to the United Nations.

Unilateral Nature of the

Monroe Doctrine Enlarged in the Equal Dignity, Multilateral Participation and Collective Defense of 21 American Republics against Aggression.

It has been suggested that the extension of the Monroe Doctrine would involve less risk, less costs, and be more effective as a deterrent to aggression and war. The nature of the Monroe Doctrine does not lend itself for an extension into the European situation. The Monroe Doctrine, as promulgated by President James Monroe on December 2, 1823, declared:

1. "We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers (European) to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our Peace and safety.

2. "Our policy in regard to Europe, which was adopted as an early stage of the war which has so long agitated that quarter of the globe, nevertheless remains the same, which is not to interfere in the internal concerns of any of its powers."

The Monroe Doctrine, in its original form, is "the doctrine of two spheres." European powers must not intervene in American affairs, and the United States must not intervene in internal European affairs. The Monroe Doctrine, by its very nature, is a declaration against its extension into the internal affairs of Europe.

What is meant by the extension of the Monroe Doctrine is, I recognize, the extension of a unilateral declaration against aggression without its implementation with arms, and without the assurance of collective action by a powerful combination of Allies.

The Monroe Doctrine has been enlarged by the new doctrine announced at Chapultepec in 1945, implemented at Rio de Janeiro in 1947, and supplemented at Bogota in 1948. The unilateral nature of the Monroe Doctrine has been absorbed in the multilateral nature of the Treaty of the Americans, signed at Rio de Janeiro by twenty-one American Republics which pledged themselves to international cooperation and collective defense against aggression. The more democratic structure and the greater power of the Pact at Rio de Janeiro make it a better example for the organization of the twelve nations of the North Atlantic area than the unilateral declaration of one nation. The development of a century and a quarter have flowered in the organization of the continental solidarity of twenty-one nations. We should not revert to the outmoded principles of the past, but depend on the multilateral principles of the present, in which the risks and costs are shared.

The Soviet Union has made uni-
(Please turn to Page 91)

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Hillel at U. N. C.

(Concluded from Page 7)

cluded us in their program on "Religion on the Campus," the Baptist Foundation invited us to a supper during Brotherhood Week at which students from both groups presented short talks about the views of our respective religions on brotherhood and what we are doing towards the achievement of this desirable goal. The Methodist Foundation also asked us to be their guests at a supper-forum but Hillel was unable to accept this invitation because of a conflict with our own calendar.

Besides meetings with other religious foundations, Hillel's interfaith program is also campus-wide. As a member of CRIL (Council for Religion In Life) Hillel has cooperated with its clothing drive, the World Student Service Fund, and with Religious Emphasis Week at the University. The prospects are excellent for an intensive interfaith program to be sponsored next year by the newly formed council of presidents of the religious foundation at the university.

Needed: A Hillel House

The B'nai B'rith Hillel Foundations were established twenty-five years ago to meet a long-felt need on the American campus, namely, to educate our college youth for life as American Jews. By means of its program Hillel has developed intelligent leaders eager to advance the welfare of American as well as Jewish life. In North Carolina, those of us who know of Hillel are proud of what it has done for our state. It has been my good fortune to meet in the course of my travels in North Carolina young men and women who have come from the ranks of our Hillel Foundation and who are now giving of their energies for the betterment of life in our state. There is, however, much more that can and should be done, but we are sorely in need of the physical facilities and equipment to carry through an expanded program. The Trustees of the North Carolina B'nai B'rith Hillel Foundation Corporation have been authorized by our State Association of B'nai B'rith to undertake a campaign for \$50,000.00 to construct a Hillel House on our lot which is close to the center of the University campus. The good people of North Carolina are urged to contribute so that a "home away from home" can be built for their sons and daughters. A successful campaign will lead to a more effective Hillel program resulting in more interfaith understanding and better human relations in North Carolina. Let us make an investment in our future!

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BURLINGTON, N. C.

Sen. Graham On The Atlantic Pact

(Concluded from Page 41)

lateral treaties with each of its satellite dependencies. The satellites do not meet on a multilateral basis with the equal rights and equal dignity of the Soviet Union. The Soviet Union's system is somewhat analogous to an individual worker bargaining with a giant corporation.

The North American Community is based on the freedom and equal dignity of multilateral and collective negotiations. The liberal traditions and the equal dignity of the North Atlantic democracies would resent the unilateral declaration of a sort of protectorate, as the South American republics often resented the unilateral declaration of a hegemony in the Western Hemisphere of the great Republic of the North. The principles of international cooperation and declarations of mutual aid and collective self-defense contained in the Treaty of the Americas, the North Atlantic Treaty and the Charter of the United Nations, are worth their costs in their immeasurable savings for the United States and for all nations.

With regard to the obligations which proceed from the ratification of the Atlantic Pact, each Senator, under the terms of the Pact and the provisions of the Constitution of the United States, is free to answer that question for himself by his own vote. The characteristically forthright declaration of the able Junior Senator of Oregon makes emphatically clear his all-out support of the Pact. I join in his sense of moral obligation to support the Pact with whatever means, moral, economic and military, are found necessary and wise

in the situation to make the Pact effective as a collective deterrent to aggression. The fact that an attack on one is an attack on all, I recognize, gives the Pact the support of tremendous collective power. The conditions of the world in general and of Europe in particular which brought into being the Atlantic Pact, constitute for me the obligation and the wisdom for supporting the North Atlantic Treaty with whatever is required to prevent the aggression which would cost a thousand-fold more in lives, money, arms, and destruction of a third world war.

(Dr. Graham continues his discussion of why the United States must implement the Atlantic Pact, in our October issue).



MRS. WILLIAM NACHAMSON

Mrs. William Nachamson, of Wytheville, Va., bride of last Spring, who with her husband recently attended a reunion of the Nachamson family — eight sisters and one brother — held at the Durham home of E. J. Evans.

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The Brandeis Camp Institute

By HENRY SHAVITZ

I have just returned after spending a month at the Brandeis Camp of the South near Hendersonville. Mine was called the "first aliyah," the one that established the third of such a camp in the United States. Without elaborating, I can simply say that it was a very great privilege not only to attend the camp but to observe at first hand the Jewish way of living. More than anything else, it is that.

This way of life, which is very much like that of modern Israel, has proven to be the most beneficial to the Brandeis student. In a sense it is a camp and in another sense it is a cooperative settlement. I have seen lost and wandering adults "find" themselves through Brandeis. The meaning of Jewish life, culture, and what it means to be a Jew is made so clear at Brandeis that this is the vehicle upon which we can once again ride to the place in this world that is rightfully ours and our people's. I have seen student after student become inspired by one phase or another of the Brandeis program. They have developed a thirst for knowledge of Judaism and of their heritage that they never dreamed of having. If you could see the boys and girls spontaneously burst into song and dances, in lectures by people at the top in their field of work, live through a real Shabbat, and live generally as a Jew proud of his great past; then you too would become inspired as many others have.

Leaders and instructors at Brandeis include rabbis, professors from

various American colleges, Israeli students who are in the United States for an education, musicians and various other professionals.

Guiding spirit of the Institute is Dr. Shlomo Bardin, educator, writer, lecturer, and leader of American Jewish youth; an inspiration to all who are fortunate enough to come into his presence, it is Dr. Bardin who creates this atmosphere of real Jewish living at Brandeis.

I believe I had the same misconception about Brandeis that most people have before attending the camp. That is, that Brandeis is a Zionist camp. This, of course, is wrong. It is true that some Zionism appears as the history of the Jew up to the present time unfolds. But this will be found in any group devoting so much time to Jewish culture. Brandeis was established for the training of Jewish leadership which is needed not only for Israel, but even more so for this country. The desire that remains with a student after graduating from Brandeis is not to catch the next boat to Israel, but to remain deeply rooted here to build up and strengthen the Jewish community in America.

I must also mention that the privilege of attending Brandeis camps is not sufficiently taken advantage of by American youth. The Brandeis Institute needs the support of every Jewish person as it is a direct assurance of Jewish life in America in the days and years to come.

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VISITING *Around Greensboro*

By MIN KLEIN

SUMMER TANS are seen around town again and CAMPERS' trunks are being unpacked again as our community begins to welcome back vacationers who have been fortunate enough to escape this year's heat waves . . . The BEN MARKS family says, "EVERYONE should go to California," after their extended visit to that part of the country . . . The CY JACOBS and SOL JACOBS families were at WRIGHTSVILLE BEACH for the summer, with MRS. GOODMAN sharing the ocean breezes, too . . . CY goes down when his busy schedule permits . . . Florida returnees include the SAM GOLDMAN family, SARA KLEIN and daughter CHARLOTTE, who completed her vacation with sister MARILYN at Savannah and the RAYMOND FARBERS who've had a summer of varied traveling . . . which reminds us to mention the Farber's BARRY who is back home after some eventful experiences with the Norwegian Merchant Marine which ALMOST landed him in Israel . . . New York visitors during the latter part of the Summer were the MILTON WEINSTEINS, the JACK SALZS, the HARRY GREENBERG family, and the SOL GREENBERGS who, with EVELYN and MARCIA made the rounds of Baltimore, Atlantic City and NYC . . . ELMA DRYZER and daughter SUZANNE were in Baltimore to visit Elma's family . . . AL JACOBSON says things will run along smoothly now that his mother has moved in from Asheville and they can enjoy their new apartment in Our Town . . . With school days just around the corner our community contributes to the Freshmen list: FRANCES RYPINS at Centenary Jr. in N. J.; JOAN KLEIN at WC; BETTIE SCHIFFMAN at Mt. Vernon Jr.; FAY SILVER, Miami University, while SEYMOUR BATES and LAD LANDAU, we hear, will be roommates at UNC, HERBERT FALK, Jr. goes for his first year at WM. and MARY in Va.; and

MARV ISRAEL is still deciding between Guilford and UNC . . . Mary's sister ILENE was home for a week from NY . . . Boasting about their newest grandchildren are the SAM WEISELS who went up to NYC as soon as JEAN L. arrived to Frances and Herbert; the A. BLUMENTHALS whose second grandson was born to GLORIA and SIM, and the B. GINSBERGS who are now old-timers, welcomed little SUSAN JANE who is the HAROLD GINSBERG'S first and the SEVENTH among the grandchildren in the family . . . which reminds us to regretfully extend parting good wishes to ELLA and BEN GINSBERG who, after more than a quarter century of being a part of Greensboro have decided to establish residence elsewhere, nearer to their children . . . seems as if one of our landmarks has been uprooted, and the Ginsbergs will leave a hard-to-fill niche in our community . . . daughter KATHRYN (JACOBS) and family from Raleigh visited here for a while . . . Signs of progress in OUR TOWN . . . the formation of the Tri-City Cultural Committee for the purpose of bringing into the communities of Winston-Salem, High Point, and Greensboro superb programs of Jewish content . . . our community is represented on the Tri-City Committee by BEA KARESH, MIN KLEIN, SAM PRAGO, CHESTER BROWN, JACK SALZ and RABBI SINCOFF and RYPINS, in an ex-officio capacity . . . every member on the committee has a responsibility toward this newest injection into our community activities program . . . EXODUS to Charlotte recently was for the purpose of selecting a successor to Allyn Robinson, regional director for the National Conference of Christians and Jews and to pay tribute to Mr. Robinson, who leaves for a promotion in NYC . . . NORMAN BLOCK, CHESTER BROWN, MIN KLEIN and RABBI RYPINS were on the committee which met to discuss the change

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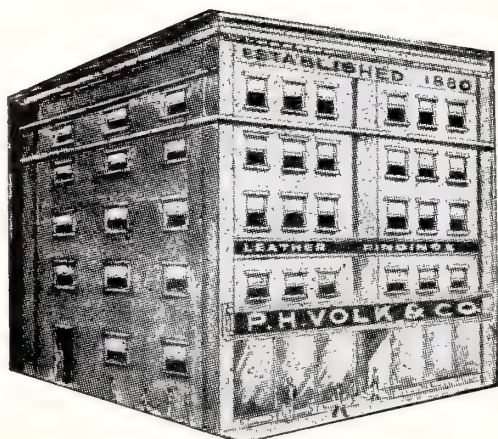
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in personnel . . . KAY BLOCK, AL KLEIN and WALTER BERNSTEIN joined the group later for the dinner, giving our community some good representation on this important and necessary project . . . We hear it said that the Summer meetings of the Sidney J. Stern BB LODGE have broken all records for attendance . . . could be the particularly interesting programs which have come Greensboro-way lately, combined with the desire on the part of every member to help put the meetings over in a big way . . . August meeting feature was an address by THEODORE FREEDMAN, A. D. L. Community consultant, who now has his office in Raleigh . . . There were also motion pictures depicting the work of the BB AD League . . . and HARRY ABRAMS walk-

ed off with the door prize, a beautiful edition of TRIAL AND ERROR . . . Always alert to BB activities in our community, the BB Youth groups are planning a full Autumn schedule to begin early this month . . . BBG meeting will feature interesting reports from the National convention attended by president, MARILYN ZAGER . . . and then they are off to their usually busy program of activities . . . And suddenly, it's time once more to check the list of incoming WC girls and to welcome them in our community . . . which makes us realize that meetings and Rosh Hashona plans will be keeping our WOMEN busy once more . . . And again it's time to say L'SHONO TOVO T'KESE-VU.

Bette Bates In Greensboro

"It's been a world of experience," replied Emma Bates, when asked about the novelty of having a "daughter" in the house, after having raised Seymour and Louis.

The occasion was the arrival from Greece of Victor's niece, Bette Bates, 9, who is currently making her home with her uncle and aunt in Greensboro. At 9, Bette shows the maturity which comes from having been born in Athens, Greece just six months before the Italian invasion. She left behind a six-year-old sister and her parents, who assure her that they hope to see her one of these days soon. Bette flew alone from Athens to New York, where she was met by her relatives and is now taking in

her stride the adjustment to the American way of life, which, Emma says, must include learning to drink milk. Although she is assured that even American children don't always show delirious happiness at the sight of milk, Bette's devoted aunt feels that in her case this is one of the important items on the agenda.

Accepting with quiet contentment the good fortune which is hers at the opportunity of being part of the Bates household, Bette is rapidly learning customs and habits which American children of her age take so for granted. Victor and Emma feel that the coming of this young niece has made many changes in the household - all for good, declares Emma. Somehow, a girl brightens things up, and, with Seymour away at college this year, and Louis busy with his many activities which constitute being a high school boy, the Bates family feels that having Bette to even up the other side of the dinner table will make for more exciting winter evenings. Bette will be going to Lindley Elementary school; she will be busy making new friends and learning to do so many things that little American girls will be teaching her. Back of all this, Victor and Emma stand adoringly by to see that she does not get lost going for an ice-cream cone with a little friend, helping her to converse in Greek-English (Bette speaks French, too) and doing a grand job of helping her to enjoy this new freedom provided by her parents and their relatives. Bette has no opportunity to become homesick!

When asked how the boys are reacting to having a new "woman in the house," Emma expressed much satisfaction on that score. But, if we know Seymour - and we do - we believe it will be more than just satisfaction, because there will be someone new around on whom to exercise his unbounded sense of humor!

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The JEWISH JESTER

Truthful:

"These are not my figures, ladies and gentlemen," said the visiting lecturer, "these are the figures of a man we all respect, a man who knows what he is talking about."

Ai:

Sammie was given an air rifle and a diary for birthday presents. In his diary he wrote: "Monday, wet and sloppy." "Tuesday, wet and sloppy." "Wednesday, wet and sloppy." "Just shot grandpa."

So It Is:

There are two periods in a man's life when he never understands a woman, said a Rabbi in Berdichev. They are when he is married and ever afterwards.

Picture:

Like soldiers all over the world, the men of the Israel Army like to have their pictures taken as often as possible. Returning to Tel Aviv one week-end on a few hours' leave, Moishe Applebaum stopped at a photographers. He was in his army clothes, still grimy from the dust of the desert about the Jerusalem road.

How do you think I should have this picture taken?" Applebaum asked the photographer.

The other looked him over. "If

I might suggest," he said, "have it taken while standing behind a tree."

Experiments:

Everybody in Israel is doing his best to help the new State get along. Recently Hershel Moiseyevitch spent all his spare time developing a new explosive that he hoped would help bring victory sooner. One day there was a terrific explosion and Hershel and his wife were seen blown through the window by the blast. They were never seen again.

"My goodness," a neighbor remarked, "That's the first time in years I've seen Hershel and his Mrs. go out together."

Theatrical:

A New York Yiddish theatre manager was looking over a letter of introduction just presented to him by a prospective actor. "Mr. Hirshbein," the letter read, "plays Sholom Aleikhem, Sholom Ash and baseball. He plays baseball best."

How Common:

"Many after - dinner speakers," remarked a New York sage, "are men who eat a lot of food they don't want, then talk about things they don't understand to a crowd of people who don't want to listen."

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GREENSBORO, N. C.

Necrology:

Philip D. Berlin, 58, died at St. Leo's hospital on Saturday, July 30, after an illness of several months. Funeral services were conducted by Rabbi Rypins, with Masonic Lodge 76 participating. Mr. Berlin had been an active member of the Lodge for 25 years. He was a 33rd Degree Mason.

A native of Russia, Mr. Berlin had lived in Greensboro for over 40 years. Until his illness he was an active member of Temple Emanuel and always participated in activities of interest to his congregation and the community at large.

Surviving are a daughter, Mrs. H. Leinwand of Tabor City; two sisters who live in New York, and one grandchild.

Births:

Mr. and Mrs. S. A. Nathan, Jr., announce the birth of their second son Friday, July 15. The baby is the grandson of Mr. and Mrs. A. Blumenthal and Dr. and Mrs. S. A. Nathan of Chapel Hill.

New York City:

Mr. and Mrs. Herbert L. Aaron announce the birth of their daughter, Jane Leslie, on July 28. The baby is a granddaughter of Mr. and Mrs. Sam Weisel.

Mr. and Mrs. Harold Ginsberg announce the birth of their daughter, Susan Jane, on June 10, in Newburgh, N. Y. The baby is a granddaughter of Mr. and Mrs. Ben Ginsberg.

ROCKY MOUNT, N. C.

Mrs. ERLE KELLERT, Reporter

Engagement:

Mr. and Mrs. R. H. Linsky of Portland, Oregon, announce the

engagement of their daughter, Judith, to Philip D. Temco, son of Mr. and Mrs. Samuel Temco of Rocky Mount.

The Rosenbloom-Epstein B'nai B'rith Lodge will resume their fall meetings, having closed for the summer with a dinner and dance following their final business meeting.

A farewell luncheon was tendered by members of the Beth-El Sisterhood to Mrs. Fannie Blackman who left Rocky Mount for residence in Newport News, Va. A host of friends came to bid Mrs. Blackman farewell and presented her with a lovely bag as a parting gift.

Mr. Arthur Klein and children of Richmond, Va., visited Mrs. Klein's parents, Mr. and Mrs. S. Temco.

Mrs. J. Klitzner and children and Mrs. Klitzner's mother, Mrs. Gold, spent some time in New York during the summer.

WINSTON-SALEM, N. C.

The community was stunned on July 30 at the triple death in an airplane accident, which included Mrs. Philip Katzin and her baby daughter, and a brother-in-law, Richard Katzin. All three were returning from New York City when the fatal crash occurred.

Mrs. Katzin was a native of Long Branch, N. J., and was returning to Winston-Salem after a visit with her family. Richard Katzin was a son of Mr. and Mrs. Eli Katzin, and brother of Philip Katzin who survives his wife and baby.

Rabbi Erwin Herman arrived in Winston-Salem in July to take over duties of the congregation.

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Social and Personal

CHARLESTON, S. C.



Miss HENRIETTE KRAFT, Reporter

Wedding:

Miss Mordenai L. Raisin, daughter of Mrs. Jacob S. Raisin and the late Dr. Raisin, was married to Willard Newman Hirsch, also of Charleston, in a ceremony at Beth Elohim Synagogue. Dr. Max Raisin of Paterson, N. J., uncle of the bride, officiated.

The bride was given in marriage by her brother, Dr. Aaron S. Raisin of Charleston and Cleveland, O., and had her sister, Miss Rachel Raisin, as her maid of honor. Bridesmaids were Mrs. Marion Hornik and Mrs. Solomon Breitbart. Amanda Roberts was flower girl.

The groom had his brother, Marion Hirsch, as best man. Ushergroomsmen were Dr. Robert Ochs, Maier Triest, William Halsey, I. L. Banov, and Jack Patla. A reception in the Bicentennial tabernacle followed the ceremony.

Mrs. Hirsch, a graduate of Ashley Hall, attended the College of Charleston and graduated from Smith College. She is a member of

the Crafts School faculty. Mr. Hirsch, son of Mrs. Hirsch of New York, attended the College of Charleston, the National Academy of Design and the Beaux Arts Institute in New York. He is instructor at Gibbs Art gallery.

After a wedding trip to Florida, the couple will make their home in Charleston.

Birth:

A daughter, Donna Sue, was born to Mr. and Mrs. Haskell Widelitiz. Mrs. Widelitiz is the former Betty Silverstein.

The Booster Club sponsored a dance at the Isle of Palms dance pavilion. Co-sponsor was the Council of Jewish Women, Charleston chapter.

Harriet Feinberg was installed as president of the Junior Hadasah at a supper meeting held during the summer. Mothers of the members were honor guests and a skit, directed by Carole Rose, was dedicated to them—"Our Jewish Mothers' Hall of Fame."

ASHEVILLE, N. C.

Dedication of Asheville's new Temple Beth-Ha Tephila took place on the week-end of August 19-21. Many out-of-town visitors and special guests attended this important event, presided over by Rabbi Sidney Unger and officials of the congregation.

Sunset and promise of the dawn
Dawn came and you were born
Out of nowhere and into the here
Bringing joy and gladness of one
so dear.

You held my heartstrings, I held
your hand
Something between us said "I
understand."

It was that way then as you grew
Grew into manhood and I really
knew

Living was sweeter because of you,
God in His goodness shared the
years

With sweet memories amid the
tears.

You're with me always, my darling
my son

From break of morn 'till day is
done.

In my prayers, my dreams and in
my sleep

The love of you I will always keep.

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Yom Kippur

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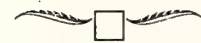
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The Brandeis Camp Institute

Elsewhere in this issue appears a comprehensive story of the Brandeis Camp Institute, named for, and inspired by the late United States Supreme Court Justice Louis D. Brandeis. We are happy to be able to tell this story in its interesting details, because we regard the movement as one of the most important on the contemporary American Jewish scene. We are glad too, to clear up some of the misconceptions that seem to prevail regarding the ideology of the Institute. For example, it is believed in some quarters, to be a distinctly Zionist endeavor. We have an emphatic denial of this from none other than Dr. Shlomo Bardin, Director of the Brandeis Youth Foundation, which is the over-all, parent, sponsoring body. Our article explains how this erroneous idea may have originated.

It is our firm belief that if we are ever to attain any degree of unity in our Jewish life, we will have to look to our Jewish youth. It would be perhaps, a bit severe to call our current adult generation the "lost generation." But efforts to work with our adults of today promise but a modicum of results. We are too set in our ways — too inhibited — too conscious of country-of-origin, shades of religious beliefs, to achieve unity. As against this, our American Jewish youth are free from these inhibitions. They are just Americans — an integral part of the Jewish way of life. Conservative, orthodox, liberal — these are just terms to them. Training in positive Judaism, — learning the joy and dignity of being Jewish — getting a mooring that will help negate escapism and the feeling of bewilderment that is our Jewish youth of today — these are the important factors. And these are the cardinal principles of the Brandeis Camp Institute.

Summer camps by themselves for youth of college age, are considered a waste of valuable time by many parents. On the other hand, institutes are deemed too stodgy. Brandeis Camp Institute, as the name implies, combines the virtues of both camp and institute in a happy blending of learning and healthful recreation.

We urge you to read the story, because we want you to share our enthusiasm — our conviction that the Brandeis Camp Institute merits the support, both moral and financial, of every Jew who has hopes for better things for American Jewry in the future.

Senator Graham's Maiden Speech

In this issue of the American Jewish Times appears the second, and concluding installment of United States Senator Frank P. Graham's maiden speech before the Senate, on July 20th. The first installment appeared in our September issue.

We have published this address of North Carolina's new representative to our government's highest legislative chamber because we regard it as an outstanding expression of statesmanship. Not alone did it expound Dr. Graham's political views, but in our estimation it was an outstanding masterpiece of the general philosophy of living.

The Greensboro Record, in its issue of September 1st, commented on the Graham speech, in an editorial which said in part, "It is unfortunate . . . that the core of Senator Graham's remarks, his beautifully stated political philosophy spoken toward the end of an hour's address, could not have had a larger audience and wider reading." The editorial quotes Senator Tobey of New Hampshire, who said, at the speech's conclusion, "In my opinion, I have (just) heard one of the finest addresses it was ever my privilege to hear on the Senate floor."

The Record's editorial concludes "The address should be read in its entirety. It may be still possible for reprints to be obtained by writing the Senator's office in Washington." Readers of the American Jewish

Times will not have to write. We are happy to have had the opportunity of bringing this epoch-making address to our readers in its entirety.

Would Be An Asset To The Senate

Herbert Lehman, former governor of the state of New York, and outstanding humanitarian and Jew, will be the candidate of the Democratic and Liberal parties for the United States Senate from his state in elections to be held next month. He will fill the vacant seat of Robert L. Wagner, now occupied, in interim, by John Foster Dulles, appointee of Governor Thomas Dewey.

While predictions are hazardous these days, the combined Democratic and Liberal support ought to insure Mr. Lehman's election. If elected, he will be the first Jew to serve in the Senate since Simon Guggenheim represented the state of Colorado in 1907.

Mr. Lehman merits the office on the basis of his record as a man and a statesman. He will not need the support of the mythical so-called "Jewish vote." He will bring to the Senate an ability and training that will add prestige internationally to that body.

Our best wishes for success.

The Rabbi's View-Point

Guest Editorial by RABBI SAMUEL A. FRIEDMAN, Congregation B'nai Israel, Wilmington, N. C.

In the October, 1948 Issue of THE AMERICAN JEWISH TIMES, you wrote a thoughtful editorial on the "Problems of the Rabbi," in which you stated, . . . "but when changes occur with the rapidity that they have in North and South Carolina within the past months, it seems worthwhile to inquire into the possible causes."

Since then, less than a year, there have been still more changes of pulpits in North Carolina. Why?

The writer, attending a State B'nai B'rith Convention early this summer was felicitated by one of the officials, who then said that he dared not hope for my presence at next year's Convention since North Carolina Rabbis occupy pulpits only for one year . . .

As I have had the privilege of serving my Congregation B'nai Israel in Wilmington for over four years, and being the "dean" of Orthodox Rabbis in the State, in continuous service, I believe I am acquainted somewhat with the "Problems of the Rabbi."

The fault lies in both Rabbi and Congregation.

Some Rabbis who take a pulpit in Southern communities do it with an unstable mind, feeling perhaps in a year or two they will advance to a more "lucrative and popular" position in the large cities of the North. This is basically wrong. For the Rabbi has a severe challenge and mission in serving the smaller communities everywhere be it North or South. The Southern Jewish communities have contributed generously to most Jewish causes, but have received little in the field of Jewish education and spiritual leadership from qualified men and women willing to serve and make their homes in the South.

Other Rabbis leading Congregations that are fluid in ideology and tradition are resorting to "Go Fight City Hall." As a result some Congregations don't know what they are. And if there are two Congregations, one Orthodox, or Conservative, and the other Reform, then this problem is more acute. If these theologically different congregants can mix socially, then why can't they join spiritually? The Rabbi has a trying time to educate his congregants that tradition is one way of life and

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Air Control In Israel

By M. W. JACOBS

A TRAFFIC policeman's job may not be a particularly happy one, but compared to that of the airfield flight controller it is something in the nature of a rest cure.

After spending an hour in the control tower of any fairly busy Israeli airport, you will probably come down with the buzz of telephones and radios in your ears, with spots that once were planes before your eyes, and a stiff neck which is the normal consequence of prolonged sky-staring.

And you will come down with a healthy appreciation of the competence, knowledge and resourcefulness of the control staff without which no airfield could function with any degree of safety or efficiency.

Improvisation was the key-word throughout the Israeli Air Force for a long time. This applied to flight control as well. However, the few men who were available for this service had had a fair measure of training and experience in the Royal Air Force and, in some case, with the Department of Civil Aviation after they left the service.

"This tower itself is one of our early inventions," the Chief Controller at one Israeli airport explained to me, as we stood on a wooden platform overlooking the field. The wooden structure, just like a watchtower, contains the radio sets, telephones, very pistols, lamps, and the rest of the paraphernalia necessary for bringing in and sending off aircraft. Below it is the Chief Controller's office.

But the tower, although a makeshift and draughty affair, is a big improvement on the flying control accommodation used at that particular field in the very early days of Jewish flying. Then they had a hut which was nothing more than an outsize wooden crate with a window through which the duty controller used to poke his head when anything was due to come in or take off.

Sticking up a few wooden towers or renovating existing structures at established airfields was a lot easier than finding the right people to man them.

There was only a handful of qualified controllers available on May 15. Not only were they called on to do long duties under difficult conditions but they had to select and train assistants at the same time. They chose a group of men and women who had been associated with flying in some way, either in the Royal Air Force or in civil aviation.

The recruits had brief, but thorough practical training with some of the theory included when time made it possible. They went on duty with the fully qualified men and learned as they worked, so that

in a few weeks they had a fair, concentrated knowledge of the job and were passed out as assistant controllers.

"A few weeks — we used to spend from four to five months on such a course in the Royal Air Force," the Chief Controller said, "and even then we had to do about three months at a training wing before we were allowed to take charge of a watch."

A good, all-round controller, the Chief said, had to know something about meteorology, navigation, radio and electricity. "He has to be able to work quickly, sensibly and to take full responsibility for everything he does. When you have seven or eight aircraft in the air all trying to talk to you at the same time on the radio . . . when you have phones going . . . signals to give by Aldos lamp . . . well, that's no time for panicky people to be around."

As the Chief Controller was talking, the man on duty, a former member of Lydda Airport staff, was listening to a radio signal from an incoming aircraft, answered a telephone call from Operations, and at the same time spotted a truck about to cross the runway in use. He whistled the truck off the runway, and, as he gave an all-clear to the approaching plane, he warned the duty fire-tender and ambulance crews to stand by.

It was all done in such a simple routine that there was no panic or fuss . . . it worked out smoothly. The plane came in nicely, the duty crews relaxed, and the controller then filled up his log-book.

"That's not all," the Chief Controller replied to a comment about the dozen and one things his men have to know. "You've got to have some idea what an aircraft's instruments are for — if a controller tells a pilot to do something, then he has got to know how the plane will behave when his instructions are carried out."

The flare-paths and the beacons on an airfield are also the responsibility of the controller who, as well as being able to handle a radio set, must know Morse up to six words a minute so that he can send and receive messages by lamp.

There are now more men and women under training and when the latest course is completed Israel should have enough trained and competent controllers for all its needs at present. For their final exams, the trainees will have to pass written and oral tests in navigation, air traffic control, meteorology, radio and airfield lighting.

Despite the difficult conditions, lack of the right equipment and the rather long watches, the controller have a sense of humor which nothing dampens. You find it ex-

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A Program of Action

By JUDGE MORRIS ROTHENBERG, *President, Jewish National Fund, Acting National Chairman, United Palestine Appeal.*



JUDGE MORRIS ROTHENBERG

THE YEAR that has passed has been a year of abrupt transition. Israel emerged victorious from a three-dimensional war in which the enemy could be seen, out-manuevered and conquered, only to enter another battle against an entirely different enemy. This new foe was insidious — it could not be met on the field of battle — it was an economic war that threatened and still threatens with lack of food, inadequate shelter, unemployment and fear. This was the war that Israel had to fight and is still fighting — the war that menaces like an epidemic, and whose front-line is in every house, every tent, every settlement, every industry.

It has truly been a year of unmatched superlatives. Great victories have been won, but even greater challenges lie ahead. The most stirring accomplishments have been achieved, but still greater problems must be solved. The greatest number of immigrants

have entered the new State, but more housing and more jobs are needed than ever before. Thus, the past year has been a time that tried men's souls, their imaginations, courage and resourcefulness.

As the din of festivities subsided, statehood became an irrevocable and accepted fact, a fact that seemed to be dwarfed by the great and unprecedented tasks that confronted Israel. The State by itself could not provide all the answers.

In the year 5709 Israel received about 250,000 immigrants. Of all the vast complex of crucial problems facing the new State, ranging from winning a war to creating a new currency, the influx of these newcomers presented one of the greatest challenges. Never before in history had any country of any size been called upon to assume a burden of this proportionate magnitude.

Obviously, Israel itself could in no wise be expected to cope with the financial responsibilities creat-

ed by these tasks. It was, therefore, the primary obligation of the United Palestine Appeal, as the senior beneficiary of the nationwide United Jewish Appeal campaign, to provide the American financial support — the major portion of the funds required — for the immigration and development programs of its constituent agencies in Israel; the Jewish Agency for Palestine, the Palestine Foundation and the Jewish National Fund.

The freedom which Israel is conferring on the Jews of Europe, North Africa and the Middle East — the freedom of immigration — activates a chain reaction of responsibilities in every corner of the Jewish State's structure. Almost every newcomer, destitute and despair-ridden after the long years of languishing in the camps or in the ghettos, presents a host of needs which must be met quickly and effectively. For these Jews, requirements in broad categories which

are the responsibilities of the UPA's agencies include:

1. Providing food, clothing and medical attention on arrival;
2. Maintaining immigrants in hotels during their rehabilitation period;
3. Construction of housing;
4. Special assistance to problem cases;
5. Vocational guidance and re-training;
6. Participation in the youth immigration program;
7. Construction of new settlements and enlargement of those already in existence for the absorption of newcomers;
8. Acquisition, reclamation and improvement of tens of thousands of dunams of land;
9. Promotion of trade and industry to expand the integration of newcomers within Israel's productive framework.

Of the average of 22,000 Jews who entered Israel each month in the course of the past year, approximately 96 per cent — more than nine out of ten were, and continue to be, destitute and in need of immediate aid. The initial reception costs covering the provision of food, clothing and medical attention, transportation in Israel and maintenance in immigrant camps, is now at an all-time high. This is merely the first of a score of major financial obligations involved in immigration.

Actually, immigration expenditures incurred by the Jewish Agency begin long before the immigrants start for Israel. In Europe, particularly, special personnel help set up training and rehabilitation programs so that newcomers will at least have started on the road to resettlement by the time they enter Israel. The Jewish Agency maintains offices in more than 20 countries for pre-migration work.

In Israel the major problem and project is housing for newcomers. The wretched conditions in the transit camps make it imperative that adequate housing be made available for the health and well-being of the immigrants. During the year 5709 every possible effort

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Hollywood Stars Featured In UJA Films and Radio Program



Three outstanding Hollywood stars, Edward G. Robinson, (left), Glenn Ford (center), and John Garfield, (right), are among the many top personalities of the entertainment world who are contributing their services to the current \$250,000,000 United Jewish Appeal. Mr. Robinson, who appears in a campaign film, "Where Do You Get Off?", which presents a compelling panorama of the Jewish people in Europe, Cyprus and Palestine, while Mr. Ford, in the motion picture, "Make It Real,"

dramatizes the plight of the Jewish children in Europe. In the radio play, "And in the Meantime," Mr. Garfield portrayed a newspaperman who accompanies a group of homeless, orphaned Jewish children on their odyssey across Europe to Palestine. The \$250,000,000 United Jewish Appeal supports the worldwide relief, rehabilitation and resettlement programs of the Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans.



DR. SHLOMO BARDIN

Reclaiming American Youth For Jewry

*How The Brandeis Camp Institute Is Helping Solve
An Urgent Problem*

By CHESTER A. BROWN

AT THE END of August the Brandeis Camp Institute of the South, located on a 150-acre tract just outside the city of Hendersonville, North Carolina, completed its first session. Thwarted in its efforts to function last Summer by reason of the polio epidemic in the area, the Institute held two sessions this year — one in July and the other in August.

The Brandeis Camp Institute of the South is one of three such camps operated under the auspices of the Brandeis Youth Foundation. One other is at Santa Susana, California, and the third at Winterdale, Pennsylvania. As a matter of fact, the last named was the first to be organized, having begun operations in 1941, with 50 campers.

The Western camp was started in 1947. Plans for 1949 were made on an expectation of 900 campers.

The Institute is set up to serve Jewish boys and girls of college age — roughly, 18 to 25. The latter limit was lifted in a few instances, to accommodate a few G. I.'s. The aim of the Institute is to train youth for Jewish leadership in the American Jewish community. The methods used are a fusion of ideas obtained from those of the Danish Folk High Schools, and the cooperative spirit that is perhaps best exemplified by the social achievement of the Jews in Israel. The days of the week are divided between study and recreation. The course is a month in duration, each of the two summer months being termed "first

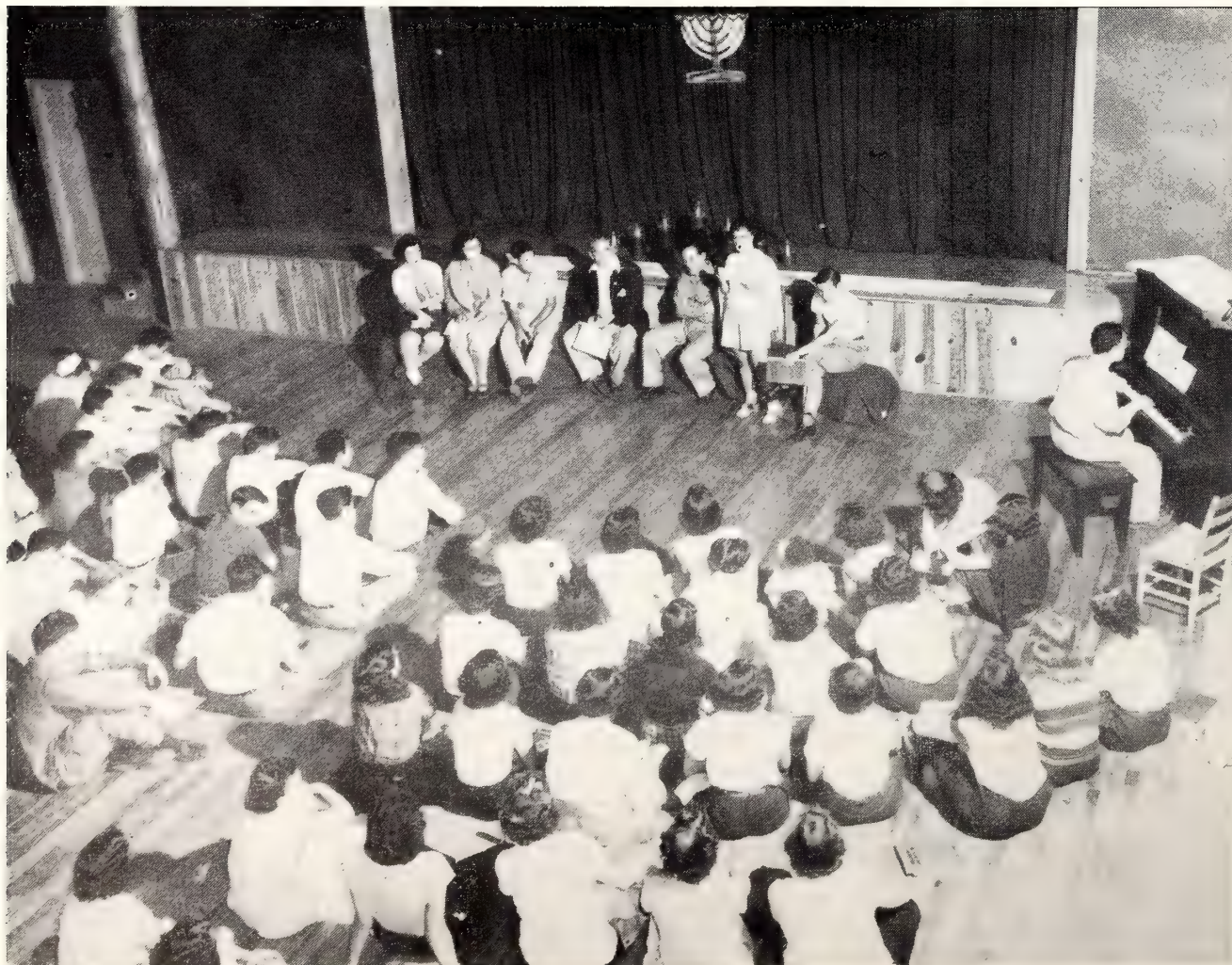
aliyah" and "second aliyah," respectively. Campers, for the most part, are in attendance by virtue of scholarships, principally from local Jewish organizations. Recently campers have been accepted on a "pay-your-own" basis, and this plan will be expanded further. Boys and girls must pass a qualifying test, the principal requirement being potentiality for leadership.

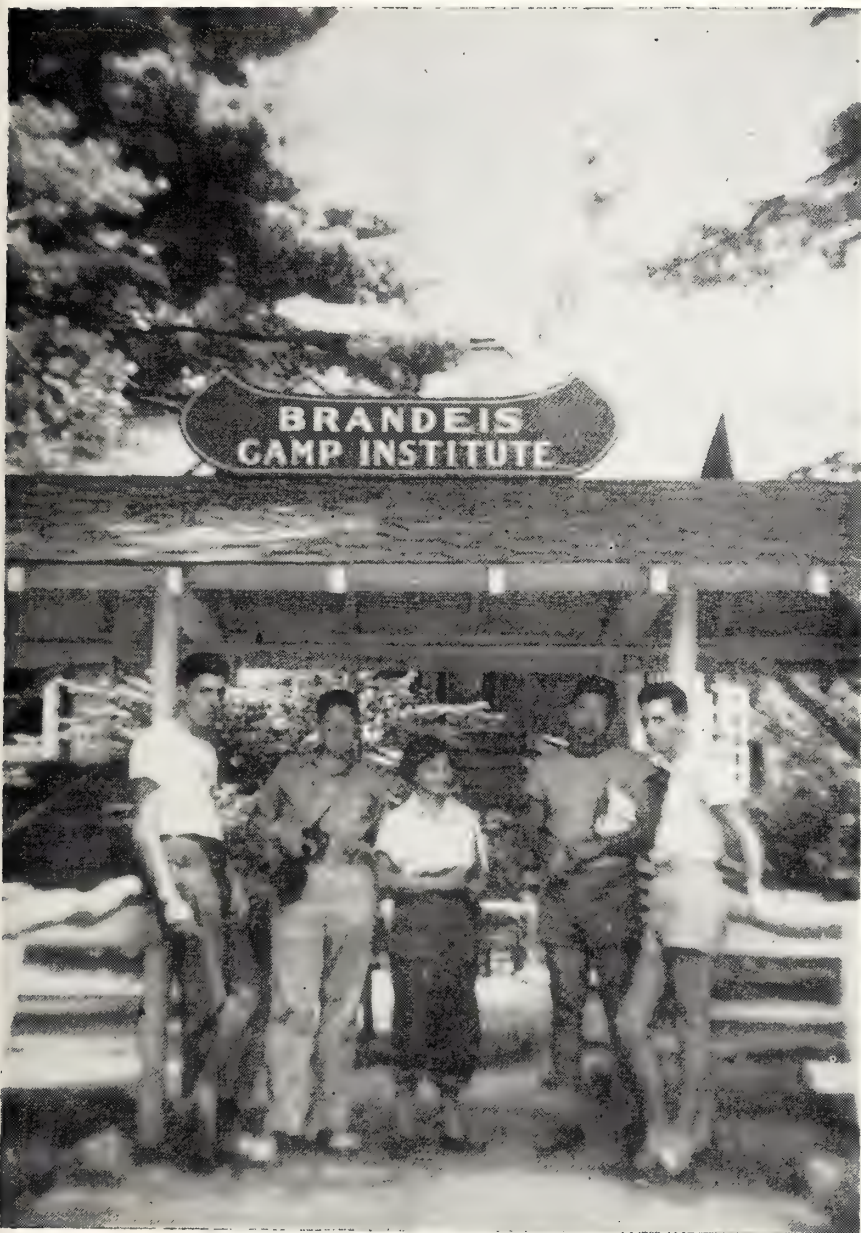
The camp at Hendersonville has since its inception, been supported largely through funds raised by members of the Southeastern and Seaboard Zionist Regions. The Pennsylvania Institute has been sponsored by the American Zionist Youth Commission. The California operation was made possible by a general group of Jewish leaders in

San Francisco and Los Angeles.

By reason of the financial support and sponsorship of the Eastern and Southern camps, the impression has been created that the movement is tied up with Zionism. Emphasis on Israel in the program, as evidenced by the singing of Israeli songs, and the dancing of Israeli dances, lend further to that concept, although the latter, for the most part, did not originate in Israel, but are folk-dances from Switzerland. We made a special point of asking about this of Dr. Shlomo Bardin, Director of the Institute, when we had the privilege of spending a couple of days, at two separate intervals, at the Hendersonville camp in August. During this time we lived the life of the typical camper, attending classes, religious services, eating with the group, etc. Dr. Bardin stated that the Brandeis Youth Foundation, the parent organization, is an independent, non-profit corporation and is not affiliated with any national or local organization. He pointed out that the Zionist organizations sponsorship of the Eastern and Southern camps was merely a matter of circumstances. The project needed financial support, and the Zionist organizations involved chanced to be the ones which saw the possibilities, and came forward with the needed funds. He emphasized the fact, and this was corroborated by officials of the Zionist organizations concerned, that no promises were expected or given, as to the ideologies that would guide the endeavor. Dr. Bardin gave as evidence of no intention to tie in with Zionist philosophies the fact that the Western group was not sponsored by Zionist groups, but by a general group of interested Jews that included non-Zionists as well.

Referring to the emphasis on Israel in the curriculum, Dr. Bardin pointed out, with complete justification, that Israel is today the chief source of inspiration for contemporary Jewish living. When he was told that statements had been made that the Institute was a training ground to prepare Jewish





start at 9:30. The lectures, on Jewish history, contemporary Jewish problems, literature, art, music, and kindred cultural topics, last until 11:30, following which there is swimming at the beautiful lake which graces the camp, under the watchful eye of a life guard. Lunch is from 12:45 to 1:30, and a rest period until 2:30 ensues. There is group singing until 3:30, and then campers break up to follow special interests, such as arts and crafts, interpretive dancing, music, etc. From 4:45 to 6:30 the campers may take another dip in the lake, play tennis on one of the eight courts, or follow any individual whim. Colors are lowered at 6:45 and supper is from 7 to 7:45. The evenings vary. There may be a planned program, a "bull session," which gives opportunity for individual expression, or unrehearsed singing and dancing. "Taps" is sung at 10:30.

On Fridays the program changes, the period from 5:15 to 6:45 being used in preparation for the Sabbath. Saturday is different, too, in that there are no lectures, although sports and recreation are as usual. There is an Oneg Shabbat from 3 to 4:30, and Havdallah follows supper. Sundays follow the week-day pattern.

The religious services are simple, but solemn and impressive, and follow no set ritual. The memory of the Havdallah, with everyone in a huge circle, arms joined, swaying to the rhythm of the chant will remain with one for a long time.

The crowning event of the season at Hendersonville was a pageant that attracted over 500 guests.

It was conceived and executed entirely by campers and staff . . . script, music, scenery, and, of course, the singing and acting. It was entitled, "These, My People," and was a vivid portrayal of the trials and tribulations of the Jewish people throughout all history. It was performed with all of the precision and talent of a professional group.

Dr. Bardin is the dynamic force that directs the activity of the Institute. He founded the Institute after frequent contacts with the late United States Supreme Court Justice, Louis D. Brandeis. It was Justice Brandeis' expressed conviction that the loyalty of Jewish youth to its heritage could be nourished by self-identification with the needs and aspirations, the struggles and accomplishments of the Jewish people. Dr. Bardin has made this the guiding philosophy of his endeavor. He had settled in Palestine in 1919, and in 1933 founded the Haifa Technical High School, and in 1938 the Haifa Nautical School. He has been the guiding spirit of the Institute ever since its inception, and the work is his life. He has further plans in contemplation, including camps for the 14 to 18 age group, and adult camps. He has a way with campers that makes him their friend for life.

One of the questions in the mind of the writer has to do with the permanence of the effect on the camper of his stay at the camp. Was it just a "shot in the arm" that lost its potency as soon as the camper returned to his normal life? Investigation has provided an answer.

youth to emigrate to Israel, Dr. Bardin stated emphatically. "This is not so. If it were, I would conduct the camps on an entirely different basis." He explained that the sole purpose of the movement is to prepare Jewish youth for leadership in the United States.

All the work at the camp is done by the campers themselves. They do the cleaning up, man the kitchen, serve the meals, take care of the gardens and grounds, etc., groups being assigned each week on a rotating basis. Much of the vegetables used are grown in the camp's truck garden, where the campers receive a practical course in the "back to the soil" movement. The food is plentiful and nourishing, being appetizingly prepared under the direction of a dietician. The dining hall is spacious and inviting, and groups occupy the tables in an informal arrangement. All meals begin and end with the appropriate brochas. The eating is frequently spiced with singing, and it is nothing unusual for pairs, or larger groups to get up in between courses, and dance.

A typical day sees the campers rise at 6:30. There are calisthenics at 7 and flag-raising at 7:15. Breakfast is from 7:30 to 8. The daily chores are done from 8 to 9 and there is a "breather" until classes



Of the 2,000 campers that have participated in the three installations, a very high percentage is figuring in the positive Jewish programs of the communities to which they have returned. They are the leaders in Hillel, Hadassah, B'nai B'rith and other Jewish community groups. Further intensification of their efforts is being planned through the proposed establishment of alumni groups.

Outstanding authorities, whose pre-eminence in all areas of Jewish education is universally recognized, have rendered great service as faculty members (in most cases on a volunteer basis). These include such distinguished educators as Charles Cowen, Abraham Ducker, Dr. Alexander Dushkin, Rabbi Ira Eisenstein, Professor Irving Fine-man, Dr. Emanuel Gameron, Louis Gruenberg, Dr. Abraham Halkin, Professor Shimon Halkin, Dr. Leo Honor, Professor Oscar Janowky, Professor Horace Kallen, Dr. Anoliese Landau, Rabbi Arthur J. Lelyveld, Ida Levin, the late Pro-

fessor Kurt Lewin, Dr. Max Nussbaum, Dr. Maurice Pekarsky, the late Abraham Revusky, Dr. Abram Sachar, Rabbi Milton Steinberg, Dr. Ernst Toch, Rabbi Max Vorspan, Erich Zeisl, Rabbi Arthur Zuckerman.

Foremost Jewish leaders in America and Israel have visited and lectured at the Institutes. These include such leading personages as Susan Brandeis, Rabbi and Mrs. David De Sola Pool, Mrs. Moses P. Epstein, Daniel Frisch, Rabbi Israel Goldstein, David Ben Gurion, Rabbi Mordecai Kaplan, Edmund Kaufmann, Rabbi Israel Levinthal, Judge Louis Levinthal, Ludwig Lewisohn, Dr. Emanuel Neumann, Judge Simon Rifkind, Judge Bernard Rosenblatt, Judge Morris Rothenberg, Mrs. Archibald Silverman, Michael A. Stavitsky, Mrs. Robert Szold, Herman L. Weisman.

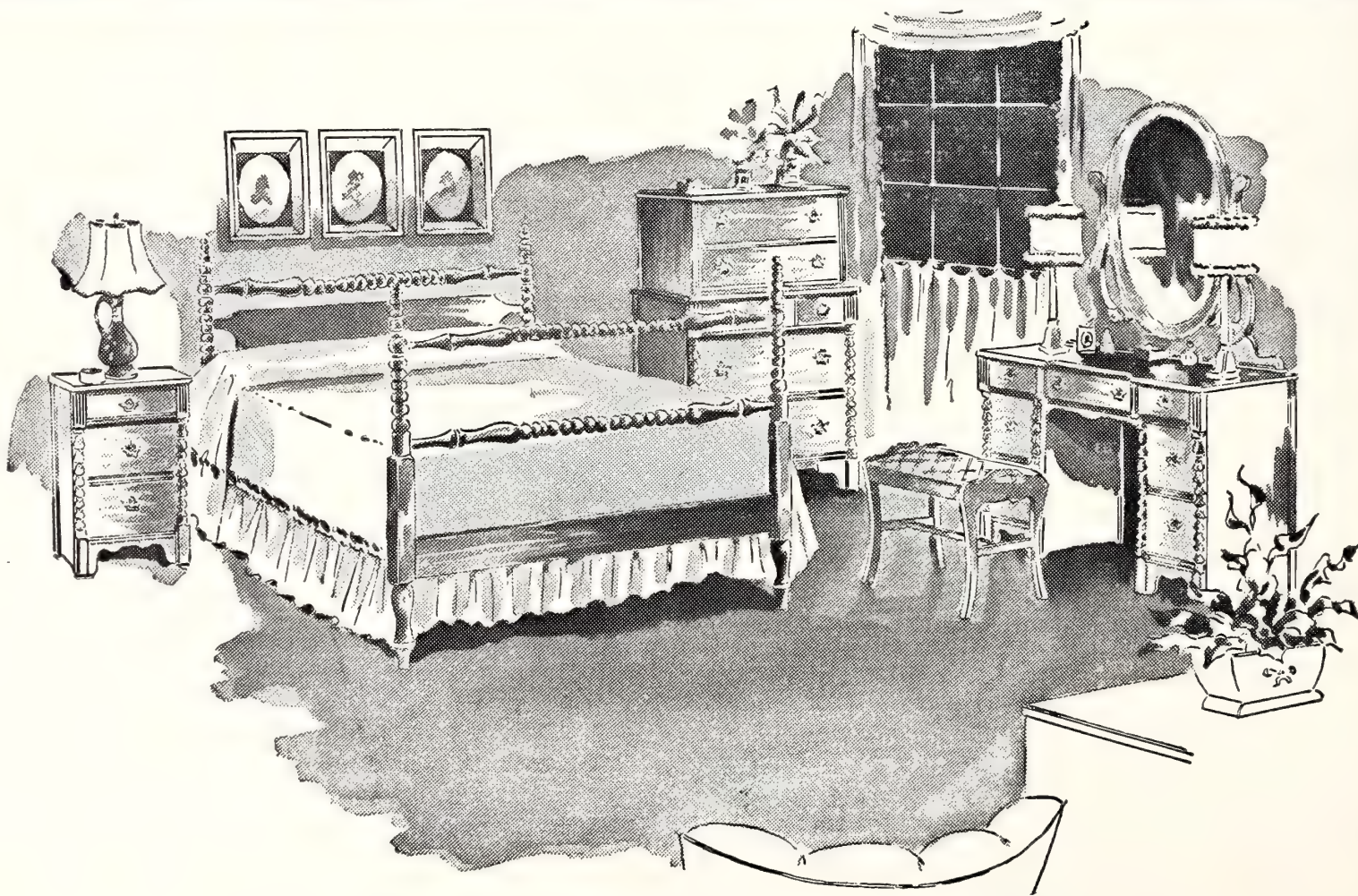
The staff at the Hendersonville camp is made up of many individuals distinguished in their particular fields. Associate Director is

Raymond Smolover, possessed of a God-given voice. He is Director of Music at the Jewish Community Centre, White Plains, N. Y., a Julliard national first-prize winner and has appeared on operatic and concert stages. Harold Singer, holding a rabbinical degree from Yeshiva University is head boy councillor and lecturer; Robert Strassburg, Director of Music, composer and pianist, is a member of the faculties of Brooklyn and Hunter Colleges; Dorothy Deskin, head girls' counsellor, holds a B. S. from Wilson Teachers College; Shlomo Rabinowitz, educational director, teaches modern Hebrew at Dropsie College and the University of Pennsylvania; Reuven Kathein, a Palestinian, is lecturer and gardener; Rose Glazer, nurse, graduated from the Jewish Hospital Training School for Nurses in Brooklyn, N. Y.; Marion Brill, dietician, is a Home Economics major at Rutgers University; Seymour (Whitey) Bekoff, librarian, is a product of Sampson College; Avram Kampf,

director of Arts and Crafts, is a graduate of the Art Teachers Seminary; Anita Schwartzman, camp secretary, University of Georgia; Robert Rifkind, in charge of public relations, holds a B. A. from U. C. L. A.; Miriam Singer, bookkeeper, is a Hunter College Home Economics major.

One carries away with him from a visit at Brandeis Camp Institute high hopes for unity as an ultimate achievement in American Jewry, based on our present day youth. One cannot but be impressed by the spirit of the joy of living that seems to exude from every camper. They just seem to be happy to be alive . . . to be able to enjoy the lot of a Brandeis camper. Several of them came up to us, total strangers, and without any urging told us with great exuberance, what the experience had meant for them. All of them are genuinely regretful when an aliyah is ended.

Exposure to such an experience
(Please Turn To Page 53)



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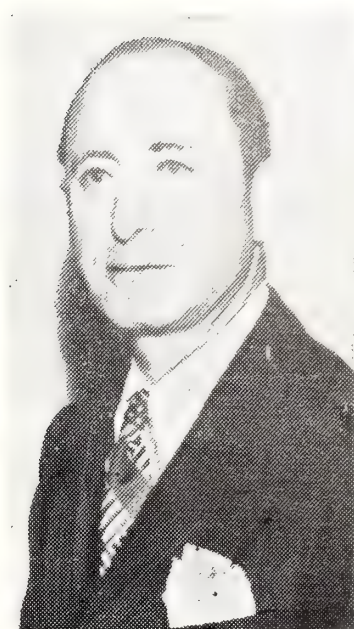
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The Israel Music Foundation

A Review of The First Year By OSCAR REGEN, President



OSCAR REGEN

FOUNDED LESS than a year ago, the Israel Music Foundation enters the year 5710 as one of the most important cultural links between Israel and the rest of the world.

The musical resurgence in Israel, the potentially great audience for fine Israeli music, the drama of the forging of a new, independent State, were all factors, last year, in the decision of a small group of men to form the Foundation as a non-commercial enterprise with the general purpose of building a musical bridge between Israel and the

rest of the world — the United States in particular. We felt then, and still do, that no other organization filled this need adequately. Accordingly, a Board of Trustees and a Repertoire Advisory Board were set up, offices in New York and Tel Aviv were established, and the production of recordings was begun. The masters of these records are made in Israel, and the records are pressed in this country.

Our recording repertoire ranges from folk songs to liturgical music, from patriotic songs and marches to pastoral selections, from mod-

ern compositions by contemporary composers to works of the masters, and we plan to record a complete catalogue of the finest of each type.

But the production of recordings is only one of the Foundation's activities. Through its Exchange Scholarship Fund, for example, music students from Israel and the United States will be enabled to visit each other's country in order to pursue advanced studies for one year. The initial scholarship to be granted through this Fund was made possible through a concert of Israeli music sponsored jointly by

the Foundation and the management of the Concord Hotel, Kiamesha Lake, N. Y.

Another interesting facet of IMF's program is its function as a clearing house of music information for the public. Toward this end, we are currently building a definitive library of Israeli music compositions and other source material for both the scholar and the layman. In addition, the Foundation expects to publish compositions of American and Israeli composers in the near future.

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the American public with the musical culture of Israel, IMF is now cooperating closely with the Zionist Organization of America's Music & Arts Committee, created this year for the first time. By this means we hope to stimulate interest in Israeli music through wider dissemination of recordings, thus aiding in the development and financial support of the opera companies, orchestra, choral groups and individual artists in the new State through much-needed income and royalty earnings. Commenting on this program, ZOA President Daniel Frisch stated: "Of the many undertakings in behalf of Israel and Jewish survival, the Foundation's endeavors appear to me outstanding in scope and most promising of bringing about a closer bond between Israel and Jewries outside of it physical boundaries."

This matter is particularly significant to me in view of a conversation I had several months ago with Eliahu Elath, Israeli Ambassador to the United States. "Because Israel is a small country and has limited natural resources," he told me, "we must seek every possible opportunity for export. Israel has many talented musicians, and the new nation is gradually creating a distinctive Israeli music. It is our hope that Americans and the people of other countries will be interested in recordings of this music."

Among the outstanding Israeli singers and musicians who can be heard on IMF recordings are soprano Yosefa Shocken, baritone Paolo Gorin, conductor-composer-arranger Marc Lavry and tenor Abraham Vilkomirsky. The latter is the handsome 26-year-old leading tenor of the Palestine National Opera, whose IMF recording has been praised by some of America's most prominent critics and musicologists. Said Irving Kolodin, of the "New York Sun," "Vilkomirsky's 'E Lucevan le Stelle' is in a virile, full-throated tradition of Cavaradossi we haven't been hearing here since Martinelli at his best."

But the Foundation does not intend to limit itself to the well-known artists of Israel. It is our intention also to seek out in every corner of the new State lesser-

known interpreters of Israeli musical creations. Celebrated artists from the United States and other parts of the world visiting in Israel will be invited to contribute to our recorded repertoire. These records, incidentally, are unbreakable vinylite. Last month it was decided to release all future album sets on the long-playing 33 1/3 r. p. m. discs as well as on the standard-speed type.

Recognition of our work has come from many sources, including the United Nations, national Jewish leaders, the Jewish organizational world and leading radio stations. Since our first releases, our recordings have been greeted with widespread acclaim. Olin Downes, the noted music critic, described them as "fascinating for their originality, sincerity and distinction of workmanship." David Hall, the well-known record authority, called them "the most memorable discs I have heard in many a year — gems of sheer loveliness." Dr. Peter Gradenwitz, Israel's outstanding musicologist, said that "they soar high above all previously made recordings of similar music." Norman Corwin, radio author and playwright, offered "congratulations on a superb job, both artistically and technically. It is a signal service to the new State, and to the entire world of music."

Comments like these are most encouraging, but we at the Foundation attach more significance to the fact that the songs and melodies captured in our records are today being sung, hummed and whistled in Jewish communities throughout the world. That, for us, is the highest reward for our first year of effort.

GREENSBORO, N. C.

Mr. and Mrs. David Bernstein announce the engagement of their daughter, Esta Rita, to Irving Weisler, of Charleston, S. C., son of Mr. and Mrs. Morris Weisler, of Rochester, N. Y. Miss Bernstein is a graduate of Senior High School and Woman's College. She has been doing social work at the New York Hospital in New York City. Mr. Weisler attended the University of Rochester and was a first lieutenant in the U. S. Army in World War II.

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Senator Frank P. Graham

... on the Atlantic Pact

This is the second and concluding installment of Dr. Graham's epochal address before the United States Senate on July 20th. The first part of the speech appeared in our September issue.—THE EDITOR.

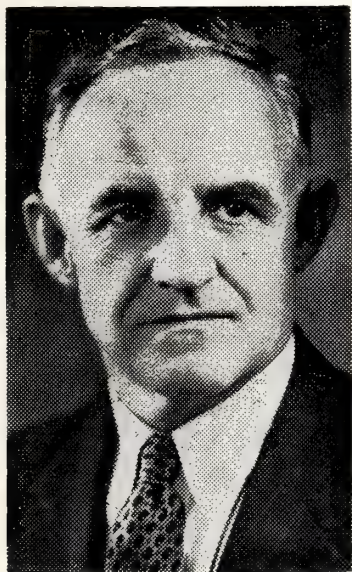
Failure to ratify and support the North Atlantic Treaty in the present situation would be a set-back for the Western nations. The failure of ratification might become an invitation for the totalitarian dictatorship, now held in check, to advance again with internal subversion and external aggression. The danger is that we may get weary of the heavy economic load

ican economic collapse would be a major disaster for freedom on all fronts. Nevertheless, for America to throw down these burdens and abdicate her position of responsibility and leadership might mean the totalitarian domination of Europe and Asia. The cost of world leadership is heavy; the cost of abdication is heavier in the irresponsibility which would likely lead to a third World War, the bankruptcy of nations, the murder of millions, and the ruin of civilization. We must staunchly support the Marshall Plan, the Atlantic Pact and the United Nations as the alternatives to the threatened loss of freedom and the totalitarian domination of the world.

III

The Inadequacy of the Pact Without More Freedom and More Democracy In The Democracies For More Moral Power in The World.

The ratification of the Atlantic Pact within the framework of the United Nations and the support of the Pact as a deterrent to war, are not enough. America and the other democracies must be strong in economic and military power. America and the other Democracies however, for the long run, must rely more on the ideas of freedom and the practices of democracy than on economic and military power. The freedom and dignity of the human being, democratic ideas and moral idealism are the ultimate weapons in the global struggle against totalitarian tyranny. Hundreds of millions of suffering and bewildered peoples across the earth are choosing between the patient ways and frustrations of democracy on the one hand, and the irresponsible utopian promises of totalitarian communism, on the other hand.



DR. FRANK P. GRAHAM

and the heavy moral responsibility of world leadership. The Cold War, with all its burdens, has been forced upon the democracies. To prevent the Cold War from becoming a shooting war, we must now carry the heavy load of the Marshall Plan, the prospective load of the Atlantic Pact, and share, perhaps, in some future plan for saving Southern Asia from totalitarian tyranny, all to prevent a global war and save freedom in the world. For the United States to continue for a long period to carry alone these heavy loads would be to overstrain our economy and to undermine our social well-being. Amer-

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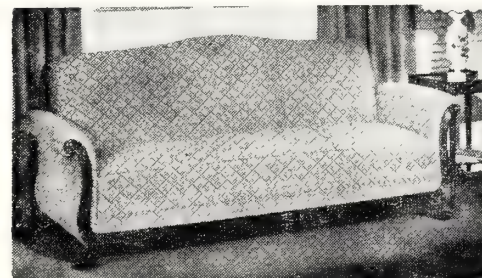
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The United Nations of America, in her position of world leadership must become more democratic at home for the saving of her own soul and for moral power in saving the freedom of the peoples of the earth. The great human freedoms for which the war was fought make dangerous lags out of the idea of the innate superiority of a master class, a master race and a master state in our modern, dynamic society. The transitions of modern history, partly impelled by the mariner's compass, as the heart of the great Commercial Revolution, which encompassed all the continents and all the oceans, and three centuries later, impelled by the power engine, as the pulsing heart of the Industrial Revolution, which has fung its dynamic mechanical-framework around the earth, were processes of slow centuries and gradual adjustments. Social drift and slow adjustment did not then, on such a scale as now, mean swift and global tragedy. Modern man, with his basic ideas, swift scientific inventions and his slow social adjustments, has, with much economic progress and much human misery, muddled through to this fateful hour. Human society with an atomic bomb in its bosom cannot lag in adjustment to its explosive power. Equal freedom of assembly, speech, publication and worship in our modern society needs the reinforcement of the equal opportunity to work, to know, to vote and to bargain collectively. Increase of economic opportunity decreases social tension. The widening of enlightenment and the humane spirit, the inculcation of the ideals of our democracy and the teachings of our religion, make for the elimination of social injustice and international conflict.

Among the presently feasible measures of adjustment for democratic morale in America and moral power in the world are: The elimination of economic monopoly for

the resurgence of the dynamic energies of free enterprise for abundant production and social well-being in our creative democracy; federal aid to the states, without federal control, for schools for the more equal opportunity of the children in all the States; decent minimum wages for industrial workers for spreading purchasing power, increasing business and for giving more job opportunities; local, state and federal cooperation in the elimination of the few lynchings by mobs in the South and the assassinations by gangs in the North; equality of bargaining power for labor and management; an expanding housing program for the elimination of slums and for providing decent homes for veterans and the people; abolition of the poll tax as a prerequisite for voting; faithful observance of state laws without nullification by any state of the decision of the United States Supreme Court regarding equal suffrage and education in the States as the supreme law of the land; local — State — Federal cooperation in a comprehensive hospital, medical care, medical training and medical research program to meet the urgent needs of the people; the National Science Foundation Bill, to keep America on the farthest frontiers of science; the conservation of soils, forest, water power and minerals as natural resources for the protection of our democratic heritage; the provision for sound agricultural parity, research and extension for adequate production in a world in need of food and basic commodities; and the widening of the base of social well-being to lift the level of human liberty.

It cannot be emphasized too much that at the very center of the democratic cause in the struggle against totalitarian tyranny and world domination must be the freedom and equal opportunity of

(Please Turn To Page 16)

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The Year Ahead

(1949-50 — 5710)

By DR. JOSEPH J. SCHWARTZ, *Chairman, European Executive Council, Joint Distribution Committee*



JOSEPH J. SCHWARTZ

WE HAVE WON the war. Now we must win the peace."

These words, spoken by the leaders of the victorious Allied armies in Europe four and a half years ago, have a striking parallel on this Rosh Hashanah 5710 to the situation now confronting Europe's Jewish survivors, and assistance efforts in their behalf.

Everywhere across the European continent — and in Israel and America as well — evidence can be found of the victories which the Jews of Europe have won since V-E Day! Victory over hunger and poverty and want, victory over sickness, victory over homelessness. On an overseas survey which I completed recently, I saw the signs of these triumphs, and the ways by which funds contributed to the United Jewish Appeal helped make them possible.

American Jews, through their support of the United Jewish Appeal, have accomplished a major miracle. They have taken a beaten, crushed people and brought it back to life, in a very literal sense. To the Jews of Europe and Israel, the United Jewish Appeal has become both the promise and the fulfillment of a new, happier life.

On my recent survey trip, I saw the warehouses into which the Joint Distribution Committee, which is supported by the UJA, poured more than 165,000,000 pounds of foodstuffs, more than 13,000 tons of clothing since V-E Day; I saw the 525 medical centers, hospitals, clinics, dispensaries and sanatoria JDC established and/or maintained, the thousands of dollars worth of drugs and medicines, x-ray equipment, surgical instruments it equipped them with; I saw the 487 child-care centers and orphanages across Europe in which JDC gave a home to 35,000 boys and girls, part of its child-care program which reached two-thirds of all of Europe's Jewish youngsters; I saw many among the 150,000 Jewish breadwinners who had returned to the dignity of self-support through JDC-aided vocational training projects, loan funds, producers' cooperatives. And I saw the trains and planes and ships which JDC used to bring more than 257,000 Jewish men, women

and children to Israel (19,000 in the past twelve months alone), which helped speed the way for another 61,000 to havens in the United States, Canada, Latin-America, and other areas.

This, then, is how JDC fought the war which began on the hour of liberation. And this is what peace has brought:

The DP camps, through which some 250,000 Jews passed since V-E Day, are nearly emptied.

Cyprus is a memory — all of its 50,000 former internees safely in Israel.

Hunger and malnutrition and disease no longer pose the overwhelming problems they did when JDC's staff of trained welfare workers, supply experts, physicians, nurses and others followed the liberating armies into Europe.

Economic recovery has been achieved by tens of thousands of men and women formerly on JDC relief lists.

And thousands more, whose hopes for the future were centered on emigration, are now rebuilding their lives in the kibbutzim of Israel, or on the farms and factories of America and other lands.

All these heartening events have come about since Rosh Hashanah four years ago.

But what is the meaning of this year's high holiday period? What significance does the year 5710 hold for Jews abroad — and for those of us here in the United States?

The answer is clear: the life-and-death struggle for survival which JDC waged for and with Europe's Jews in its final stage; now we must make sure that the victories shall not be lost, that peace shall bring with it a continued flow of immigration to Israel and other lands and a revived, strengthened European Jewish community, able to care for itself and its own.

In this effort, what we do in the year ahead will set the pattern. This is a crucial year. It is a year to consolidate our gains. And it is a year to decide whether all the energies we expended in breathing life into the shattered European community which emerged on V-E Day from a decade of Nazi horror, shall or shall not have been in vain.

The main tasks of the year ahead are four-fold:

1. To help another 100,000 or more Jewish men, women and children make the journey to Israel or other lands of their choice.
2. To create a strong Jewish community life in Europe, one

that will be able to take over itself the responsibilities which we have helped them bear since liberation.

3. To care for the "hard core" group of relief cases who cannot yet turn to any one but JDC for the help they need to

(Please Turn To Page 20)

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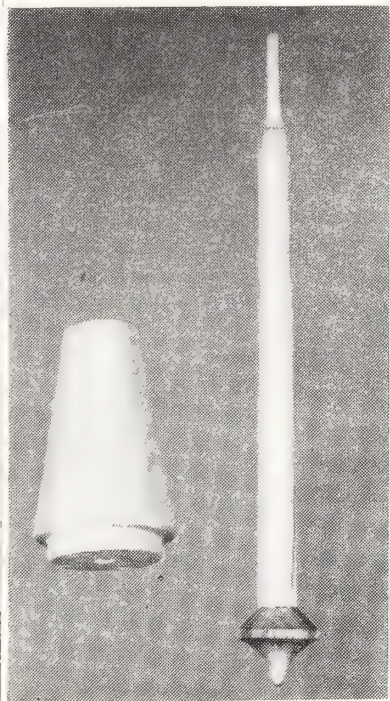
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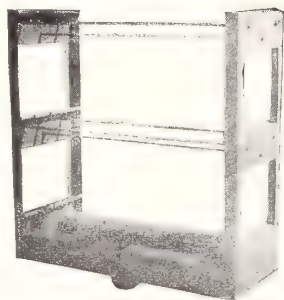
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Dr. Frank P. Graham on the Atlantic Pact

(Continued From Page 16)

the individual. The spiritual heroism of the great souls who have fought and given their lives for the freedom of the human mind, the dignity of the human being and the moral autonomy of the human spirit, have won for us the heritage of freedom, under whose American legacy we freely assemble in this hall. By the Atlantic Pact we are making common cause for the defense of that legacy of freedom, which, through the United Nations, is shared as a part of the great heritage of the peoples of both the East and the West. The sacrificial lives of St. Francis, Joan of Arc, Florence Nightingale, Abraham Lincoln and Gandhi reveal the unconquerable aspirations of the human spirit for a freer and better world. Idealism does not cringe before tyranny. Repression is the way of rightened power. Freedom is the way of enlightened faith. History teaches beyond the denial of bigotry or the sneer of cynicism, that the answer to a difference in color or creed is not the Ku Klux Klan, is not tomatoes and eggs, is not a concentration camp; the answer to error is not terror, but the cleansing power of the light and liberty of the Bill of Rights and the Constitution of the United States of America.

Our Western tradition of freedom, deposited in the American Bill of Rights and fortified by the ratification of the Atlantic Pact, is a spiritual synthesis. The Hebrews gave us the highest conception of the one God and a sense of moral sovereignty, the greatest Life and the greatest Book. The Greeks gave the world the conception of man as a person of noble proportions and creative capacity in art, literature and philosophy; the Romans exemplified for Western peoples a genius for organization, administration and law. The Catholics, who made the sackable city of Rome into the unsackable city of God, represent to us the unity of mankind and a universal sympathy for human beings everywhere as they bear the cross far and near with its call to heroism in the sharing and giving of life. Protestantism, from its seat in Germany and Western Europe, gave a new emphasis to the freedom of the individual, his right of private judgment and direct communication with God, without meditation of king or bishop, and made over states and churches under the authority of God and in the name of the people. The struggles in Western European Lowlands wrote some of the most heroic chapters in the history of liberty. The English Revolution of 1688, the American Revolution of 1776 and the French Revolution of 1789 opened the way for the rise of modern democracy. The Scandinavian peoples are among the most democratic in the present world. Our own fair land,

with the vigor and variety of its differences, its composite richness of peoples, resources, regions, races, colors and creeds and its struggles for liberty and equal opportunity, has given the world the federal principle on which is based: (1) in the constitution of the United States, the American Federal Republic; (2) in the Act of Westminster, the British Commonwealth of Nations; and (3) in the Charter of the United Nations, the beginnings of a world federalism for the prevention of war and the establishment of the rule of law. The tradition of all these peoples are a part of the common heritage of the North Atlantic Community.

The ratification of the Atlantic Pact will strengthen the cause of freedom and peace in the midst of set-backs in many parts of the world. The bi-partisan foreign policy of the United States, the European Recovery Program, the Air Lift to Berlin, the organization of the Western German State, the Western Union, the democratic majorities in Western Europe, the North Atlantic Treaty and the increasing Pacific-Asiatic consciousness of the need for solidarity against totalitarian aggression, all give new hope for saving freedom in a threatened world. Valuable as is each one of these sources of hope, all combined are not sufficient for a global victory for freedom and peace. The promise of Communism and the faults of freedom are loudly and continuously trumpeted to scores of hundreds of millions of people all over the world. The peoples of the earth need the moral dynamics of a fresh evangelism for freedom and democracy for their own great values and to offset the relentless dynamics of a fanatical communism. This is a global struggle for the possession of the mind and soul of man. We must look beyond the Marshall Plan and the Atlantic Pact, vital and necessary as they are in holding the line, to make effective use of the time gained for enlarging freedom and strengthening the organization of justice and peace in the world.

The freedom of the human mind and the techniques of modern science have contributed greatly to the knowledge and progress of man, but deeply need an emphasis on the sovereignty of the moral law, humane values beyond science, ethical ideas above totalitarian power, and spiritual insights which will make for a deeper and wider synthesis — a new integration of ideas in the unity of learning, the unity of human personality and the unity of mankind — one world, one family and one God.

IV

The Atlantic Pact, An Occasion
(Please Turn To Page 51)

PLAIN TALK

By AL SEGAL

I have been reading some rabbinical suggestions in the Jewish press that Jews all over the world should accept the religious authority of the rabbinate of the State of Israel. A Jewish Vatican, no less, you might say.

I took up the idea with Mr. Hillel (Hillel Widget Corp.) who is my irregular correspondent. Mr. Hillel was in the midst of pondering deeply on his 1950-model widget, but he is never too busy to plunge at once into any topic related to Jewish life. He dismissed his engineers from conference forthwith.

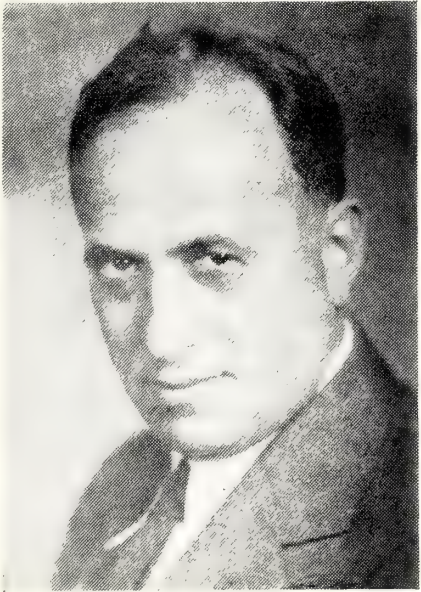
"Mr. Hillel," I said, "what would we do about it? Suppose indeed, Rabbi Herzog of Israel were proclaimed the grand primate of our church and Jerusalem the seat of our Vatican."

Mr. Hillel replied irreverently, it seemed at first . . . "You know," he began, "this morning I went to schul for kaddish. It is my mother's jahrzeit."

It should be explained that though Mr. Hillel belongs to a Reform temple he always goes back to the Orthodox synagogue for

the services of Jahrzeit. He feels his mother would prefer the Orthodox service for her Jahrzeit. She never set foot in a Reform temple in all her days and Mr. Hillel wouldn't think of offending her soul, olav sholem, by serving her gentle memory in a Reform temple.

"That's lovely in you, Mr. Hillel," I said, "But what has that to do with the question I've brought



AL SEGAL

to you. The question is, what do you think of a Jewish Vatican?"

Mr. Hillel, when he starts talking, is not to be hurried from the course his talk has taken . . . "I put on the t'villim which I have saved from my bar mizvah," he went on. "I wrapped myself in the talith which my mother gave me on that occasion. Thus clad, I, plain Mr. Hillel, was in full authority to speak to God this morning in the synagogue."

The shammos had invited him to lead the congregation in the prayers of the morning . . . "Do you get that? I, an unordained man, was given the priestly function. I who am only Mr. Hillel, president of the Hillel Widget Corporation! In accordance with the Jewish practice, I, a simple Jew, was honored with the privilege of speaking to God for the whole congregation. And every morning and evening in the schul some man like me . . . he may be a machine operator in a tailor shop, a cap-maker, a clerk in a department store, big widget man or a columnist . . . leads the congregation in the services.

"All unordained men, except in the sense that in the Jewish way every man is worthy to speak to God for the congregation.

"There came the moment when in behalf of the congregation I bowed and bent my knee and said 'kaddosh, kaddosh, kaddosh!' You

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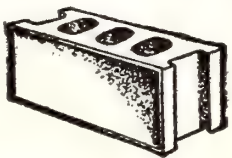
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see, I knew the whole service almost by heart from my youth in the cheder. I thought how grand it is that in the Jewish way an ordinary man has the authority to declare the utter holiness of God before the whole congregation."

I had begun to see that Mr. Hillel's mother's jahrzeit really was relevant to the matter I had taken up with him.

"Yes," he said, "in Judaism we are the priesthood . . . you and I and all the rest of us. In our humble selves we are allowed to speak up to God for the assembly. No ordained intermediary! That's democracy in religion. That's an expression of the Fatherhood to which every son of the Father is considered fit publicly to address himself. That's the religious freedom of the Jew. No, we shouldn't be taking seriously the suggestion of a Jewish Vatican at all. It just wouldn't go among Jews trained by practice to be their own priests."

Mr. Hillel thought that humble Rabbi Herzog wouldn't be happy in the least if they offered him the grand primacy of Judaism, supposing it ever came to that.

"We might expect him to say that every Jew is his own priest and that he, Rabbi Herzog, was content to keep on being just a lamp-lighter showing the way to God. And to be a lamp-lighter is the main function of a rabbi today.

But I pressed the argument. "Suppose now a Jewish Vatican were established in Jerusalem, any way. Suppose the Jewish Vatican proclaimed authority or that was the religious way for Jews to follow. Suppose this authority were attempted."

"Well," Mr. Hillel replied, "the religious consciences of most of us still would follow their own ways. Each would keep on seeing God through his own window and in his own way worshipping Him.

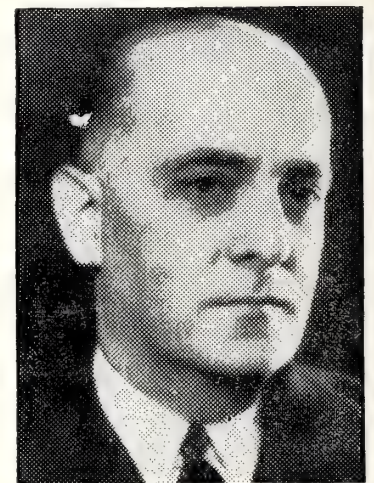
"You know how it is with us. Each of us knows God in His own way of knowing Him. We know Him as the Father on account of whom we must try to get along with all His other children. Some of the children go to other churches than others and some are colored differently but they have the same Father.

"Or we know Him as the great Architect who fashioned this house which is the earth and gave it to us to keep it good and to make it better.

"Or he is kindness and justice. Or He is One who bade us to do justly and to be merciful and to walk humbly with Him, and there are those of us who ask, if a man does that way and walks that way, is it important that he be a regular attendant at the ritual."

"Yes," Mr. Hillel said, "we may say that all these concepts put together make God . . . a great, good and rational God. We, the democratic priesthood, don't need a religious primacy to tell us what God is."

Mr. Hillel concluded by remarking that he felt like the highest possible priest when he stood before the altar in the morning and said in Hebrew, "Bless ye the Lord who is to be blessed" while the congregation echoed: "Blessed is the Lord who is to be blessed forever and ever."

**UAHC To Hear Heller On
Future Of Judaism**

James G. Heller, Rabbi of the Isaac M. Wise Temple, Cincinnati, will deliver the principal address at the 75th Anniversary Banquet of the Union of American Hebrew Congregations to be held in Boston on Sunday evening, November 14. Dr. Heller's topic will be "Evaluation and Program of Liberal Judaism in America." The Convention will continue through Wednesday, November 17.

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King Solomon of the Richtersveld

By KARL LEMEER

ONE of South Africa's most colorful pioneers, the late Mr. S. Rabinowitz, a prospector of Steinkopf, died in 1947. He was known as "King Solomon of the Richtersveld" — that desert area in the North-West Cape. His story is told for the first time in a chapter of Lawrence C. Green's new book "To the River's End." (Published by Howard B. Timmins, 58 Long Street, Cape Town. 12/6.)

Mr. Green says that he often visited Mr. Rabinowitz who told him of the journeys he made in the silent world of the lonely Orange River; and of his sufferings when supplies ran short and the heat was a burden. Mr. Green continues his story:

"He first trekked into that wilderness with pack donkeys in 1905, meeting only the poverty-stricken Hottentots, the people who lived on goats, dassies and wild honey. Over the border the Germans were at war with the Hottentots. At that time Rabinowitz often crossed the river on trading expeditions; and one day he road to the nearest German garrison and sold a wagon-load of oats.

"As he was returning to the river that night, he and his Hottentot guide entered a deep kloof. 'There are men in the kloof,' whispered the Hottentot. 'The horses know there are men here.'

"Rabinowitz could see no one in the moonlight. Next day, however, a German patrol was ambushed and wiped out by the Hottentots in that kloof. Long afterwards the Hottentot leader told Rabinowitz that the white blaze on his horse's head saved him in the kloof. They were just going to fire when they recognized him.

"That was Rabinowitz's narrowest escape, though he had another when his wagon skidded on the steep track up Hell's Kloof in the

Richtersveld. He fell clear, but wagon and donkeys were hurled down the mountainside. The grim scene is still called Rabies Fall by the Hottentots."

Moderate wealth came Rabinowitz's way in 1926 as a result of a queer experience that stuck in his mind. Thirteen years previously he was out riding near the Orange River mouth when his horse plunged into quicksands on the south bank. Rabinowitz fell spreadeagled on the sand; but he still had his sjambok and he lashed the horse until it emerged. He could not mount it, so he grasped the tail and was pulled to safety.

Rabinowitz rode southwards along the coast until he came to the dunes known as Buchberg. There he rested and hung out his clothes to dry. While lying there he noticed indications of diamondiferous gravel. He did not follow the clue at the time; but in 1926 he went back and prospected the area thoroughly. Before long he found one of the fossiled oyster shells which are typical of the rich Namaqualand deposits. There was something better than a pearl in that oyster — a diamond. Rabinowitz and his partners might have become millionaires if they had worked the claims themselves. Instead, they sold to Dr. Hans Merensky. I believe Rabinowitz's share ran into many thousands of pounds.

He bought three farms in South West Africa, 65,000 morgen altogether, near Karasburg, and stocked them with four thousand karakul sheep. "Black diamonds are better than ordinary diamonds," he declared. He sold the store at Steinkopf, where he had lived for many years between prospecting trips. And he brought his wife and family to live in Cape Town.

"I used to meet Rabinowitz on the sea-front at Sea Point occasionally, and he seemed restless. A world tour failed to reconcile him to city life. In 1937 he returned to the Richtersveld. He had a scheelite mine within sight of the river, and he tunnelled into a mountainside to bring out the tungsten ore. Rabinowitz was happy again in the Orange River heat. When he died he was prospecting for diamonds again by special permit near the Namaqualand coast. He was a man who had endured great hardships, but who still preferred life in the open."

Approximately 1,100 nurses were recruited by the American Red Cross for polio nursing last year in cooperation with the National Foundation for Infantile Paralysis.

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The Year Ahead

(Continued From Page 15)

keep alive.

4. To make great and further progress in meeting the wretched plight of 900,000 poverty-stricken men, women and children living in the fear-ridden, squalid ghettos of North Africa and the Moslem world.

"To Help . . ."

To help 100,000 more Jewish men, women and children make the journey to Israel or other lands of their choice is a priority task confronting JDC in the year ahead.

During the past year JDC provided emigration aid to a total of 200,000 Jewish men, women and children, the overwhelming majority of whom settled in Israel. The figure is a huge one — more than double our most optimistic estimates of the number of Jews who could be moved during a twelve-month period. But the problem of Jewish homelessness is still a long way from solution. In Europe today there are still tens of thousands of persons yearning to settle in the Jewish State, for whom only JDC has assumed the responsibility of bringing them there. In North Africa, too, tens of thousands of Sephardic Jews are crowding the transient centers and ports of embarkation, waiting for the ship that will take them to the promised land. And on the bleak sands of Aden, JDC's "Operation Magic Carpet" is still flying hundreds of Jewish refugees monthly to Israel, waiting to take hundreds more.

JDC provides not only transportation for Jewish emigrants waiting to leave for new homes. At ports of embarkation it maintains three dozen transient camps, where it provides food and medical care and brand-new clothing to each prospective immigrant. And for those Jews who seek to begin their lives again in the United States, Canada, Latin-America or other lands, it handles paper work, makes representations at consulates, provides welfare assistance, and gen-

erally speeds the way through red tape to make the future come true.

The cost of this vast operation—perhaps the greatest mass resettlement movement in modern times—is high. To move 100,000 Jews out of Europe, North Africa and the Moslem world during the year ahead will need more than twelve million dollars of United Jewish Appeal funds. But it can — it must — be done. And it must be done in the year ahead, while Jews are still able to pick themselves up and go.

"To Create . . ."

To create a strong Jewish community life in Europe, one that will be able to take over itself the responsibilities which we have borne since liberation, requires two facts: an economically-secure Jewish population and physical facilities capable of meeting community need. Current JDC activities in Europe are aimed at meeting both these requirements.

Three tools of reconstruction are utilized by JDC to promote self-support and economic security among Europe's Jews: vocational training, including ORT-operated centers; loan funds, which enable artisans, small merchants and professional men and women to obtain the funds and equipment they need to resume their careers; and producers' cooperatives, which create employment opportunities through the founding of cooperatively-owned and managed productive enterprises.

The experience of the past — both after World War I and in the period since V-E Day — gives encouragement that this year further

(Please Turn To Page 49)

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Norwegians and The Jews

By BARRY MORTON FARBER

Barry, the son of Mr. and Mrs. Raymond Farber of Greensboro and a student at the University of North Carolina, tells of an incident during his vacation, that throws some light on the age-old problem of the reaction by foreign nations, to Jews.—THE EDITOR.

NORWAY, WITH her rocky fjords and green, sloping mountains, has always held a hypnotic intrigue over me. For some strange reason this picturesque land to the north has fascinated me since I was old enough to read travelogues and I always dreamed of one day seeing this supposed paradise for myself. I always resented having no Scandinavian blood whatsoever and I frequently searched through the family album in vain trying to find some trace of blond hair and blue eyes. I devoured book after book on Norwegian customs, history and literature. I learned the Norwegian language from books when I was fifteen years old and every single newspaper clipping I could find during the war telling of activities of the Norwegian Underground are faithfully preserved in a leather-bound scrapbook. Still I had never once spoken to nor even laid eyes upon a real Norwegian.

At the beginning of the summer

I found myself without an interesting job and I remembered having seen a Norwegian Seaman's Home in one of our east coast ports. I figured that if I went there and told everything to the right people, maybe, just maybe I could get a job on a Norwegian ship. At any rate, I'd meet Norwegians and brush up on my language. So, early



BARRY MORTON FARBER

the next morning I packed a suitcase and began hitch-hiking northward. My luck was pretty fair and by midnight I had arrived.

They were very helpful at the Seamen's Home in Baltimore, and soon I was on the right track. There were no jobs available at that time and to make a long story short it took three trips northward and many bales of red tape before I was able to sign on as a messboy. She was a tanker, 16,000 tons built in America and then bought and commissioned by the Norwegian Government. She was to remain in drydock for three days and then head south to Venezuela. I had never been near a ship before but my shipmates were patient and I soon learned where everything was. Since we were in drydock we were allowed to go into town every night

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after our chores were done. At first they were a little hesitant to do more than answer my inquiries because the Russians kept telling them that Americans were out only for money and they weren't to be trusted. After they saw that I had a genuine interest in their country and people instead of the usual American ridicule, we all became old friends at once.

I was the only American on board; naturally I was the only Jew; and out of the entire crew of 55 I and two brothers were the only ones with brown eyes. I was regarded as a novelty and after mess we'd sit around the tables and have hilarious sessions of yarn-swapping. They insisted I teach them to jitterbug and I complied as best I could. Every morning at 10:30 we'd hold English lessons on the poop-deck. Those Norskies seem to love everything about our country. Our music, sports, food, and Democracy are held in high admiration in Scandinavia.

I had been on board four days and we were scheduled to leave drydock two days later when the first mate posted a bulletin in the mess hall. We had received a change of sailing orders from Norway and instead of going to Venezuela we were to go to Palestine and the Middle East. Nobody on board had the slightest idea that I was Jewish. My hair was peroxide-blond and they knew I was of Polish descent. I guess it just never occurred to them to inquire further. I was most pleased with the reaction of those boys to the new Republic of Israel. They had nothing but admiration for the new Homeland hewn out of solid impossibility and they were respectful of the Jewish Religion as a whole.

Naturally this feeling was not 100 per cent. Drydock workers frequently come to the galley for coffee and the day after our change of destination two men, Americans, stepped into the dining hall and pulled off their hot welding masks. A huge Dane was sitting there having his morning coffee. This particular fellow said he was leaving America for good. He was an

American citizen but he was voluntarily revoking his citizenship. He was the most avid Communist I've ever met. He said all that matters in this country is money. He wanted to return to his little Denmark where, 'if you don't make it today you make it tomorrow.' I served the welders coffee and stood by while they chatted.

"Well, I see you're going to Jew Land instead of South America," said one of the welders to the Danish Communist.

"Yeah, I'm afraid you're right," answered he. He cracked a corny joke about the Jews and the others laughed merrily.

"You know," began welder number 2, "If Hitler had stuck to stripping the Jews of all they stole from the German people after the first World War he would have gone down in history as a great benefactor of mankind." He stumbled over the last phrase.

"You said it," snapped his partner. "It's a shame more people don't realize the Jews are ruling this country. Hey, Slim," he called to me. "Tell these Norwegians how the Jews are running our country."

I replied lightly that some of my best friends were Jewish and as far as I knew Congress, under the dictates of the Constitution, ran the country.

"The hell you say," snapped the welder, rising to his feet. "You take a look at the men in the Senate and you'll find names like Stassen and Vandenberg."

"Yes siree," agreed the other. "Where did you come from, anyhow, Slim?"

"North Carolina," answered I. "Oh," said he, sympathetically. "I guess down there you spend most of your time hating the niggers."

I knew it was hopeless to talk further. There wasn't enough there to reason with. The best paint in the world won't take on a poor surface. Several seamen had gathered around to listen although few of them understood enough English to get very much of the conversation. After the welders had finished (Please Turn To Page 44)

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Who Are Israel's Real Heroes?

By MURRAY FRANK

THE recent "good-will" visit of Menachem Beigin, erstwhile leader of the newly-established Freedom Movement in Israel and formerly commander of the underground Irgun Zvaei Leumi, has been greeted with far too little of the "good will" that Beigin and his friends anticipated.

The boisterous arrival at La Guardia airport and the subsequent publicity only added fuel to the fire and fanned the flames into white heat by many of Israel's avowed enemies. They have been dormant for so long in the face of Israel's magnificent political, military and economic achievements that it is sad to contemplate that Mr. Beigin has given them a new lease on life and has been responsible for filling the newspapers with recriminations, apologies and bitter rivalries.

The moribund Washington chapter of the notoriously anti-Zionist American Council for Judaism suddenly came to life with a request to Attorney-General Tom Clark for an investigation "into the presence in this country of Menachem Beigin." They have rushed into print with stories of Mr. Beigin's "achievements" which cast discredit not only on the Irgun forces but on the whole Army of Israel and its great predecessor, the Haganah.

Even well-meaning people, fond of Israel and her aims and ideals, have been so confused by the smoke

screen laid down by the Beigin forces in America, that they have unwittingly allowed their names to be used as members of the reception committee.

It should be pointed out that Mr. Beigin comes to America at the invitation of private individuals



MURRAY FRANK

only in his capacity as leader of a political party. He has no other official connection with the Government of Israel. The Government of Israel could well have denied him the exit permit they did give him, under the War Mobilization Ordinance which calls upon all able-bodied men from the ages of 18-38 to enroll in the army. Mr. Beigin at 35 is liable to military service.

It is to the credit of the Israeli government that no such action was taken. The Government of Israel has shown again its democratic spirit in allowing a political figure, only newly arrived on the scene, and with only a relatively small following, to take his message and political credo to the American people.

But the most serious aspect of Mr. Beigin's visit is the emphasis laid on the military achievements of his group, the Irgun Zvaei Leumi. It is important that American Jews have a clear understanding

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and a true picture of the role of the Irgun under Beigin's leadership, as compared with that of Haganah and now the Israeli Army. It is important that they have the proper perspective so that they will not allow irresponsible elements to desecrate the memory of several thousand Haganah heroes who gave their lives in the struggle for Israel's independence, and not allow them to minimize and nullify the heroic accomplishments of the Yishuv through its universally recognized medium of resistance — the Israeli Army.

In getting that perspective straight and clear, it is worthwhile to remember a few salient points:

1. When the Irgun was just being organized during World War II, the Haganah already had many thousands of Jewish young men and women in the British army or in Jewish units attached to the British army. Later, when the Jewish Brigade was being formed, the majority of its members were former Haganah men and women whose role in saving thousands of Jews in the concentration camps from starvation and certain death at the end of the war is an illustrious chapter in modern Jewish history. It was they who formed the "underground railway" through which they brought out of Europe thousands of Jews, who might otherwise have remained to perish in Europe or still languish in DP camps.

2. Throughout the whole period of the so-called "illegal immigration," the Irgun and its American friends failed miserably in carrying out any constructive acts and succeeded in bringing only one ship of refugees into the Mediterranean, which was subsequently

caught by the British. While the friends of Irgun in this country conducted a fantastic campaign of publicity and collected tremendous sums of money, the Haganah quietly brought into Palestine over 40 shiploads of refugees and succeeded in landing its precious human cargo on Israel's shores before the British discovered it.

3. In the days prior to Britain's relinquishing of the mandate over Palestine, the Irgun consistently refused to join with Haganah in forming one concentrated and effective underground resistance movement to combat the British. Instead, the Irgun resorted to "commando" tactics, committing acts of terrorism and violence which were harmful to the Jewish cause and alienated many friends and supporters among non-Jews. On several notable occasions responsible Jewish leaders in this country condemned the acts of the Irgun and spokesmen for the Yishuv in Palestine denounced such tactics as acts of treason to the cause of Israel.

4. After the establishment of the Jewish state, units of the Irgun at no time distinguished themselves on the field of battle. In one instance, at Latrun, the Palmach had to step in and extricate the Irgun units from the possibility of a serious military defeat. In order to obtain the fullest and most effective use of the Irgun, the Israeli Government found it absolutely necessary to break up its units and scatter their members in Israeli Army units which had a much greater *esprit de corps*.

5. At its height, the Irgun was never able to put into the field more than 2,000 or 2,500 first-line troops. Compared with the numbers comprising the Haganah, and the numbers mobilized and trained by the Israeli Army, it is preposterous for Mr. Beigin and his followers to so inflate the acts and role of the Irgun. The glory of victory in Israel rests with the young and heroic Army of Israel (which includes some members of the Irgun), but not solely with Mr. Beigin or Mr. Peter Bergson or their social friends in New York or Washington.

6. There is the incident of the Irgun ship Altalena, which came to the shore of Tel Aviv laden with arms and ammunition in defiance of the Jewish state, the United Nations and world opinion in general. The story is too well known and there is no need to retell it here, but suffice it to say that it was a flagrant act which placed Israel in jeopardy no less than the invasion by the Arab states.

7. There is also the incident known as Deir Yassin, which, whatever its explanation by Irgunists, played into the hands of the British and the Arabs who have since tried to blame the flight of the Arabs from Israel on "Jewish massacres," rather than to the Arab in-

(Please Turn To Page 42)

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My Jewish Village In Vermont

By PHILIP RUBIN

ROSH HASHONAH, the New Year, is also called Yom Hazikaron, Day of Remembrance, or Recollection. And so this is a fit time to recall the days of one's youth, particularly when that youth was spent in an environment which, while it was located within the confines of the United States, was unique in the sort of life that was carried on there.

Vermont at the turn of the century was quite different from the rest of the United States. Almost entirely agricultural with barely a hint of industrialization, our little New England state was a generation behind the other sections of the country in its mode of life. It was a quiet, unhurried life, undisturbed by the noise of factory motors, unaffected by booms and depression, isolated from America generally by a topography, an economy and a harsh winter climate that made for the retention of old Yankee customs and habits which other places were even then beginning to discard.

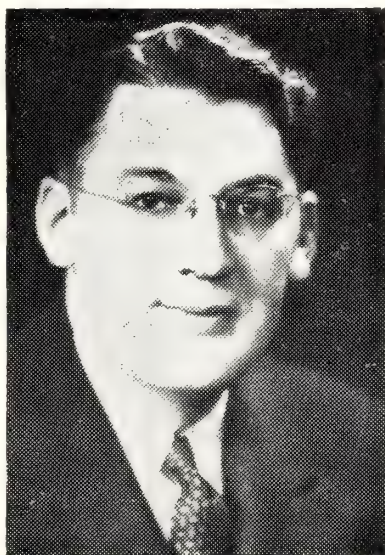
Into such a setting there had come during the late Eighties a group of Jews from a couple of small villages in the Province of Kovno, Lithuania. They were the ordinary humble Jews of small-town Eastern Europe, poor and most of them not very learned in things Jewish (some of the women-folks were completely illiterate), but all of them animated by a strong passion for preserving that Jewish life and those Jewish values they had cherished in the Old World.

All of them commenced to earn their living in the way normal for Jewish immigrants to America in those days — by peddling. Most of them had already had some peddling experience in the nearby Adirondacks region of up-state New York, but it was only when they crossed Lake Champlain and

discovered Burlington, Vermont's largest town, that they decided to concentrate their homes in one place and form a Jewish community in that area.

My mother tells me that when she came to Burlington from Europe in the early Nineties, a few years before I was born, the fifty Jewish families in the town were like one family — there existed a neighborliness, an intimacy, a passion for mutual aid that were extraordinary. The quarrels — over rabbis, over the supervision of kashruth, over the synagogues (we had

European Director of Central Orthodox Committee



Rabbi Manuel Laderman of Denver, Colorado, Executive member of Rabbinical Council of America, will leave on November 6 to head Paris office of Central Orthodox Committee, sponsored by Joint Distribution Committee. He will visit the DP Camps in Germany, Austria and Italy, and other countries where JDC supports an organized religious program for Orthodox Jews. Rabbi Laderman is the Rabbi of the Denver Hebrew Educational Alliance which granted him a six-months' leave of absence.

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three of them for a long time) — were to start later when the Jewish community had grown to such an extent that its population was tripled. But even then, despite all our differences, we Burlington Jews retained a feeling of close neighborliness, of "landmanshaft," something we have to this very day, something which probably no other Jewish community in the United States has ever possessed, at least to such an extent.

During the early years of this century, and almost up to 1930 when good roads brought the automobile belatedly into Vermont, we were a Lithuanian-Jewish village that happened to be stranded in Vermont, which was only superficially affected by American ways, that basically lived — and maintained for a whole generation — its East-European Jewish pattern of life. The "backward" — if you wish to call it so — rural setting of Vermont made it possible for us to maintain this Litvishe klain-shtetel, and perhaps, too, the example of nearby French Canada and the presence of a large piously-Catholic French population in Burlington and Northern Vermont generally, helped in this regard. Anyway, when an Orthodox rabbi, or a meshulach, or a maggid would come from New York or Boston to Burlington during the early 1900's he would be amazed at the bit of Europe he would find there among the Jews. Because of this distinctive Jewishness of ours we even succeeded in luring such a noted figure among American Orthodox rabbis as Rabbi Israel Rosenberg to be our spiritual leader for a time.

The Burlington Jewish community which I remember as a child and as a youth was unique not in its Orthodoxy — even then Sabbath observance was beginning to be violated — but rather in the cultural pattern of the East-European Jewish small town. Let me illustrate:

My first Hebrew teacher — and I started studying Hebrew a year before I entered public school — was the old-time "melamed." There were such "melamdin" all over the United States at that time. But where except in Burlington was

the "melamed" known all over "Jew Village" (that's how our little ghetto in the northern part of the town was called) by the diminutive of "Shimmele" and his wife, not by her own name, but as "Shim-meliche?" Where was another teacher nicknamed "Der Himesh," because coming from another part of Russia he didn't pronounce it "humesh" as all the Burlington Litvaks would, and was known by that name to such an extent that if you ask me today what was his real name I simply cannot tell you? What other town had a "Maishe der Langer" and a "Maishe der Klainer," a Soreh die Bostoner" and a "Wasserman der Milchiger?" (Of course, you are immediately reminded here of Sholem Aleichem's Tevye the Dairyman).

Children always live in an unreal, imaginative dream world, and if they are as romantically inclined as I was this dream world is extended into their adolescent years. In the Burlington of my boyhood years, from the time I entered the then Grammar School and became Bar Mitzvah until my graduation from high school, it was easy to live in this imaginative dream world — virtually all you had to do was to float with the current. The Vermont of that time lived with memories of the Civil War. Our school superintendent had been an officer in the Federal Army and had shaken hands with Lincoln. On Memorial Day we school children would bring flowers to the graves of Civil War veterans. We would sing Civil War songs such as the poignant: "Under the sod and the dew, waiting the Judgment Day, Under the laurel the Blue, Under the Willow the Grey." The New England of Emerson's and Louisa Alcott's day persisted here. The nearby farms and their human inhabitants were constant mysteries to a Jewish child, yet mysteries his peddling father would constantly penetrate and reveal to the household. Nature was close at hand in the woods by the Winooski river — almost touching "Jew Village" — and in our study of botany Teacher would bring us school children there to pick flowers.

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A Jew In The Boiler Room

By HERZ RIVKIN

ALL had settled down for keeps when Shike Garber and his family arrived in the valley of Fernanah, where a big weaving combine was under construction. The days had grown cold and the frequent rainshowers, though short, were of a penetrating chilliness. Local residents could not remember any other year when the summer had ended so soon and so sudden.

The bureau which was supposed to prepare winter quarters for the workers had only begun the job. First of all the old stoves were to be repaired and new ones made. Shike was immediately drafted into the "stovemakers brigade." From the first day he won recognition as the master stovemaker of the region.

"He is gifted with every quality, but best of all he can build you a house with only five feet-lengths of lumber" — Liba tells everybody, just to advertise him. And whenever she does it Shike admonishes her angrily. Shike has his peculiarities. He does not like to chat during working hours. If somebody ap-

proaches him when he is about to have one of his moods, he is not to be envied. It happened on one such occasion that the trowelfull of mortar jumped from his hands, not to hit anyone, but to fly out through the window. "That's how Shike is," Liba keeps saying, "he's got some temper."

News Story Ends Hunt For DP Kin



A two-year search by Polish DP Ava Miller (left) for her only living relative ended happily in the New York offices of United Service for New Americans when she was reunited with her sister-in-law, Dr. Anna Remler. After the reunion, which was brought about by publication of a news story concerning the vain hunt, it was discovered that the two women lived only a block apart in Brooklyn. The work of the United Service is financed through the United Jewish Appeal.

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That's how he reacts to Liba's complaints too, which never end since news stopped coming from their two big daughters, and from their only son Leibel, who went to the front in the first days of the war.

First Shike was depressed too. Only when he started to enter his fellow-workers' homes and hear about their sorrows, only when he realized that he was not alone with his heartaches, his pain began to recede deeper and deeper until it remained petrified somewhere in a distant corner of his heart.

His hands grew to move faster, more skillfully. Shike's voice could be heard more and more frequently calling out: "Bricks," "Mortar."

Nobody could keep up his pace for long. Liba kept pleading with him: "You'll collapse. You'll lose your last ounce of strength. To no avail. Shike only glanced at her, and at their daughter Hindl.

Liba and Hindl worked steadily. They sifted sand, kneaded clay, and emptied full buckets into Shike's box.

But they could not do well enough for the speed with which Shike used up their stuff.

Lately he did not even notice that the small black cloud which had nested in Liba's furrowed face spread more and more and became more menacing.

Shike is trained in his job. This is no joke.

Nevertheless, look,—right now — Shike stops suddenly, as he never does, while he is halving a brick with his hammer. His glance rests on Liba. Then a bang, only one bang, and the brick splits neatly. Who can tell what goes through Shike's mind in this moment?

Liba, as if she reads his thought, answers him with a sigh, an over-long sigh. Shike bends down, cannot find the brick that ought to wait ready for him and mutters under his breath:

"Never mind. We'll find them. This is not yet the end of the world. We'll see them again, be sure, we'll see them again . . ."

All day long the work continues spiritedly. Shike does not ask for bricks nor mortar. The buckets and bricks came towards him by

themselves. In every movement, every sound he heard the echo of his own words:

"Never mind. The world is not going to pieces. We'll see them again, no doubt we'll see them again."

In the evening they three were sitting around the stove. Shike lighted a cigarette. The lights of the fire play on his unshaven face. Now he looks gentler, less tense. Today he had a good day. He had said everything that prayed on his mind.

Liba bends down to the fire and arranges the scraps of firewood. Hindl sits down behind Shike's back. There are still remnants of clay in her face. Shike turns towards her. His words flow as if heated by the fire in the stove.

"Well, my stubnosed, what do you say? We have fitted out today another stove in this world. Did you ever think of doing such a job all alone?"

Hindl reddens under her skin. She had long waited for this moment. She gets up with a saunter, runs to the big wicker basket and returns with a heavy book. Shike, surprised, fingers in his pockets for his glasses, and reads then, unhurried, the big letters on the green cover.

This is how Shike learned that Hindl had succeeded in learning all by herself, from the book, without skipping a word to anybody.

"And I had to learn stovemaking without reading from a book," says Shike, and adds:

"Liba, cook us a good supper. We have a new bricklayer in our family."

LIPSKY NAMED CHAIRMAN
OF AMERICAN ZIONIST
COUNCIL

NEW YORK — Louis Lipsky, a former ZOA president and veteran American Zionist, has been elected chairman of the American Zionist Council, which includes all the Zionist groups and parties in this country.

The Council also chose Rabbi Jerome Unger as its executive director, Mrs. Judith Epstein as vice-chairman, Rabbi Max Kirshblum, secretary, and Pinchas Cruso, treasurer.

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Text of UJA Resolution

Following is the text of a resolution adopted by The Emergency National Conference, United Jewish Appeal, at Washington D. C., September 11.

Today the economic foundations of Israel are endangered because the resources required for the absorption of the vast immigration have not been made available. We American Jews must shoulder our full share of responsibility in this common enterprise.

Having heard a detailed description of the financial plight of the agencies concerned with immigration into Israel and of the other agencies of the United Jewish Appeal at the Emergency National Conference of the United Jewish Appeal held in Washington, D. C. on September 10-11, 1949, we, the delegates assembled, call upon the Jewish community of America to take extraordinary action to meet an extraordinary emergency.

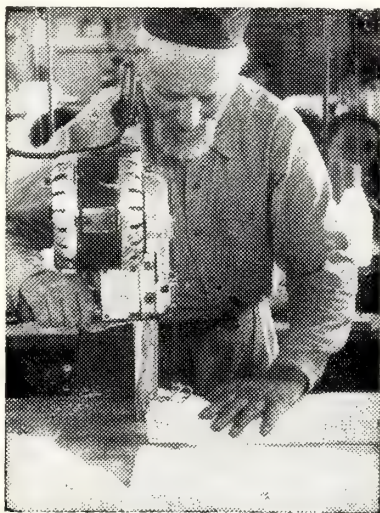
Because the life and death of individuals is at stake, we call upon every contributor to translate his pledge into cash immediately. We call upon the communities of America to mobilize all contributors for an extraordinary cash collection in order to meet the critical financial position arising from this immigration into Israel. We urge every community to provide for the United Jewish Appeal within the coming weeks the total amount that should be intended for the United Jewish Appeal as a result of the 1949 campaigns and to achieve that objective not only through cash collections but through borrowings from banks, individuals, and every other source possible.

Because of the inadequacy of funds available to the United Jewish Appeal to meet critical needs, we urge all Jewish communities to conduct supplementary campaigns for the United Jewish Appeal, wherever feasible.

Wherever allotments to the United Jewish Appeal have already been made, we urge that they be reviewed and reconsidered in con-

sultation with representatives of the United Jewish Appeal so that full consideration may be given to the critical emergency needs of the United Jewish Appeal. We urge upon all communities which have not yet made allotments for 1949 to defer such decision until representatives of the United Jewish Appeal have had an opportunity of presenting its needs, to the end that a mutually satisfactory understanding may be reached with regard to the United Jewish Appeal.

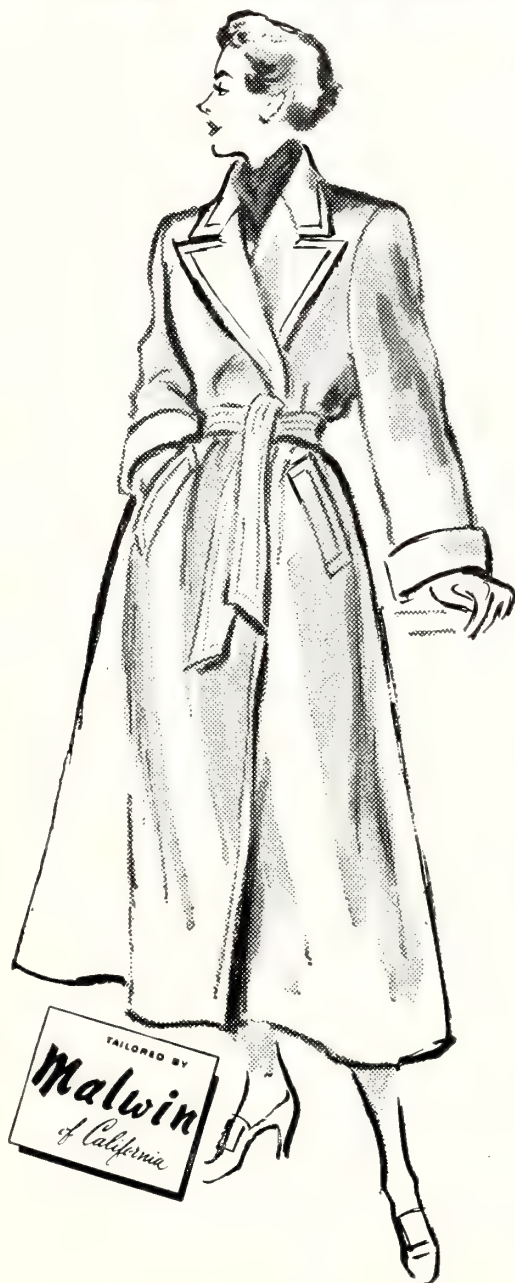
We urge upon all communities which are planning with respect to 1949 or 1950 campaigns that any campaign which includes the United Jewish Appeal shall not be launched without first reaching an understanding with the United Jewish Appeal regarding goal, allocation, and the ultimate distribution of funds raised.



Thousands of workers like this former DP will be trained for skilled jobs in Israel through the nationwide training program now being undertaken by the World ORT Union in connection with the Israeli government, various Israeli organizations and the Jewish Agency. Funds for ORT training outside of Israel are provided by a grant from the Joint Distribution Committee, member agency of the United Jewish Appeal.

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The Year 5709 In Jewish History

By A. GREEN

OF ALL THE history-making events that crowded upon the Republic of Israel during the first full calendar year of its existence, the future historian will probably select as the two most outstanding ones the entry of a quarter-million Jewish immigrants into the little country, the greatest trek in Jewish history, and the establishment of a temporary peace between Israel and all its Arab neighbors, of an armistice which gave Israel that chance to lay a firm foundation for its future existence.

The great return to their ancient land, of which Jews had dreamt for centuries, the "kibbutz galiuth," the "re-assembly of the exiles," was on in full blast during 5709. It brought the population of the new-born Jewish State close to a million. It created problems, terrific problems, problems of housing and employment particularly. Jews all over the world, and in America particularly, were called upon for assistance in this heroic effort to re-establish the remnants of martyred European Jewry in the new Jewish republic by the Mediterranean. The problems and the heroic efforts that must be made to overcome them will continue into the new year 5710.

The establishment of a temporary peace with the Arabs also left many serious problems of Jew-Arab relations unsolved, chief among them the return of Arab refugees to Israel and the future status of Jerusalem. But as the new year dawns it looks as if the first problem at least, that of the Arab refugees, will soon be straightened out by the admission of 100,000 Arabs and that one important cause for tension between Israel and the Arab countries will be thereby eliminated.

The year 5709 also saw the establishment of the first permanent Jewish government in Israel, the election of the first Israeli parliament, and the inauguration of Chaim Weizmann as first President of the Republic, and the choice of David Ben Gurion as Premier, by a coalition of moderately socialist and religious groups. It witnessed the admission of Israel as a member of the United Nations, its recognition as a sovereign state by nearly all the important countries of the world and its declaration of neutrality as between the Western and Eastern blocs of nations.

The year commenced with the shadow of the assassination of Count Bernadotte hovering over the new nation and threatening to isolate it from the world community. As the year ended, however, the world community, realizing that

Israel's intentions were of the most peaceful sort and that it was willing to resolve its differences with its Arab neighbors in a spirit of compromise, took the young republic to its heart. Thus even England, which had inflicted so much suffering upon the new Jewish State, changed its attitude, gave Israel recognition and promised to maintain friendly relations with it in the future.

Of the internal problems of Israel, next in importance to the economic problem of absorbing hundreds of thousands of new Jews, of creating new industries and cultivating new agricultural lands, was the religious problem, "church-state" relations. While the Government proclaimed religious liberty for all the inhabitants, non-Jews as well as Jews, Orthodox Jews clamored for more and more official recognition of their faith as the dominant religion of the state, for Sabbath observance and kashruth in public places and institutions, and so on. As the new year begins the conflict over the religious question has not been resolved

(Please Turn To Page 34)



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The Death of Ashmedai

By BERNARD BRACHYA COHEN

Bernard Brachya Cohen is a young Philadelphia writer. Many of his short stories and articles have appeared in American and British periodicals.—THE EDITOR.

EVEN WHEN I was a child, Uncle had a sad face. And as I watched his gaunt body hunched over his glass of tea at the head of our dining room table, I observed that the constant sadness was etched more deeply than ever into his dark features. Uncle had always seemed old, but now he was really an old man.

He was a rare and strange guest and the maid removed the dinner dishes with extra caution. We had all finished and the dining room was quiet. Out of awed respect for Uncle, Davey suppressed his usual chatter. My wife and I suspended our conversation and we waited for Uncle, who was slowly sipping his tea.

It was a visit from Uncle. I tried to capture the full flavor of the occasion. I wondered if Davey could in any way fathom its magnitude. And I knew he couldn't, for Davey was far too young. Uncle could be authentically appreciated only through the perspective of time.

"Tonight we will have a visit from Uncle," my father used to say, rubbing his hands together and smiling down at us. My two brothers, my sister and I would look at each other with knowing glances. A visit from Uncle was a treat. He always brought us candy, but far

more exciting and permanent were the wonderful stories he told.

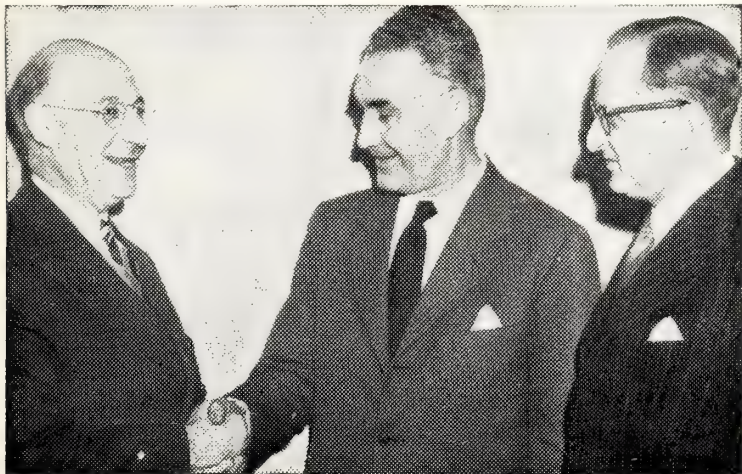
My father had a tender affection for his brother. Uncle's wife had died in an accident less than a year after their marriage and he had remained a widower for the rest of his life.

We would sit about the long table and listen silently as my father and Uncle discussed family problems and world affairs. Soon the meal would end. We sat, waiting expectantly. Then Uncle would take his knife and play with the bread crumbs on the table cloth, carefully hoeing them into one line, then another.

"Nu . . . would you like to hear a story?" he would ask suddenly.

Four small heads would nod vigorously. Father chuckled and mother smiled. And the story would begin.

Sometimes it was about David, and how he fooled King Saul, or how Alexander the Great flew on an eagle. And then there were the stories about the destruction of the wonderful Temple in Jerusalem; how the swallows tried to extinguish the flames by carrying water in their beaks, and how the priests, clothed in their robes, stood on the roof of the burning building and handed the keys back to God, who



Eliahu Elath, Israeli Ambassador to U. S., center, greets Jacob Blaustein, president of American Jewish Committee, left, and Irving M. Engel, chairman of executive committee, following their return from a visit to Israel at the invitation of Prime Minister Ben Gurion.

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stretched a mighty hand down from heaven to receive them.

But the best stories of all were about Ashmedai, King of the Demons. Uncle knew every exploit, every connivance, and every defeat of this legendary villain. He would hold us in a frightened rapture as he recounted the awesome adventures of the King of the Demons.

"Ashmedai stretched his wings," he would say in his soft voice: "One wing reached heaven, and the other touched the earth."

And four small mouths would drop open as we stared at Uncle in wonder.

He would tell how King Solomon struggled with Ashmedai. The King of Demons was trapped by being tricked into drinking up a well filled with wine and falling asleep. But Ashmedai revenged himself. When brought before King Solomon, he stretched his wings and threw Solomon four hundred miles out of his kingdom. Then Ashmedai disguised himself as the King, fooling everyone. But Solomon finally overcame him, and with the aid of his magic ring he forced Ashmedai and his demons to assist in the building of the great Temple in Jerusalem.

And then, much to our regret, Uncle would tell us that his stories would be continued on his next visit.

Uncle finished his tea, and put down the empty glass. He took his knife and played with the crumbs on the table cloth, just as he had done when I was a child. The fingers were older but the lines of crumbs were the same.

Uncle looked at Davey and smiled.

"Nu . . . would you like to hear a story?"

My young son looked at me, his brown eyes reflecting uncertainty. He had never heard one of Uncle's stories.

"Of course Davey wants to hear a story, Uncle," I said. My wife gave Uncle a smile of approval.

I too wanted to hear the story. It had been so long since I had heard a story from Uncle. Seeing the old man again made me recall vividly the warm charm of his stories. I was going to have the rare

treat of reliving a cherished memory.

Uncle carefully former a triangle out of the bread crumbs, then looked at Davey.

I looked at Davey too, and was annoyed. The child was squirming in his chair. I remembered the eagerness and wrapt attention that always greeted Uncle's offer to tell a story. And even now, more than twenty years later, I was still as anxious as ever to hear one of his stories, and that wonderful feeling of anticipation was being reborn within me.

Yet Davey was restless. He was twisting his small body with obvious annoyance. Uncle looked at my little son and there was puzzlement in his soft eyes.

I glared at Davey. He caught my silent rebuke and stiffened in his chair.

"Uncle is going to tell you a story," my wife said, smiling down at him. She ran her fingers through his little brown ringlets. But he refused to nestle back in the crook of her arm, as he always did.

Uncle looked at Davey and still there was puzzlement in his soft eyes.

"Nu . . . would you like to hear a story?"

Davey hesitated for a fraction of a second, then nodded his curly head.

Uncle smiled. His smile was warm. He was trying to strengthen his friendship with the little boy who was difficult to please.

"Do you know the story of Ashmedai?"

Davey shook his head.

Uncle launched into his best story of all, the amazing adventure of Ashmedai. It was the story that my brothers and sisters and I had begged him to tell, over and over again, when we were Davey's age, sitting around the long dining room table.

I listened and felt pathos in the telling of the tale. Uncle had selected Ashmedai, the best story of all, and he was trying to tell it in the best way he could. There was a new element in the story, something that had never existed when I was a child. Uncle was consciously trying to do a good job. He was the old actor, going through his best

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lines with exaggerated emphasis, trying to move the audience that was slipping from his grasp.

I felt bitter toward my little son. Why wasn't his very being centered on Uncle, as was mine when I was a child? Why was he gazing at the grandfather's clock in the corner of the room, then at the water pitcher on the table, then again at the clock, making Uncle intensify his efforts in the struggle to capture his interest?

And Uncle's best story, the story of Ashmedai, King of the Demons.

I gasped involuntarily as I saw Davey's lips curl downward, and his small nostrils quiver. He twisted his body into his mother's arms, and broke out sobbing.

Uncle stopped telling how Ashmedai could stretch one wing to heaven and the other to earth. The old man stared at the child, dumb-founded.

"What's the matter, Davey?" my wife exclaimed. "Tell mother what's the matter, dear."

"It's . . . it's seven-thirty, and 'The Lone Ranger' is on," he wail-

ed. "I gotta listen to 'The Lone Ranger.'"

He turned around sniffing and rubbing his wet eyes with his fists. My wife gave me a glance of helplessness.

"All right, dear," she said. "Say 'excuse me' to Uncle, and you may leave the table."

He said a hurried "Excuse me" as he got up from the table. He stepped quickly into the living room and ran upstairs to his radio.

Uncle was making straight lines out of the bread rums on the table cloth.

"You'll have to excuse Davey's behavior," my wife said feebly. "He never misses 'The Lone Ranger.' That's why he was so restless—he was afraid he would miss his program."

Uncle smiled. "I understand."

The sad resignation in Uncle's smile hurt me. I knew he couldn't understand. I wanted to tell him that his stories were as good as ever, but that Davey felt he had heroes far more powerful than David and Alexander and Solo-

(Please Turn To Page 36)

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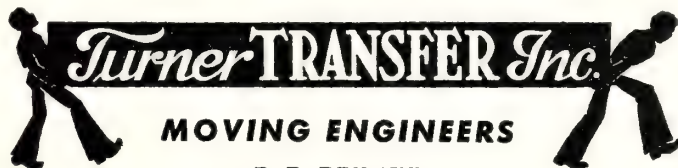
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The Year 5709 In Jewish History

(Continued from Page 30)

and much good will on all sides will be required if 5710 is to see a solution.

Capital-labor differences in Israel also assumed some importance during the past year. Vitrally needed capital investments from abroad, it was said, were being held up because of lack of confidence on the part of profit-seeking capitalists in the intentions of Ben Gurion's moderately socialist government and because of the grip on the economy of the country held by Histadruth, the General Federation of Labor. The extreme leftist labor party, Mapam, on the other hand, resented the decree of the government reducing both wages and prices in an effort to curb inflation, and unsuccessfully attempted to call a general protest strike.

As the mass-emigration from Europe to Israel began to taper off by the end of the year, Israel began to look forward to a mass-emigration from North Africa and other Arab lands. That was beginning to create another serious problem, that of integrating masses of backward Oriental Jews into the life of the modern, Western-minded Jewish community of Israel.

All in all, it can be said that the first full year of Israel's existence, while filled with difficulties, even more difficulties than a fledgling state would normally encounter, proved the stability of the new nation, the strength of its will to live and the respectful recognition of that will by the nations of the world.

II.

The biggest event in European Jewish history during the past year was the virtual liquidation of the Jewish displaced persons camp which had been set up in 1945 after the war for those who had survived the wholesale German massacre. Nearly all of these displaced persons went to Israel. This great emigration of displaced persons to Israel tended to greater normalization of the life of those Jews who remained in Western Europe.

In Eastern Europe, however, Communist - dominated governments curbed the desire of hundreds of thousands of Jews to settle in Israel, permitting only a trickle of emigration. Eastern Europe, too, saw during the year the beginning of persecution of Zionism as a "reactionary bourgeois" ideal and the jailing of Zionist leaders in Hungary. Jewish cultural activities there, including schools were being greatly curtailed, if not altogether abolished, by the governments of Roumania and other countries under the influence of Soviet Russia.

As to Russia itself, the last vestiges of Jewish culture . . . to say nothing of Zionism, which had been liquidated many years before seemed to be disappearing. The Jewish Anti - Fascist Committee, which had been carrying on cultural activities of a sort, the one re-

maintaining Yiddish newspaper, "Aini-keit," Yiddish schools, all were closed down. Yiddish writers of great reputation had disappeared from the scene and even their whereabouts were unknown as the year drew to a close.

French Jewry seemed to be getting back on its feet again during the past year and Paris was becoming more and more important as a center of European Jewish culture. In England, despite increased anti-Semitism and economic adversity, Jews appeared to be maintaining their normal, well-organized communal activities.

III.

In the United States the five million Jews, about half the Jewish population of the world, continued to lead their normal, prosperous existence, undisturbed by anti-Semitism, which according to reports by responsible Jewish organizations, showed less organized activity during the past year than in previous ones.

The big event in organized American Jewish life during 5709 was the controversy over the leadership of the gigantic United Jewish Appeal campaign, a controversy which led to the resignation of two noted Zionist leaders, Drs. Silver and Neumann, from the Jewish Agency and the continuation of U. J. A. leadership by Messrs. Mor-

(Please Turn To Page 36)

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Sure, I Could Complain

By GRACE HOLLANDER

SURE I could complain! I could complain about the electrician who took three months to finally finish connecting my stove. I could complain about the "naft" burner I have to use to cook on that takes half an hour to boil a little water and smells up the house in the bargain and is always getting stuck. I could complain about the gasoline ration so I can't use my car as much as I would like to, and the buses are so crowded it's easier to walk. I could complain about the schools that give too much homework. I could complain about the rain that never lets my diapers dry. I could complain about the lack of meat that makes every meal a problem and no carrots either or any vegetables in general except cauliflower and cauliflower, and then more cauliflower, and the kids don't like it. About the flour shortage that makes it difficult to bake a cake and to buy one is very expensive and even if I had the flour, what would I do for eggs? Anybody got a recipe for a cake without eggs or flour?

And then there's the hot water—or is there? We're lucky. We have it twice a week. Of course, Tuesday nights when we get it the dishes have already been washed in cold water and the laundry, too. Of

course, if we're home we can take a bath, and Friday afternoon when we get it is good, too, except that Shabos cleaning and cooking must be finished by that time but we can take a bath if the other tenants in the house don't beat us to it and use the hot water first.

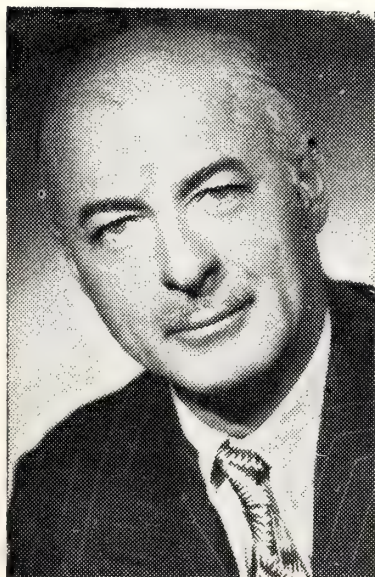
But why should I complain? Wasn't I in Jerusalem in the Jeshurun shul on that great day at the moment! Ben Gurion and Shertok in high hat stood side by side with the rebbe in his "streimel" and the rabbi in his yarmelke. Silence. The Chazan opened his ancient prayer book. The silence of two thousand years was broken. The prayer for a king in Israel! An echo of Samuel and Saul. A 'picking up' of the dropped stitches of the past. With clenched fists we wiped our tears. The heart of the Kahal stood still. The clock of history moved back for an instant and Israel was a people k'shanim kadmonyoth.

The Past and Present Merge

There are so many bits of our past coming into our present that join us. Take the words that greeted us overhead as we passed through Kiryat Anavim on our way to Jerusalem. Not some word made up by a bright young promoter but words dripping with historical connotation and sentiment. Words from Isaiah, modern in their script, ringing in their vitality flung across the sky. Don't misunderstand, nothing elaborate, probably done on poor material, with poor paint that won't last but glorious in its conception, its belongingness; its self understoodness — in its lack of quotation marks.

Even the word Kinneset! It's been dead or at least half dead for

ADL Eastern Board Elects Henry Epstein



Harry Epstein, chairman of the National Community Relations Advisory Council and former New York State solicitor-general, has been elected to the Eastern Regional Board of Directors of the Anti - Defamation League of B'nai B'rith.

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most of the people for a long time. Dug out of the past it means the parliament of our people. A word on the lips of everyone, everyday—alive, vibrant with meaning—in ordinary usage.

The words gidud, shalish, aluf, understood only by students of the Bible and to them only a hazy notion of some kind of military nature. Today they mean a regiment in our army, an officer in uniform with bars and a job to do.

1,000 Children This Week

I repeat: why should I complain? One thousand children this week out of the sterile desert of Europe into the fertile wilderness of Israel.

And I have something to do with it! I wish I could tell you how it feels to be working in the Tel Aviv office of the Mizrahi Women's Organization of America. I have a part in the problem. I am consulted. I am asked for an opinion, for an idea, for a bit of my personality in the solution of the problem. I am the eye that holds the hook of my people. I am busy! I am useful!

What's a bit of hot water? What's a gallon of gasoline? I ask you!

Death of Ashmedai

(Concluded From Page 33)

mon. His heroes had silver bullets and secret codes and superhuman powers. Through the inexhaustible media of his radio and the comic books that lay scattered about his room, Davey met men who could speed through the air more quickly than light itself; who could lift buildings and mow down armies and capture master criminals. Could there be any comparison in Alexander's ability to fly on an eagle, or David's ingenuity in defeating Goliath, or Solomon's magic ring?

And the criminals! Did Ashmedai . . . the great Ashmedai, King of the Demons . . . did he possess political stooges, cosmic rays, interplanetary armies, and a constant supply of atom bombs?

I wanted to console the old man sitting beside me, playing with the crumbs. I felt a hurt compassion for him. I looked at his dark thin face and remembered vividly the glory that once surrounded his stories. And I felt a sad longing. I would never hear the story of Ashmedai again, for Ashmedai, the terrible King of the Demons, was dead.

HUNGARY — A LAND WITHOUT HEBREW SCHOOLS

BUDAPEST — With the closing of the Tarbut School here, Hungary has become a country without Hebrew schools.

The only Hebrew school in the country where Jewish children up to the age of fourteen were able to receive a traditional Jewish education closed down as a result of its absorption into the government school system. For boys and girls between the ages of fourteen and eighteen there are still two Jewish schools in Budapest.

The Year 5709 In Jewish History

(Concluded From Page 34)

genthau and Montor through the intervention of the Jerusalem Jewish Agency. It was a controversy which cost the United Jewish Appeal many millions of dollars and did not reflect well on the ability of the great American Jewish community to bury personal and factional differences for the sake of the historic task of rebuilding the Jewish nation in Israel.

The year saw the passing of Rabbi Stephen S. Wise, for more than a generation the outstanding voice of American Jewry, Zionist pioneer and leader of the World Jewish Congress. For the first time since the war there was a great increase in the building of Jewish communal structures, many of them badly needed. But Jewish religious and cultural activities did not show a proportionate increase, either in quantity or quality, and philanthropic activities, except for the decline in U. J. A. contributions, remained about the same as during the previous year. The general economic recession in the U. S. toward the end of the year held a threat, though a silent one, that charitable contributions by American Jews might be greatly curtailed.

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Social and Personal

BURLINGTON, N. C.

Miss June Carolyn Eisenberg, daughter of Mr. and Mrs. Harry Eisenberg, was married to Arnold Martin Raphael, son of Mr. and Mrs. Harry A. Raphael of Brooklyn, N. Y. The ceremony was performed by Rabbi F. I. Rypins at Temple Emanuel, Greensboro, on Sunday, September 4.

The bride was given in marriage by her father and had her sister, Miss Ann Eisenberg, for her maid of honor. Matron of honor was Mrs. Irving Saffitz, cousin of the bridegroom. Bridesmaids were: Misses Marion Chapman, Shirley Barker and Ruth Levin of Burlington, Miss Elaine Klawants of Washington and Miss Marilyn Goodman of Wilmington.

Dr. Irving Golston, Jr., of Brooklyn was best man. Ushers were Alfred P. Slaner of Scarsdale, N. Y., H. Warren Lawson of Englewood, N. J., Shevel Siff of Rockwood, N. C., Stanley Swerdlow of New York, Martin Shapiro of New Rochelle, Saul Rubinoff of Pittsburgh, and William E. Wollman of Raleigh.

Following the ceremony, Mr. and Mrs. Eisenberg were hosts at a reception in the Temple Emanuel social hall.

The bride, a native of Burlington, attended Duke University, Durham, and Columbia University, N. Y. She plans to complete her education at Barnard College. The bridegroom attended Washington and Lee University and N. C. State College. He served with the Marines during the war and is now with Chester H. Roth Company of New York.

GREENSBORO, N. C.

Necrology:

Miss Etta Cone, 78, sister of Bernard Cone of Greensboro, passed away on August 31, after suffering a heart attack. A native of Baltimore, Miss Cone had been visiting at Blowing Rock with Mrs. J. W. Cone.

Member of one of North Carolina's most prominent families, Miss Cone was the daughter of the late Herman and Helen Guggenheimer Cone. Mr. Bernard Cone is the only close survivor.

Miss Cone was a trustee of the Moses Cone Memorial Hospital and was widely known in philanthropic work. She was a well known art collector.

Funeral services were conducted in Baltimore, by Rabbi Lazaron.

COLUMBIA, S. C.

Engagement:

Announcement was made by Mr. and Mrs. Frank Levenson of Baltimore, Md. of the engagement and approaching marriage of their daughter, Myra, to Alvin Cohen, Jr., son of Mr. Alvin Cohen, Sr., of Columbia, formerly of Greensboro, N. C.

Miss Levenson, a native of Baltimore, is a graduate of the Maryland Institute of Art. Mr. Cohen, who received his early education in Greensboro, N. C., graduated from the Columbia High School and attended the University of S. C. He served eighteen months in the Army of the U. S. and is now associated with his father in business in Columbia.

115 DP'S SAIL FOR U. S.

ROME — A group of 115 Jewish refugees sailed recently from Bremerhaven, Germany, for the United States having lived in Italian DP camps for several months, and in some instances, years.

During the first half of August a total of 2,100 Austrian and Italian Jewish displaced persons sailed for Israel, it was reported here.



Jacob J. Petuchowski, shown with his wife on his arrival by plane from London, will begin his studies for the rabbinate at the Hebrew Union College — Jewish Institute of Religion in Cincinnati, the only seminary of Liberal Judaism in the country and one of the few great Jewish educational centers in the world. The 23-year-old youth, who escaped from Nazi Germany as a child, was a student and assistant of Dr. Leo Baeck, President of the World Union for Progressive Judaism. He will study under a scholarship provided by Temple Emanu-El in New York City.

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GREENSBORO DAILY NEWS
THE GREENSBORO RECORD

My Jewish Village In Vermont

(Continued From Page 26)

Jews young and old would often spend a Sabbath afternoon during the summer in the woods. Mother had a seemingly inexhaustible repertory of Yiddish songs — and yes, they once cured my infant sister by "casting out the 'evil Eye.'" (But didn't Goethe once say that "Superstition is the poetry of life?")

The specifically Jewish life of the Burlington of those days was, if anything, even more saturated with poetry than was the non-Jewish because it was more mediæval. There was a simple, yet deep, faith in the God of their ancestors and the traditional ways of their people, there was that feeling for the unsolved mystery of life that always sets the imagination to work, the feeling that the pre-Industrial ages possessed in abundance. And so the magiddim who would often come to town and warm up a bitterly cold Sabbath by their pictures of the horrors of hell, delivered in a sing-song fashion, or the awe that permeated the community on the eve of Yom Kippur when the women's gallery in shul would be bathed in tears, or the weeks-long preparation for the great holiday of Pesach, or the respect shown to the Rov upon whose entry into the synagogue everyone would rise, or even the quarrels and the women's petty gossip — all stemmed from an honest religiosity which couldn't help but strongly affect the life of an imaginative lad during his most important years of spiritual growth.

What helped make our Burlington Jewish community so different, so much more unconsciously Jewish, than other American Jewish communities, even at that time, was, I believe, due to our closeness to nature and our isolation from big-city influences. We were peddlers our Burlington Jews, but peddlers among the farmers. Like the Jews of small East-European towns we were not entirely divorced from the soil. Not only would we stay overnight on farms, and sometimes all week, coming home only for the Sabbath, but in town, too, we kept cows, chickens, and vegetable

gardens. It was this semi-rural life, together with the other influences I've mentioned — the isolation, the Old Yankee and the French Canadian examples — that preserved our Eastern Jewish cultural pattern. For in Europe, too, the "klainshtetl" constantly fed and regenerated Jewish life in the large towns. And so Burlington Jewry, a Lithuanian-Jewish village which flourished in America, where the peace of the Sabbath was felt in the very streets of "Jew Village," where the Sabbath "cholent" was cooked overnight in the baker's oven, where at a wedding people would dance in the street, (I can even dimly remember the ceremony of "kaleh bazetsen" at a wedding), where children spoke Yiddish as freely and easily as in the Old Country and played all the traditional holiday games, was something for even New York's East Side to look up to in wonder.

I and my entire generation in Burlington were brought up simultaneously in two worlds — the East-European world of religious Jewish belief and folkways and the world of American culture. Until recently when Jews began to discard their specific Jewish cultural heritage this was the normal upbringing of the Jew in the Diaspora. In some cases this is said to have caused psychological conflict in the hearts of individual Jews. My Burlington generation, as I observe it, seems to be free of these psychological conflicts. Though born and reared in this country, it takes its Jewishness naturally and makes no effort to get out of its own Jewish skin. We were brought up in an Old World — both Jewish and Gentile — and have been able to reconcile both parts within ourselves because of certain spiritual values which are common to both. We were not an over-ambitious lot and we lacked the big-city arrogance, and so were able to establish a modus vivendi with out non-too-aggressive Vermont Gentile neighbors.

Burlington Jewry today has, together with all Vermont, finally (Please Turn To Page 40)

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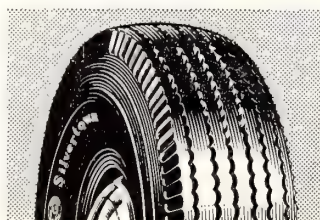
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MOVIE SCORE

by MARTIN FRIED

This has been a violence-filled week for movie reviewers in Hollywood. First Warner Brothers unleashed the Jame Cagney film, "White Heat" and then Metro-Goldwyn-Mayer let loose "Border Incident." "White Heat," which is Cagney's first picture for Warners since he left that studio five years ago, is a fantastic combination of every gangster film ever made by Warners, and that's plenty of them. No less than thirteen savage killings take place in the course of this sadistic orgy on celluloid, and to add to the nightmarish quality of the work, an Oedipus fixation is portrayed which more fittingly belongs in psychiatry handbooks. Some of the scenes in "White Heat" were greeted with laughter by the preview audience, a laughter tinged with hysteria. What frightened me more than anything else was the fact that the next day, when I mentioned the film in the presence of two young nieces and voiced strong objection to youngsters seeing such a cruel, senseless display of criminality, the girls immediately perked up their ears and showed every sign of wishing to be subjected to the influence of "White Heat."

Warner Brothers used to boast, proudly, that their activities "combined good picture-making with good citizenship," an accolade bestowed upon them by the New York Times for such precious achievements as "Confessions of a Nazi Spy," "Sergeant York," "Zola," "Pasteur," "I Am a Fugitive From a Chain Gang," and "They Won't Forget." "White Heat" also deserves newspaper editorials, but instead of praise they should be filled with condemnation for this deliberate, malice-afore-thought affront of a film.

M-G-M's "Border Incident" is another example of a film in which overdrawn scenes of violence repel

the spectator. When George Murphy is run over by a farm tractor, the scene is so prolonged and so piled on that it is hard for the audience to believe that Murphy has actually been killed. The episode was so much like a "Perils of Pauline" scene that it seemed unreal. "Border Incident" started out as an interesting documentary of the exploitation of Mexican workers in the Imperial Valley farms, then it degenerated into incredible scenes of men wallowing in quicksand, wholesale stabbings and shootings, torture, and the rest of the violence-packed triteness of unimaginative minds. What I am pleading for is a film in the middle of which my wife will not have to run out in horror.

St. Paul Leader Joins ADL Board



Jack B. Mackay, veteran St. Paul newspaperman and active participant in civic affairs, has been appointed to the national commission of the Anti-Defamation League of B'nai B'rith, it was announced by Benjamin R. Epstein of New York, ADL national director.



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Short Notes — Coming up is the perfect film for the theatre popcorn munchers. Producer Walter Wanger has registered two titles for films: "Popcorn" and "Popcorn of 1950." Certainly either film couldn't do worse than Wanger's "Joan of Arc" which needs a nine-million gross to break even and so far has taken in three million . . . Should you happen to see a Warner Brothers film entitled "The House Across the Street" and should it seem vaguely familiar to you, don't let it worry you. Other people besides you suspect it's a remake of a 1934 Paul Muni picture called "Hi Nellie . . ." The Hakim brothers, Raymond and Robert, have registered as titles "The Seventh Commandment" and "The Ninth Commandment." Seventh is "Thou shalt not steal" and the ninth is "Thou shalt not covet thy neighbor's wife." The Hakims are deciding which commandment will draw the most customers to the theatre . . . The King brothers, who may be the Warner brothers of tomorrow, want film theatres to issue credit cards, just like gas stations do, so people going to the movies, can charge up their entertainment. The theatre recruits, however, frown on the idea because they like the idea of keeping the movie business a cash affair . . . Mark Robson, who directed "Champion" for Stanley Kramer and Robert Wise, who directed "The Set-Up" for RKO, have gotten together on their own production unit. Another prize fight film, co-directed?

Brief Review

Jolson Sings Again—(Columbia) —This sequel to "The Jolson Story" is good entertainment but, like most sequels, does not equal the first film in heart, emotion, and depth. Still, Larry Parks is excellent again as Jolson while Jolson's voice retains the power to thrill you. Barbara Hale is pleasantly robust and natural as a nurse from Arkansas who captivates Jolson, although this review wonder-

ed, didn't Mr. Jolson ever meet any Jewish girls? And Sidney Buchman, the writer-producer, makes a few cogent remarks about the place of Jews in the fight against Hitlerism.

My Jewish Village In Vermont

(Concluded From Page 38)

joined the United States. How this is changing its character need not detain us here, for as it is getting more Americanized and shedding its East-European culture it is becoming just an average small American Jewish community whose Jewish future is uncertain. However, even as late as the Thirties, Ludwig Lewisohn, the noted author who then lived in Burlington, found, as he has told me, vestiges of East-European Jewish life in Burlington that he had found nowhere else in his travels throughout the length and breadth of the United States. And only the other day, Dr. Trude Weiss-Rosmarin, who came to Burlington for a lecture, mentioned to me that she had found a healthier Jewish spirit than in other towns of similar size she had visited.

The Burlington of a generation ago contributed to American Jewry — believe it or not — a New York Yiddish journalist and a Hebrew teacher for Israel! If that Burlington with its vigorous Jewish life can never again be recaptured, I think we should at least take to heart the lesson it teaches Jewish life in America based on those of us who would like to see less shallow foundations than it is today.

Even were that lesson followed, we could not, of course, recreate Lithuanian or Polish Ukrainian Jewish villages in America, but we might create a more human physical setting in which a thoroughly Americanized Judaism, too, would have a chance of survival.

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Jews In Science

By RALPH STONE

A SCIENTIFIC study of hunger, made by physicians who, like all their patients, were starving to death, has just been published, reports *Science News Letter*.

The authors of this book, "unique in scientific history," were 22 Jewish physicians confined to the Ghetto established by the Nazis in Warsaw in 1940. The last survivor of this group of doctors, Dr. Emil Apfelbaum, died in January, 1946, as a result of his experiences. Originally written by hand in Yiddish on official German stationery, the scientific manuscript has been translated into French and published in Warsaw by the American Joint Distribution Committee.

The story of the 500,000 men, women, and children completely isolated in Warsaw Ghetto, with no soap, no fuel, no gas or electricity, often no water and no more than 800 calories a day of food, has been told. So has the story of their final armed resistance, their 42-day battle against the German army, which ended when the last living Ghetto fighter wrapped himself in his flag and threw himself from the roof of the last standing building into the flames below.

Practically unknown to most Americans, including scientists, is the story of the cooperative medical research on starvation carried out by the 22 Jewish physicians.



Vice-President Alben W. Barkley (center) receives an honorary Doctor of Humane Letters from Dr. Abraham A. Neuman (left), president of the Dropsie College, at its fortieth anniversary Commencement Exercises. Looking on (right) is Eliahu Elath, first Israel Ambassador to the United States, who received an honorary Doctor of Laws. Four men — two rabbis and two ministers — received their doctorates in Philosophy from what Vice-President Barkley called "a unique educational institution," American Jewry's highest institution of learning, which only confers the degree of Doctor of Philosophy.

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"The complete scientific detachment of the authors of these studies from their own fate, and from the infernal background and surroundings of their studies, is almost incredible," declares Dr. Martin Gumpert, physician and author of New York, in his account in The American Scholar.

In February, 1942, these physicians, recognizing the opportunity to add to scientific knowledge of the effect of starvation on the human body, began their practical work. Many essential scientific instruments were lacking. Those they had were brought outside the Ghetto and smuggled in at the risk of death. The doctors met monthly to discuss their observations. They "worked feverishly without a day's interruption, and in the months at their disposal accumulated a quantity of experiments and observations which would have taken many years to collect under normal conditions," Dr. Gumpert states.

The studies were made on children from 6 to 12 years and young adults from 20 to 40 years. These ages were chosen so that the biochemical changes of infancy, adolescence and advancing age would not affect the studies of the effects of starvation by itself.

"There is no mention of Hitler in the 262 pages of this work," Dr. Gumpert states. "The word 'Nazi' does not appear. There is no discussion of politics, no note of self-pity."

"The mental changes and attitudes of the children are among the earliest symptoms of hunger: their apathy, which increases with the progress of starvation," is the written observation of one of the 22 physicians, Dr. A. Braude-Heller.

"The organism which is destroyed by prolonged hunger is like a candle which burns out: life disappears gradually without a visible shock to the naked eye," remarked Dr. Apfelbaum.

"The hunger sufferer grows lazy. He is a miser who avariciously guards what is left to him — that is, his last physical reserves. His motions are calculated, his slowness, sometimes even the complete lack of motion for several days, are

very characteristic; his tendency to remain in a lying position, the somnolence, the silence, the sluggishness of the reflexes, the mental drowsiness: this is the customary picture of cachexia (marked ill health and malnutrition) due to hunger," Dr. Apfelbaum reported.

"Our study," he stated in his section of the report, "has aimed at an understanding of the mechanism which regulates this economizing of energy. The results should throw some light on the pathology (diseased state) of hunger."

The orderly, scientific study of starvation continued until at last it was obvious that the manuscripts must be removed from the Ghetto while there was still time. It was delivered to Dr. Witold Orlowski of the University of Warsaw.

Who Are Israel's Real Heroes?

(Concluded From Page 24)

vasion and to British propaganda efforts to create chaos in the country.

These and many other points should be remembered in connection with Mr. Beigin's visit to the U. S., as his friends and followers give vent to great press statements on Israel's heroes. The danger about it all is that just as they were able to capture the imagination of a part of American public opinion in the past, so they may once again emerge to confuse those bewildered Jews and non-Jews who do not distinguish between the real heroes in Israel's struggle and the headline seekers.

One need only draw a comparison between the reception granted to the body of the late Colonel David "Mickey" Marcus, whose genuine contribution to Israel and gallant death filled every American Jew with pride and the hysterical outburst which characterized the unruly, boisterous crowd which mobbed Beigin upon his arrival in New York. That is the real difference between an outstanding military hero and one who is aiming to build himself up as a national hero by trying to utilize the successes of the Israeli Army.

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Mrs. ERLE KELLERT, *Reporter*

The first Fall meeting of the Beth El Sisterhood was held at the home of Mrs. S. A. Temko, co-hostess with Mrs. B. Baker. Plans were discussed for the coming Armistice Day dance and the landscaping of the new Temple grounds. A plaque for honorable mention was presented to the Sisterhood for increased contributions to the Hebrew Union College Scholarship and Educational Funds.

Incoming officers were installed for the coming year. They are: President, Mrs. S. A. Temko; vice-president, Mrs. S. Sultan; corresponding secretary, Mrs. H. Kornfield; secretary, Mrs. K. Berk, and treasurer, Mrs. M. P. Ostrow.

The community cordially welcomes to our midst the following newcomers: Mr. and Mrs. A. Barth; Mr. and Mrs. S. Siff, and Mr. and Mrs. M. Stavenhagen.

Sincere congratulations to Barry Baker, son of Mr. and Mrs. B. Baker who has just graduated from the University of North Carolina.

Mr. and Mrs. S. A. Temko have recently returned from Oregon where they attended the wedding of their son.

Mrs. J. Rosenbloom has returned from Wrightsville Beach.

Mrs. Mabel Dohrman of New York is a guest of Mr. and Mrs. H. Berk.

Mr. Louis Levine has returned to his home in Winston-Salem after recuperating from a sudden illness. He was accompanied home by his sister, Mrs. M. P. Ostrow, whom he was visiting here.

FAYETTEVILLE, N. C.

Mr. and Mrs. Harry Erstling and their daughter, Betty, were guests of honor at the special Friday night services held at the main Post Chapel at Ft. Bragg. This affair was primarily to honor Betty's 16th birthday, and also to express appreciation to Mr. and Mrs. Erstling for their splendid cooperation in the USO-JWB programs. Mr. Erstling served as Cantor at this special service and led in the singing of traditional songs at the Oneg Shabbat.

Major Robert Levitt, information officer at Fort Bragg, was guest speaker at the religious services in the main Post Chapel at the special Monday night service. Major Levitt, a native of New York, where he received his education, commanded American troops with AMGOT during the war, was military government officer on the Island of Sicily, and also served with the British Eighth Army in Italy.

A number of servicemen from Fort Bragg attended the Labor Day Conclave held in Wilmington. A full week - end of activity, including dances, swimming, picnics, boat-riding and fishing, provided the large group with a varied program enjoyed by all.

JWV National Defense Chairman



Rear Admiral Solomon S. Isquith, Annapolis graduate and World War II Navy veteran who was decorated with the Navy Cross for heroism during the Japanese attack on the U. S. Fleet at Pearl Harbor, has been named Chairman of the National Defense Committee of the Jewish War Veterans of the United States of America.

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Norwegians and The Jews

(Concluded From Page 22)

ed their coffee and left my Norwegian buddies quizzed me.

"Why did that man say the Jews ruled America?"

"He talks just like the Nazis did, no?"

"I thought that kind of talk didn't happen in America."

I explained as best I could that although America is a melting pot where all races and colors live harmoniously there are always those unsatisfied who would try to stir up trouble. Here in America we are free to talk as we please so many people use this right to spread their hate propaganda.

One of the deckboys named Arvid Torvund spoke up.

"My father the Germans shot for listening to the British radio. My brother the Nazis caught carrying Jews into Sweden. He had taken six truckloads before they caught him. In Norway we suffered together with Jews and everybody else. They never did anything but good. They didn't rule Norway. They didn't try. All they wanted was to be left alone."

The other boys voiced similar opinions; none were fanatical, none were hypocritical. They just recognized anti-Semitism as a disease of mankind and treated it as such. Some praised the Jews as great fighters with reference to the new State of Israel. Others admired our culture, musicians, and scientists. They presumed that I was of the same opinion as the other two Americans. They told me they were sorry I felt that way.

The Lutheran Church is the state church of Norway, but absolute freedom of religion is a well-established fact. Of Norway's 3,000,000 people, only a few thousand are Jews. It's a well known fact that Denmark saved thousands of Jews by ferrying them across the narrow strait to Sweden under the watchful eyes of the Nazis. Sweden will long be remembered for providing a haven for all Jews escaping from occupied territories. Racial tolerance has always been a Scandinavian trait. It's nice to know we have such good friends to the north.

On the day we were to sail engine trouble wrecked one of the boilers and the skipper told me that would mean several more weeks of dry-dock. I didn't want to miss school so I had to sign off. My Norwegian buddies were sorry to see me go. They showered me with all sort of gifts: three bracelets from Egypt, a Syrian cigarette holder, a box of Norwegian flat bread, pictures of Norwegian pin-up girls, a beautiful Egyptian camel-skin stationery holder, and a knife with which my cabin mate had killed two Nazis. Although I had been on board only five days I felt like I was saying goodbye to a group of fraternity brothers. Actually we were fraternity brothers;

brothers in the great fraternity of democratic nations whose duty it is to see that the world doesn't undergo a third World War with its armies of occupation and religious and racial purges.

I cannot say that I have presented the universal Scandinavian feeling toward anti-Semitism. I wish I could say that I had. I have had, as earlier explained, only a limited opportunity to mix with Norwegians in their own element and observe first hand their feelings and ideologies. However, as far as I have seen there is no racial problem in Scandinavia. They appear to like us and admire us as a people. A typical example occurred during the war when the German head of Denmark's occupation forces demanded of King Kristian that anti-Jewish laws be enacted to deal with the Jewish problem. The aged king smiled, shook his head, and replied: "We have no Jewish problem here. You see, we don't feel inferior to them."

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NEW YORK — The New York State Convention of the Congress of Industrial Organizations, enthusiastically endorsed the activities of American Labor ORT (Organization for Rehabilitation through Training) in a resolution unanimously adopted by the delegates.

The resolution called "upon all local unions affiliated with the CIO to enroll their locals and individual members in American Labor ORT."

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VISITING *Around Greensboro*

By MIN KLEIN

Isn't it GRATIFYING to see how quickly we are "on the march" again after a rather leisurely summer of living! Already a MONTH of organized activity is behind us - - the HOLIDAYS are at a successful peak, school schedules have settled into their normal patterns, and the SISTERHOODS of both Congregations already have some varied accomplishments to their credit - - the boards have met and planned for a busy year . . . Temple Emanuel Sisterhood officially welcomed new members and greeted old ones with a luncheon meeting at Starmount . . . We are proud incidentally, of the commendation given to Temple Emanuel Sisterhood by the National Federation of Temple Sisterhoods for being among the first to complete their quota to the HOUSE OF LIVING JUDAISM, national Sisterhood project . . . Beth David Sisterhood held a "get re-acquainted" tea as a starter so that last season's threads can be picked up again without interruption . . . BLANCHE LYON and MRS. SINCOFF were co-chairmen of this attractive affair - - now Blanche is off like a house a-fire on the Beth-David Carnival plans for sometime in October - - she did a GRAND job of the same thing last year - - she'll repeat the performance . . . The Council tea, at the home of President CLARA MAE FRIEDLAENDER, gave a warm welcome touch to the open-

ing activities of the new season . . . HADASSAH planned and executed the first fun affair of the season with the SQUARE DANCE at Beth David which was a complete success . . . The TEMPLE EMANUEL board resumed their monthly board meetings early in September with a calendar proposed for the coming fiscal year - - committee meetings being held by the various chairmen and an over-all atmosphere of resumed activity . . . No wonder - - LOU SILVERSTEIN hardly leaves the Temple during the final completion of the expansion program started in June - - the new School building and the much needed renovations are about complete now and Lou is watching the pouring of the last measure of cement in sheer satisfaction of a job well done as chairman of the building committee - - - enough to make us all EXTREMELY proud and full of admiration . . . President, AL MAZO seems to thrive on the increased BB'RITH calendar of events being proposed for the fiscal year ahead - - the SEPTEMBER meeting was devoted to a sort of New Year inventory of business matters which will affect and improve this already uplifted program . . . Door prize was won by LEE KAY, and consisted of a copy of THE FUTURE OF THE AMERICAN JEW . . . The youth groups are once again back to regular schedule with the BBG and AZA busily planning their full 5-fold programs . . . The Council of Jewish Women in Our Town is made up of a busy and ambitious group, with president CLARA MAE FRIEDLAENDER at the helm; they don't even allow themselves to get over one season before they are off on something else - - now the project is the "housefurnishing bank" being built up for the incoming refugee families . . . and the left-overs, they say are to be added to a RUMMAGE SALE collection, which is always a good way to replenish the treasury . . . "DON'T THROW A THING AWAY," they warn us, "SAVE THEM FOR COUNCIL" . . . so we're saving and cleaning closets vigorously all of a sudden . . . Our busy CITIZENS keep on the move - - the Brandeis Camp of the South at Hendersonville attracted the MAX ZAGERS, the AL KLEINS, the CHESTER BROWNS, and ESTHER and AL JACOBSON who are former residents of Asheville WC Junior Florence was at the Institute and then stayed over for the IZFA camp to complete a won-

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derful summer . . . Particular occasion for the Brandeis Sunday was the pageant, written and directed by staff and students - - - "These MY PEOPLE" - - and this day was the culmination of a successful Institute period, which thrilled the large number of invited guests from all over NC . . . In Washington for the special emergency call meeting of UJA workers all over the country, MAYOR BEN CONE ably represented us as honorary state chairman - - - MIN KLEIN attended this stirring session as state chairman of the Women's Division - - - and a distressing situation was revealed to us when we were severely admonished to GO BACK HOME and TELL all of you to help finish up this critical '49 campaign . . . SID STERN, Jr., has been appointed to the national council of the Joint Defense Appeal . . . OUR COMMUNITY grows - - - the first COMPLETELY kosher butcher shop in this area opened its doors to the public on September 13, on S. DAVIE Street, with the BILL SOIBERMANS doing the opening, and MR. KAGAN, as usual, giving of himself and his time and his effort toward this new project . . . and reports of business bring to our mind a word of congratulation to WALTER BERNSTEIN on the recent award bestowed upon him "For Outstanding Life Insurance to the Public" . . . and an orchid to CY JACOBS whose CPA degree came through very recently . . . The "MY! HOW YOU'VE GROWN" department suddenly realizes that our girls and boys simply don't stand still - - - how we marvelled at the report of DR. EDGAR MARKS and his continuing success in the medical ward - - Edgar, whom we still remember as one of our Religious School pupils, is now in the Bronx Hospital Department of Pathology, with a year and a half assignment tucked into his brief case . . . Another of the Marks Brothers, BEN, Jr., is off to Pottstown, Pa., for entrance into the well-known HILL school, following his award as an Eagle Scout . . . It seems as if SALLY ISAAC-

SON should be just starting her school days, and here she is, boss and ready to teach others . . . and of her own DRAMATIC STUDIO. the B. G. SASLOWS were awfully proud of their very attractive NANCY when she was presented at the N. C. Debutante Ball in Raleigh last month - - - this is an outstanding social affair in Our State and much activity accompanied this one . . . Nancy's chief Marshall was EDWIN JOSEPH, with others being DAVID ROTHCHILD of Columbus, Ga., LARRY COHEN, Nancy's cousin, M. S. HILL, Jr., and DOUGLAS SOWERBY, all of Greensboro . . . Another pleasant surprise item is the engagement announcement of the DAVE BERNSTEIN'S RITA - - - which brings to mind the lovely wedding which united JUNE EISENBERG of Burlington with ARNOLD RAPHAEL of NYC, this being the first wedding of our season and also in the newly renovated Temple . . . Then there's the announcement of the birth of a son to Elihu and Margie Bernstein in Tampa, making the Burlington Bernsteins grandparents again . . . JEAN (BERBERT) PARCEL, who still looks like a high school girl, had her practically-new daughter here for a visit with the Berbert family . . . and HOW time is on the march . . . on the GET-WELL list are LOU SUTKER, recently hospitalized, and little BERT BLOCH, Jr., whose arm we hope is now out of that cast, and little BOBBIE ROSE, now hopping around on an-almost-well leg . . . Too much sadness has recently attended members of our community and we express our condolences to HARRY GANDERSON whose nephew drowned in Richmond, Va. . . to SARA KLEIN who rushed to Boston at the unexpected passing of her brother-in-law, Dr. Joseph Krobalski, and then had news from Savannah of the sudden death of a cousin, Mrs. Berman . . . We hope for happier messages from now on . . . So we move on to the busy days ahead . . . be seeing you at the SIMCHAS TORAH celebrations!

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MRS. ALBERT BREIT

GOLDSBORO, N. C.

Miss Elaine Brown, daughter of the late Mr. and Mrs. Joseph S. Brown of Goldsboro, became the bride of Harvey Jerome Breit, son of Mr. and Mrs. Albert Breit of Norfolk, Virginia, at a formal candlelight ceremony on Sunday evening, August 21, at eight-thirty. The ceremony was performed by Rabbi Maurice Feuer at the Temple Oheb-Sholom.

The wedding music was presented by Edwin Lee, Jr., organist, and Miss Roslyn Fogel, Georgetown, South Carolina, soloist, who sang "Through The Years," and "I Love Thee."

The bride was given in marriage by her brother, Seymour Brown.

Mrs. Mou Kirschner, sister of the bride, was the matron of honor, and Miss Joan Sussman, cousin of the bride, was maid of honor.

The bridesmaids were Mrs. Seymour Brown, sister-in-law of the bride, Mrs. John W. Lowdermilk, Thomasville, North Carolina, Mrs.

Stanley Friedman, Macon, Georgia, Mrs. Calvin W. Breit, Virginia Beach, Virginia, Mrs. H. B. Kahn, Columbia, South Carolina, and Miss Annette Frieden, Norfolk, Virginia.

Calvin W. Breit, brother of the groom, was best man. The groomsmen were Seymour Brenner, Brooklyn, New York, Mou Kirschner, Goldsboro, North Carolina, Adolph Ehrenworth, Norfolk, Virginia, Joseph Hyman, Charlottesville, Virginia, Joseph Eichelbaum, Norfolk, Virginia, and Richard Rosenbloom, Richmond, Virginia.

After their wedding trip, Mr. and Mrs. Breit will be at home in Charlottesville, Virginia.

The bride attended Woman's College of the University of North Carolina, Greensboro, North Carolina, and was graduated from Marjorie Webster College, Washington, D. C. The groom was graduated from the University of Virginia and is at present attending the medical school at the University.

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Tri-Cities To Have Cultural Program Series

A project, the complete details of which had not been worked out as we went to press, is being planned by representatives of the Jewish communities in Winston-Salem, High Point and Greensboro, which will bring to the people in these cities a program of Jewish content in the form of entertainment and lectures.

According to present plans there will be a series of four evenings of entertainment which will take place in each of the three cities at dates yet to be determined. The program is being linked with the field activity of the National Jewish Welfare Board. Meetings have been held in each of the three cities over the past three months, and a committee has been formed, with Eli Katzin, Winston-Salem, chairman, Mrs. Harry Jacobs, High Point, vice-chairman, Mrs. A. F. Klein, Greensboro, secretary, and

Sam Prago, Greensboro, treasurer. Sub-committees are headed by Mrs. Harry Karesh, program, Al Schwartz, Winston-Salem, tickets, and Chester A. Brown, Greensboro, publicity.

This will mark the first opportunity for the communities involved to enjoy cultural programs of Jewish content, on the high level that is being planned. The tentative selection of those who will provide the programs includes names of artists and lecturers with international reputations, and the series will compare more than favorably with other lecture and concert programs that have appeared in these parts.

The success of this project will depend on the support that it is given by members of the Jewish communities in the three cities, and it is hoped that when the complete details are announced, that support will be forthcoming.

GREENSBORO, N. C.

**Sidney Stern, Jr.
Named by JDA**

Sidney J. Stern, Jr., Southeastern Building, long active in the civic and philanthropic life of Greensboro, has been named to the National Council of the Joint Defense Appeal (JDA), it was announced by Charles W. Morris of Louisville, JDA Council Chairman.

The JDA is the fund-raising arm of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith — the two oldest and largest Jewish agencies devoted to fostering democratic principles, combatting bigotry and promoting intergroup harmony in the United States. The JDA is a beneficiary of the Greensboro Jewish United Charities.

As a member of the JDA National Council, Mr. Stern will join with more than 800 communal, business and industrial figures from all sec-

tions of the country who have enrolled as representatives of their communities to advance the twin tasks of interpreting the work of the JDA agencies and in securing the funds with which to carry on the program of extending human rights.

Mr. Stern for many years has been actively associated with B'nai B'rith and served as president of Sidney J. Stern Lodge in 1939. Two years ago — in 1947 — Mr. Stern was appointed president of the Junior Chamber of Commerce and at the present time is a director of that organization.

Clein-Freitag

Mr. and Mrs. Fred E. Freitag of New York City announce the engagement of their daughter, Selma Joy, to Robert J. Clein, son of Benjamin Clein and the late Mrs. Clein. The wedding is planned for December.

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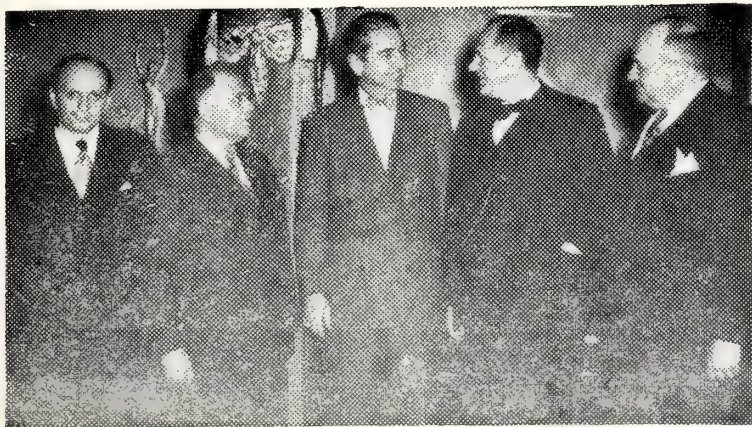
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Attorney General Tom C. Clark is shown here welcoming B'nai B'rith leaders to the Fourth National Conference on Citizenship held at the Commodore Hotel, New York City. In the above group with General Clark are, left to right, Maurice Bisgyer, Washington, national secretary; Abram Orlow, Philadelphia, member of the National Commission on Americanism and Civic Affairs; Mr. Clark; Frank Goldman, Lowell, Mass., president of B'nai B'rith, and Sidney G. Kusworm, Dayton, Ohio, chairman of the National Americanism Commission and a member of the Attorney General's Advisory Committee on Citizenship which sponsored the conference jointly with the National Education Association. The B'nai B'rith delegation included representatives of the Women's Supreme Council, A. B. Kapp'in, national American director, and delegates from several BBYO groups.

The Year Ahead

(Continued From Page 20)

progress can be achieved towards the goal of an economically self-sustaining European Jewish community.

Between the days immediately following liberation, when fully half of Europe's Jewish survivors were on JDC relief rolls, and this Rosh Hashanah 5710, when less than 100,000 persons actually depend on JDC for the essentials of life, tens of thousands of Jewish breadwinners have returned to the pride and dignity which only self-support can bring, many of them through JDC-sponsored programs. The year ahead can see even more men and women leave the relief lists, and a further strengthening of the economic position of Jews in Europe.

Among the more heartening signs we have of this progress can be found in France, Italy, and the Netherlands. Here recovery has reached the point where local Jewish communities are already working on plans to raise their own

funds — for local needs and even for help in behalf of their brethren in Israel. What more fitting testimony to the achievements of European Jewry in the past four and a half years than this?

Similar progress has been recorded in efforts to build physical facilities capable of meeting the needs of Europe's Jewish community. Since the end of World War II JDC has erected a vast network of social institutions across the continent of Europe — hospitals, dispensaries and clinics, schools and synagogues, children's centers, homes for the aged. This year JDC must complete the final setting of standard and training of equipping of these institutions, the personnel in preparation for turning them over to local communities. JDC must make sure that when it leaves Europe, it leaves behind it a firm foundation for social advancement.

Hand in hand with this program is the founding of the Paul Baer-

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wald School of Social Work, to open next month in Paris, in which JDC will train social workers from the countries of Europe and North Africa in the most modern methods and techniques of social service. These students, now being selected for full scholarships by JDC country directors, will return to their native lands following completion of their course of study and introduce into the welfare agencies from which they have come the latest ways and means of social work.

Thus, in the year ahead, one of of JDC's main jobs will be to prepare for the day it can leave Europe — but to make sure that before it goes it has left behind it a Jewish community equipped and able to care for itself — and its own.

"To Care . . ."

To care for the "hard core" group who cannot yet turn to anyone but us for the help they need is still another major JDC responsibility in the year ahead. This too is a job of "winning the peace," for this is the very core of the relief problem. These are the halt and the lame and the blind, the aged and the infirm, the bedridden and the shut-ins. These are the men and women, numbering in the thousands, who cannot easily be trained in new careers, who cannot easily become rehabilitated, for whom emigration is no easy way out — because they are too old, too weary, too sick or handicapped. These are the men and women utterly dependent for life itself on the help JDC provides, and must provide for years to come.

The road to the future for these men and women is a hard one. The blind man must be helped to "see" through his other senses. The crippled lad must be provided with an artificial leg, needs time to learn to use it, must make his physiological adjustment to it. The aged patriarch must be made comfortable, perhaps taught a simple skill with which he can while away the long

and lonely hours. The hospital patient must be given nourishment and medical care and rest until she become well again, strong enough to make her own way.

This, then, is the problem of the "hard core." And this is JDC's problem — for since so many of them are stateless, homeless persons, neither governments nor intergovernmental agencies care for them. Only the Jews of America — through JDC.

"To Make Great . . ."

To make great and further progress in meeting the wretched plight of 900,000 poverty-stricken Jewish men, women and children living in the fear-ridden, squalid ghettos of North Africa and the Moslem world — this is the final aspect of JDC's program for the year ahead. But if the others are phases of winning the peace, this is a different task. Here, inside the crumbling walls of the Mellah of Casablanca, in the primitive hill villages of the hinterland, the war on hunger and rags, on ignorance and disease, has just begun.

The past twelve months saw the beginnings of a broad JDC program of food, clothing and medical relief, educational assistance and resettlement aid to the Jews of the Moslem world. In North Africa, JDC opened clinics and dispensaries to fight the scourge of disease which blankets the Jewish population there; increased support to schools and training centers for Jewish youngsters forced to beg on the streets; opened nursery center; maintained transient centers at ports of embarkation for Jewish families streaming to the coast in the hope of making their way to Israel; chartered trans-Mediterranean steamers to take them to Marseille, chief port of embarkation for Israel-bound immigrants; flew 10,000 Yemenite and Adenite refugees non-stop to Tel Aviv on a "Magic Carpet."

But JDC's program for this vast (Please Turn To Page 62)

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"Look" Looks At Brandeis

This photograph of Dr. Ludwig Lewisohn, Professor of Comparative Literature at Brandeis University, is one of the many pictures included in the six-page article on the nation's first Jewish-sponsored non-sectarian institution appearing in a recent issue of Look Magazine. With a favorable faculty student ratio of 1 to 9, Dr. Lewisohn, well-known author and literary critic, finds time for such informal out-of-classroom contact with Brandeis students.

Dr. Frank P. Graham on the Atlantic Pact

(Concluded From Page 16)

casation For Steps Looking Toward International Disarmament and the Strengthening of the United Nations.

The one world truly begins at home, but without a federated world we may have no home in which to begin. With the lag of the idea of the absolute national state in the atomic age, we may have no world in which to struggle or even to live. With regard to the other dangerous lags we have the freedom to struggle for freedom and hope for a better day. The atomic bomb in the hands of an absolute state is the greatest threat which can come to man. The organization of the idea, under God, of the oneness of freedom and the oneness of the human family in

the United Nations is our best defense and hope against modern civilization's power of self-destruction. The ratification of the Atlantic Pact should be, at the earliest propitious time, the occasion for the strengthening of the United Nations through amendments to the Charter. I realize, of course, that there could be a tragic dis-service to the cause of peace by a premature attempt to amend the Charter without more educational preparation of governments and peoples everywhere and without improvements in relations between the great nations which are now beginning to develop from the present staunch position of the democracies. The abolition of the veto, with the necessary adjustments in the basis of representation, inter-

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national inspection and control of atomic power, a World Court with original jurisdiction over crimes committed by individuals against the United Nations, an international police force responsible to the United Nations, and proposals for international disarmament in the spirit of the far sighted statesmanship of Senate Resolution 239 of the last Congress, and other significant Resolutions pending before this Congress, including the Resolution sponsored by 101 members of the House of Representatives and, including proposals which have been advanced for the present strengthening of the United Nations by measures short of amendments to the Charter, all these should be subject of consideration by the member states of the United Nations in accordance with the Charter of the United Nations.

The United States of America, fronting the two great oceans and situated between the Asiatic and European worlds, the decisive factor in two world wars, with unparalleled agricultural, industrial and scientific resources, and with the freshest heritage of freedom, has, by circumstance and by the responsibility of a great tradition, become the leader of the free peoples of the earth. The people of America can become simply another people who came to power for privilege and domination, or a great people who are becoming the leaders in a world transition to freedom and peace for all people. The historic political transitions of Western peoples from Roman imperialism to Medieval feudalism to modern nationalism, can, we trust, in our time be carried forward by the leadership of the democracies away from dictatorship and world domination to the international organization of nations for the freedom and dignity of individual human beings and for justice and peace in the world.

America and the other democracies must take the initiative for the stronger organization of peace, even at the risk of war. Drift into war is suicidal in the atomic age. No people can live in isolation from the skies above, the seas around or the continents beyond. The dynamic international economic framework, flung around the earth by the Commercial and Industrial Revolutions, gathers up wars and depressions anywhere and involves people everywhere. The international political framework, reaching around the earth to include in time all the nations of the earth, needs moral powers and sanctions beyond its own for preventing wars and establishing justice among the Nations. An idea, as old as two thousand years and as

young as the hopes of men, the idea of the Fatherhood of God and the Brotherhood of Man, for which died the Founder of our religion, rejected these centuries as impractical and impossible, has become in the atomic age, the most necessary and practical idea of all. The freedom, the dignity and the goodness of individual human beings in all nations, constitute the basic conditions for the world neighborhood of human brotherhood. The preservation of the heritage of the freedom of the individual in the North Atlantic Community and the strengthening of the United Nations for the freedom and peace of all nations, are steps toward a world neighborhood and are parts of the oneness of freedom and peace in the world.

May our country, with her legacy of freedom inherited from many lands, and with her abundant resources of a continent saved for the fresh peoples of the New World, not fail mankind in this desperate but hopeful hour. Rather may America rise to the responsibility of her power and the opportunity for her greatness in providing energies of food, the hopes of freedom and the leadership in a stronger United Nations for justice and peace in the world, we pray God in our time.

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Reclaiming American Youth For Jewry

(Concluded From Page 10)

is bound to have a salutary effect on boy and girl, groping as they are for help in finding their proper place in society. Perhaps the greatest lesson they take from their experience is the happiness that comes from living together with fellow Jews, Jewishly. Certainly there is need for this in our present day world. It is a long way toward the answer to many of our problems as Jews.

There are so many "first things" that face us as Jews that carry priority . . . emergencies such as U. J.

A., local and national charitable endeavors . . . all worthy and important. It isn't an easy matter to expect financial help for something that just isn't life or death. But in a broader sense, the training of our youth is actually a matter of life and death . . . life or death for the Jewish way of life in our country. So that, when the representatives of the Brandeis Camp Institute come into your community, as they will, be prepared to welcome them, fortified, we hope, by what we have here tried to describe for you.

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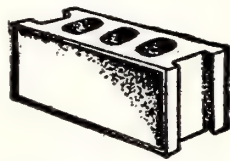
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STATESVILLE, N. C.

MISS HENRIETTA WALLACE,
Reporter

Mrs. Wallace Hoffman and Miss
 Rose Stephany have returned from a
 most delightful trip to Richmond and
 Williamsburg.

Bill Hoffman of Statesville, and
 John Hoffman of Raleigh attended
 the Labor Day Conclave of young
 people in Wilmington. Both boys re-
 ported a wonderful time. Bill has re-
 turned to the University of Wisconsin
 for work toward his Masters degree
 in History. We are indeed proud of
 John who so successfully completed
 his exams for C. P. A. Bill and John
 are sons of Dr. and Mrs. Wallace
 Hoffman.

Mr. and Mrs. Abe Chernoff and son
 Mark of New York, Mr. and Mrs.
 Ben Chernoff and son Norman of
 High Point, Mr. Joe Gordon and
 David Gordon were recent guests of
 Mr. and Mrs. Milton Steinberger.

Julius Aronson attended the Jew-
 elers' Convention in New York.

Mr. and Mrs. George Weil of
 Bridgeport, Conn. spent several days
 with their parents, Mr. and Mrs.
 Henry Weil. Mrs. Weil and grandson
 returned with them for a visit in
 northern localities.

Mr. and Mrs. Bernard Katz spent a
 delightful week-end at the Crescent
 Beach Hotel.

Miss Henrietta Wallace spent a va-
 cation in Atlantic City following La-
 bor Day.

Mr. and Mrs. Alfred Israel and son
 Julian, Mr. and Mrs. Kurt Irwin and
 two children of Chicago spent a

pleasant vacation at Crescent Beach.
 Enroute to Chicago, the Irwins spent
 several days with the Israels in
 Statesville.

ASHEVILLE, N. C.

Birth:

Mr. and Mrs. Bernard Gordon an-
 nounce the birth of their son, Alan
 Franklin Gordon, on July 27.

Engagement:

Mr. and Mrs. Leo Finklestein an-
 nounce the engagement of their
 daughter, Patricia Sue, to Marvin Ja-
 cobs, son of Mr. and Mrs. Adolph
 Jacobs of Nashville, Tenn. Wedding
 plans are being made for the Spring.

As part of the pre-Dedication cere-
 mony which took place at Temple
 Beth Ha Tephila, the Young People's
 League presented their third annual
 Minstrel Show. The show was written
 and directed by Rabbi Unger and was
 a huge success. Part of the proceeds
 of this affair will go toward a gift for
 the new Temple. Over 300 attended
 this enjoyable affair.

Rabbi Sidney Unger has been
 named a member of the national
 council of the Joint Defense Appeal,
 which is the fund-raising arm of the
 American Jewish Committee and the
 Anti-Defamation League of B'nai
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—Photo by Lyle Henderson.

MR. AND MRS. GERALD MARDER

A summer wedding united two prominent Asheville, N. C. families — that of Naomi Cooley, daughter of Mr. and Mrs. Fred Cooley, and Gerald Marder, son of Mr. and Mrs. Frank Marder.

Miss Doris Annette Michalove, daughter of Mr. and Mrs. William Michalove, and Frederick S. Kanter, son of Mr. and Mrs. Abe Kanter, were married on Sunday, September 4, at the new Beth-Ha-Tephila Temple. The ceremony was performed by Rabbi Sidney Unger of Beth-Ha-Tep-

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hila and Rabbi Kessler. Music was furnished by the Mattaford Trio. The bride was given in marriage by her father.

Attending the bride were: Joanne Zagier as maid of honor, and Patti Finkelstein, Ann Goldbloom, Doris Cohen, all of Asheville, and Mary Frances Cohen of Richmond. Best man for his brother was Arthur Kanter, of New York City. Groomsmen were: Bill Rocamora, Sol Hayes, Larry Michalove, all of Asheville, and Al Jacobson of Greensboro. Ushers were Mel Solomon of Charleston and Buddy Patton of Asheville.

Following the ceremony, Mr. and Mrs. Michalove were hosts at a reception at the Jewish Community Center. After a wedding trip to Florida, Mr. and Mrs. Kanter will reside in Asheville where Mr. Kanter is connected with the Stanton Furniture Company.

CHARLOTTE, N. C.

Outstanding event of the Congregational Temple Israel was the completion of the new building containing the Synagogue, School, Social Hall, Chapel, Library, Offices and kitchen. The new building was first used on the week-end preceding the High Holy Days.

Congratulations and good wishes to:

Mr. and Mrs. Arthur Goodman, Jr., who were married during the summer. The young couple will reside in Durham where Mr. Goodman is attending Duke University.

Mr. and Mrs. Eric Goodman of Salisbury, on the birth of their son.

Mr. and Mrs. Ferd Falk on becoming grandparents for the second time at the birth of a son to their daughter Sylvia and her husband in Tulsa, Oklahoma.

Mrs. I. Nelson on the birth of a grandson in Forest Hills, N. Y., son of her daughter, Sally, and her husband.

Miss Phyllis Ashendorf, daughter of Mr. and Mrs. I. Ashendorf, celebrated her Bas Mitzvah in the new Temple on Friday evening, September 16, and on Saturday morning, September 17. Following the services, Mr. and Mrs. Ashendorf were hosts at an informal reception in the Social Hall. A large number of friends came to extend good wishes to Phyllis and her parents.

Rabbi Tofield participated in the programs of the Rabbinical Assembly of America Convention during the summer at Lake Kaimesha, New York. The theme of the assembly

was "The Demands of the New Diaspora." The Rabbi also attended some of the lectures at the Seminary's courses for Rabbis.

The Men's Club of Temple Israel held their final meeting at the old Temple on August 30. On Tuesday, September 27, they met for the first time in the new Temple.

A full report of summer activities of the Temple Israel Sisterhood was given at the September 13th meeting. Members continued to work during the summer months to assist in decorating the new Temple, publishing the year book, welcoming new members to the community and other necessary projects. Announcement was made of the fact that the programs prepared last year by co-chairmen, Mrs. I. Ashendorf and Mrs. Maurice Weinstein have been published by the Women's League for use by Sisterhoods all over the land.

On behalf of the Board of Directors of Temple Israel, President Harry L. Schwartz is happy to announce that Cantor Samuel Leib, formerly of Galveston, Texas, has been elected to the position of Cantor, and Principal of the Sunday School and Hebrew School of Temple Israel. Cantor and Mrs. Leib and their 21-month-old son, Martin Louis, arrived in Charlotte in August. The entire Congregation welcomes them heartily with every good wish for their success and happiness in our midst.

Under the leadership of Mrs. Maurice Weinstein, a Literary Club was formed during the summer. For purposes of round-table discussions, the membership of the club is small. Other women are urged to form small literary clubs. For information on how to go about forming such a club, please call Mrs. Weinstein.

The Young Couples Club of Temple Israel met on Saturday night, September 10, for a barbecue party on the lawn of the home of Mr. and Mrs. George Speizman.

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A Kosher meat market has been opened at 235½ South Davie Street, Greensboro, under the management of William Seiberman.

A Program of Action

(Concluded From Page 7)

was expended to build a maximum number of houses in the shortest space of time, but despite this and because of the lack of funds, about 70,000 immigrants must mark the beginning of the year 5710, Rosh Ha'Shonah, still in tents, still waiting for permanent and productive resettlement, with the hard winter months coming on.

Housing construction requires an outlay by UPA agencies of approximately \$1,000 to \$2,000 per unit according to type of building. Over 30,000 units are now under construction and at least an additional 18,000 are required to accommodate the immigrants who are at present in the transit camps and those immigrants expected to arrive during the remainder of 1949.

Also included within the sphere of immigration activities are:

Participation in the Youth Aliya program which is geared to the reception and resettlement of orphaned and semi-orphaned children arriving in Israel, the care of aged and invalided, maintenance of newcomers in hostels until they are finally settled, vocational guidance, training and similar projects.

Intimately related to immigration is the upbuilding program as carried out in the development of agricultural settlements. Israel today has over 400 agricultural settlements, of which over 100 were founded in the course of 5709. These have played a key role in the task of integrating newcomers. To facilitate further the productive absorption of newcomers, established settlements are to be consolidated and expanded and, at the same time, scores of new settlements must be founded throughout the country with the aid of UPA funds.

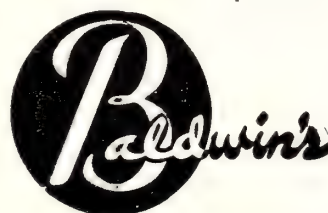
The land on which the great majority of Jewish settlements, villages and housing projects are built, is provided by the Jewish National Fund, the land-buying agency of

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the Jewish people and a constituent body of the UPA. During the last fiscal year JNF purchased about one million dunam of land, thus nearly doubling its land holdings. Within the JNF's scope are also land reclamation, improvement, irrigation and participation in the colonization work of the Jewish Agency.

With the realization that only an industrialized economy can expect to absorb the momentous number of newcomers, the Jewish Agency, a beneficiary of the UPA, is focusing special emphasis on the development of existing industries and the launching of new endeavors which will provide jobs and, at the same time, create the necessary goods for the growing numbers of new citizens. Thus, through the agencies of the UPA, and with the funds Jews in America provide through the UJA, they are participating in a task of unprecedented magnitude by helping to establish every month thousands of new citizens for the new State, to direct into productive channels the vast tidal wave of immigration that has been hitting the shores of Israel. It is safe to predict that this coming year 5710 will witness a continued high rate of influx which will demand the maximum in resources and energies.

In the final paragraph of the Declaration of Independence establishing the State of Israel, there are these words:

"Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for fulfillment of the dream of centuries, the redemption of Israel."

Clearly and emphatically these words spell out the obligation of American Jewry. It is the State of Israel's destiny to bear the major burden. American Jewry can do no less than to make possible the fulfillment of the dream. The United Palestine Appeal extends its warm good wishes to every Jew in these our blessed United States and calls upon them while performing their responsibilities as American citizens not to forget the new Democracy of Israel and to aid in bringing a good year for the multitudes for whom Israel is struggling to make a new and happier future.

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(Concluded From Page 6)

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And, having expressed his feelings, the controller probably used his ingenuity and managed to replace the cigarettes in between sending off and bringing down aircraft.

WILSON, N. C.

Among the students at the University of North Carolina, Chapel Hill, this year, are the following from Wilson: Gene Lester, daughter of Mr. and Mrs. David Lester; Julian Barker, son of Mr. and Mrs. Alfred Barker; Sidney Switzer, son of Mr. and Mrs. Julius Switzer; and Richard W. Pritchard, son of Mrs. Meyer Brown. Carol Lou Summerfield, daughter of Mr. and Mrs. Louis Summerfield, will be at Atlantic Christian College, in Wilson.

Mr. and Mrs. Irving Barker and son Michael have been welcomed into the community. They have just moved to Wilson.

Mr. and Mrs. George Katzin of Coral Gables, Fla., formerly of Wilson, have announced the engagement of their daughter, Judith Sheryl, to Arlen Cohen, son of Mr. and Mrs. S. Cohen of Morganton, N. C. Miss Katzin is attending the University of Miami. Mr. Cohen is a graduate of Oak Ridge Military Institute and attended the University of Georgia.

TAMPA, FLA.

Mr. and Mrs. Elihu B. Bernstein of Tampa, announce the birth of their son on August 31. The baby is a grandson of Mr. and Mrs. A. N. Bernstein of Burlington, N. C.

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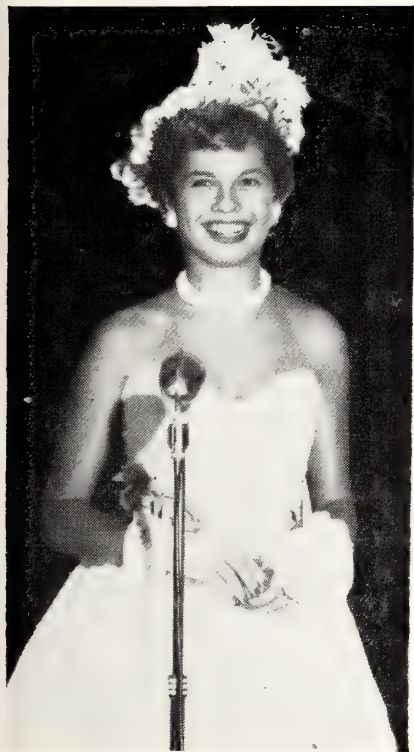
CHARLESTON, S. C.



HENRIETTA KRAFT, Reporter

Freida Levine Chosen AZA Queen

Freida Levine, daughter of Mr. and Mrs. Max Levine, and granddaughter of Mr. and Mrs. I. Ginsberg, has been chosen Queen of AZA by the Charleston Chapter No. 143, winning the



coveted honor over three other contestants.

The honor of being Queen is nothing new for Freida. Prior to this new proof of her popularity, together with all of the other qualities that go to make a Queen, she had won practically every other local honor. At present a sophomore at Rivers High School, she was designated as Sweetheart of AZA for 1949-50, and reigned as Queen of Rivers High School

in 1947-48, the latter year winning the honor over a field of fifteen candidates.

At present an active member of the Young Judea Club, and the Council-ettes, Miss Levine was chosen Queen of Hearts at the annual Valentine Day dance, held last February at the Jewish Community Center of Charleston under the sponsorship of the local chapter of the Jewish War Veterans.

Engagement:

Mr. and Mrs. Harry Berendt announce the engagement of their daughter, Muriel Helene, to Peter Alvin Ziman, son of Mrs. Selma Ziman of New York City and the late Charles D. Ziman.

Miss Berendt is a graduate of Memminger High School and attended the University of S. C. Mr. Ziman was graduated from Riverside Academy in Gainesville, Ga. and the Citadel. He is employed by the Springs Mills in New York.

Mr. and Mrs. Harmon G. Gray have announced the engagement of their niece, Miss Helen Dinnerstein, and Harris Simon Lipsey, son of Mr. and Mrs. Joseph Lipsey of Thomas-ton, Ga. The wedding will take place in December.

Miss Dinnerstein, daughter of Ben Dinnerstein of Los Angeles and New York and the late Mrs. Dinnerstein, is a graduate of St. Andrews high school and a former student at the College of Charleston. Mr. Lipsey, a graduate of the School of Engineering of the Citadel, is a veteran of World War II. He is employed by the Atlantic Coast Line Railway, with residence in Savannah.

Mrs. Isaac Livingston has announced the engagement of her daughter, Rose, to Joseph J. Kalman, son of Mr. and Mrs. George Kalman. The wedding date will be announced later.

Birth:

Mr. and Mrs. Melvin Jacobs announce the birth of their son, Louis Howard, on August 24.

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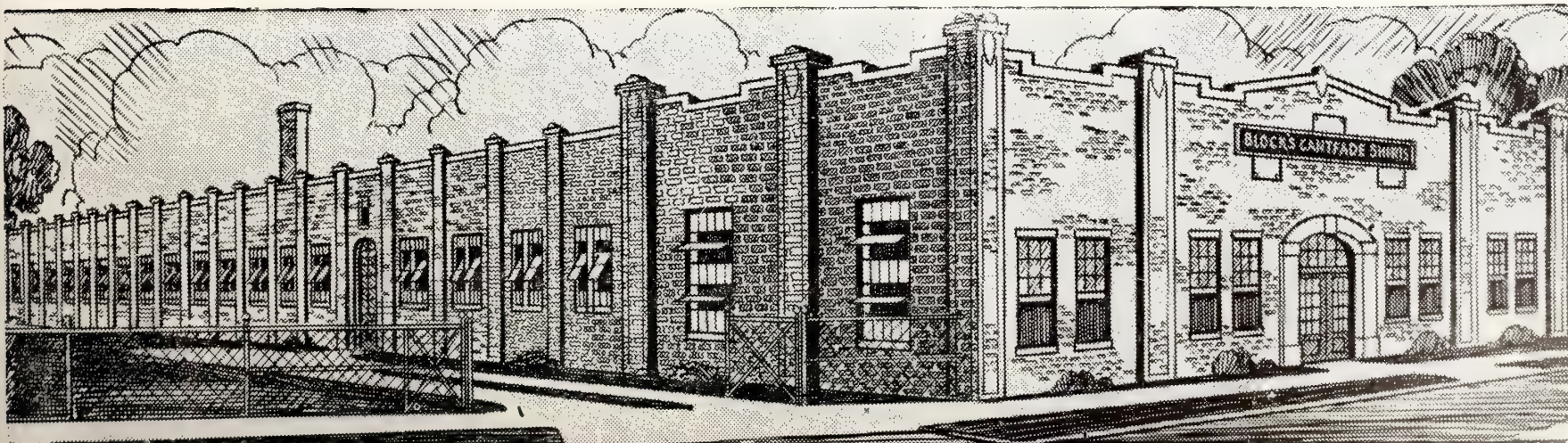
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EDITORIALS

(Concluded From Page 5)

conservatism or reform is still another. Inadvertently some "massig gvl" (encroaching on one's territory) creeps in.

The writer solved this problem with his Reform colleagues by a friendly pact in which unity between them must exist in public, especially before different Congregations in the city, but always mentioning in lectures or sermons that "this represents the Reform (or Orthodox) point of view." As a result much harmony has existed between the two groups.

If the Rabbi has solved the economic problem and is fortunate to serve a worthy Congregation, he faces the situation of intense Jewish education for his own children. Not that he does not worry for his congregants' children. More than one family has been advised by me to send their children to yeshivos in Baltimore or New York, but without success. The Rabbi's children may be among the few who stay out of public school on religious holidays, eat Kosher food, refrain from movies on Saturday, etc. But is this the ultimate in Jewish life? Therefore the worried Rabbi thinks always of living in the big city where he can raise his children with the maximum of Jewish education and environment. Either that or sacrifice sending them to a distant school, or grow up as those with a minimum training. It is such that compels Rabbis to make such frequent changes.

North Carolina Jewish Congregations are very small. They therefore cannot compete with larger communities in salaries or satisfactory conditions. On the whole in past years they have strained themselves to present a more adequate professional compensation. In some Orthodox Kehillos where a Rabbi and a Schochet serve the community, there is just not sufficient service for two men, nor can the Congregation afford combined salaries of perhaps five figures a year. Then too invariably there will arise friction between them, with factions on each side, which causes an unhealthy situation for Rabbi, Schochet and the Congregation. Wherever possible the Rabbi if a qualified Schochet too, should be willing to undertake both services. This causes harmony and saves money for the community. If both are engaged, it must be thoroughly understood the respective role of each.

While the best part of the Rabbi's work does not lie in his monthly check, it is equally true that congregations should give serious thought to those Rabbis who are satisfactory to them, who give their whole efforts towards building a greater and better community, to provide them and their families with ample compensation and "derech eretz." The Congregation should look into the welfare and happiness of its Rabbi, and his family. A feeling of respect, a sense of being needed, and wanted, and belonging to the community does much to make the life of the Rabbi more pleasant. More tact and diplomacy on both parts, the Rabbi and Congregation could eliminate much friction. Both make mistakes, but mistakes of a congregation can easily break the spirit and lives of its Rabbis needlessly.

Inasmuch as the pulpits of North Carolina have changed so frequently, the Congregations should be more careful of its choice, and having made its decision should do all in its power to cooperate with its Rabbi, make their lives happier, and this would forfend them from looking at "greener pastures."

PLAN JERUSALEM AMPHITHEATRE SEATING 10,000

A 10,000-seat amphitheatre will be erected in Jerusalem by a group of American Jews in time for the

presentation of a musical festival in Israel in 1951, it was announced this week by the government tourist department.

The festival will be held in June and July of next year.

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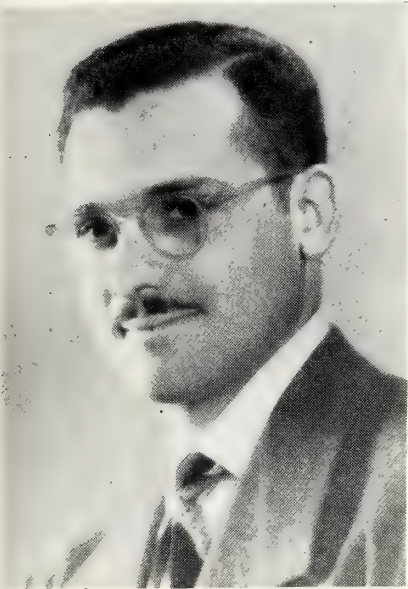
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RALEIGH, NORTH CAROLINA

Social and Personal

WINSTON-SALEM, N. C.



New Rabbi in Twin City

Rabbi and Mrs. Erwin L. Herman of Baltimore, Md. arrived in Winston-Salem, where he has assumed his duties as Rabbi of Congregation Emanuel.

Rabbi Herman attended the Baltimore public schools; Baltimore City College; Hebrew Teachers' Institute of the Yeshiva College of New York; University of Cincinnati, where he received his B. A. in 1944, and the Hebrew Union College, Cincinnati, Ohio, where he was ordained and received his Master of Hebrew Letters degree in June, 1949.

While at the College, his various activities included being Associate Editor of the Hebrew Union College Bulletin and Principal of the Price Hill Talmud Torah of Cincinnati. He was Student Rabbi in Jonesboro, Ark; Norwood, Ohio; Petoskey, Mich., and Piqua, Ohio.

Rabbi and Mrs. Herman were married in New York in 1945 and

now reside at College Village in Winston-Salem.

The Winston-Salem Chapter of Hadassah opened its season's activities with a Fashion Show and Tea, held on September 15, at the Robert E. Lee Hotel Balinese Room. The latest in fall fashions were supplied through the courtesy of Snead & Craven, Inc., under the supervision of Mr. Stanley Johnson. Background music was furnished by Miss Frances Denny, and Mrs. Milton Bergen acted as narrator. Models were all Hadassah members. Mrs. Hannah Siff and Mrs. Sam Robin, Membership Chairman and Co-Chairman, were in charge. A most interesting and colorful movie, titled, "Naomi Says Yes," was shown, followed by a short skit, after which refreshments were served under the supervision of Mrs. A. L. Burk, Hospitality Chairman, and her committee.

The newly elected officers of the Winston-Salem chapter of AZA are as follows:

President, Robert Rosenbaker; vice-president, Jerry Katzin; secretary, Herbert Wainer; treasurer, Leonard Clein; Sergeants-at-Arms, Steve Robin, Jr., and Bernard Herman; reporter, Henry Lowet, and chaplain, Norman Falbaum.

It's basic training for Hadassah's officers and chairmen in Winston-Salem. The capable and charming instructor is none other than Mrs. Max Zager of Greensboro. The course will last six weeks.

Mr. and Mrs. Ernest Lefkowitz announce the birth of their second son, David Leonard.

Mr. and Mrs. Hy Temin announce the birth of their son, Michael Bennet.

Mr. and Mrs. Louis Reznick announce the engagement of their daughter, Frances Marion, to Joseph Lefkowitz, son of Mr and Mrs. Abe Lefkowitz of Winston-Salem and Orlando, Florida.

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The Year Ahead

(Concluded From Page 50)

Jewish population of 900,000 has thus far merely scratched the surface. In the year ahead a full-fledged effort must be made to meet the challenge. The victories we have scored in Europe give assurance that the Jews of the Moslem World—a vast reservoir of Jewry—can be raised from the primitive conditions under which they now live to a future of dignity and usefulness.

JDC's job this year—the thirty-fifth year since its founding as an "emergency" agency during World War I—will not be as huge and encompassing as last. That is a measure of our achievement. But it will be a telling one, a year in which we can make sure that all the victories we have won thus far shall not be lost. It will be an intensive attack on the problems still to be solved. It will require all the ingenuity and experience JDC has gained over the years. And it will require the unstinting support of the Jews of America, whose contributions through the United Jewish Appeal make this work possible.

The blowing of the ram's horn this Rosh Hashanah 5710 thus trumpets out its traditional promise of deliverance and hope. For us Jews of America, it sounds a call for our continued responsibility.

The American Junior Red Cross has available for 1948-49, 750,000 gift boxes which it expects to pack and send to school children in war-devastated countries.

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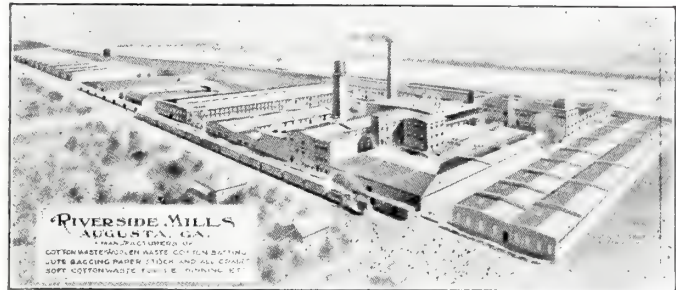
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A Happy Portent

The Jewish Community of Rocky Mount, North Carolina numbering some twenty-five-odd families, last month dedicated its house of worship, Temple Beth El. A picture of this modest, yet beautiful synagogue appears elsewhere in this issue, together with the names of those active in its sponsorship and direction. Reports have been received too, of a new synagogue to be built in Winston-Salem, and there are new religious homes in Charlotte, Asheville and Charleston, S. C., while Greensboro's Temple Emanuel has added a beautiful new wing for housing its religious school, and of course, Beth David, also in Greensboro is a relatively recent and praiseworthy building operation.

Thus the Carolinas are setting a swift and laudable pace in recognizing the spiritual and moral uplift that comes to a community with a new synagogue or the complementing of an older one.

In the case of Rocky Mount, that community is entitled to special praise. It takes a high degree of courage for a group as small as Rocky Mount's Jewish community to embark on such a pretentious undertaking. And too, Winston-Salem merits recognition for improving its worship facilities and finally housing them in their own building. All of the other communities likewise are to be congratulated on the steps they have taken to provide better conditions for religious observance and synagogue attendance.

While a building is but a physical thing, the magnificence of which is not necessarily an indication of the depth of a community's religiosity, at the same time the improvements that are taking place surely reflect an interest on the part of people who want to continue for themselves and their children to live Jewishly. The omen is a good one.

More Trouble Ahead

We had hoped that this month's Editorial Page would create a new record in that it would contain comments exclusively on the brighter and more promising phases of American Jewish life. But the interests of truth compel us to take note of what looks like another instance of Jewish divisiveness in high places on our Jewish scene.

The American Jewish Congress is scheduled to hold its convention in New York city beginning November 9th. Already there is advance notice of dissension. A committee headed by Rabbi Shepard Z. Baum of New York, is calling for a change in leadership, based on ominous charges. Rabbi Baum was former national director of organization for the Congress, and is currently a member of the national executive committee. He has been associated with the Congress since 1927. The acting secretary of the committee is Nathan M. Padgug, former assistant attorney-general of the State of New York. He is a charter member of the A.J.C. and a member of the national administrative committee.

The committee's statement follows:

"An autocratic few have seized control of the American Jewish Congress. Expulsions and threats of expulsions are the order of the day. Top professionals brazenly intervene in Division and Chapter elections. The express mandates of the 1948 Convention are shamefully violated. A handful of officers, aided by a ruthless professional bureaucracy, attempts to entrench itself in office by dictatorial and authoritarian methods."

Criticized by the Committee are Rabbi Irving Miller, chairman of the Executive Committee; Shad Polier, vice president; Mrs. Shad Polier, president of the Women's Division; and Dr. David Petegorsky, executive director.

We know nothing of the merit or lack-of-merit of the charges, and would not support either faction if we did. Our sole purpose in referring

to the matter is to bemoan another instance of American Jewish incomparability. It is to be sincerely hoped that the contending factions will be able to reconcile their differences when the convention assembles, and that such an important body as the American Jewish Congress will be able to pursue its labors with a united front.

The Tri-City Cultural Series

A project is in the process of being launched in the Piedmont section of North Carolina that will be closely watched by other Jewish communities in the Southeast. It is the Tri-City Concert-Lecture Series, sponsored by the Tri-City Cultural Committee of High Point, Winston-Salem and Greensboro. It will be watched for two main reasons — whether a group of communities which individually could not undertake such a project, can put it over collectively, and whether the communities are sufficiently interested in programs of purely Jewish content to support it. There are other groups of communities in similar circumstances where co-operative ventures of this sort might be worked out, and if this one is successful, it may point the way for an extension of the idea.

The series of programs in this Tri-City project consists of four evenings of entertainment and education, particularly well balanced as to form and content. The artists are provided by the Jewish Center Lecture Bureau, an affiliate of the National Jewish Welfare Board. They include personalities nationally recognized in their own particular fields. The series will begin in Greensboro on November 21, with Olga Paul, noted concert singer and composer, who will appear with Baruch Lumet, character humorist. On January 9th, Ruth Kobart, soprano, and Robert Spiro, outstanding young baritone, will appear in Winston-Salem. On February 18th, High Point will be the host city, Blix Ruskay, celebrated comedienne, together with Lou Mason, one of America's great humorists, will be the program. The series will close on March 7th in Greensboro, when the eminent scholar, Rabbi Mordecai Kaplan, will be the speaker.

Because of the limited seating capacity of the auditoriums available in the three cities, the tickets have been limited to 250. They are being sold in series — \$5.00 for the four programs, and there will be no tickets sold for individual nights. With this limitation it would seem as if the demand will exceed the supply. Needless to mention, this will be a non-profit venture.

The project will be of interest too, from another angle. This will be the first attempt on the part of the Jewish communities involved, to work together on a tri-city basis. If it is successful it might be but the beginning of an inter-community relationship that will be beneficial to all concerned.

Israel's Prime Minister Speaks

It was to be expected that the new State of Israel, and its high officials, would make mistakes, even as other, older governments make mistakes. It is to be hoped, however, particularly by those who have the interests of Israel at heart, that these seeming evidences of lack of judgment will have less harmful effects than those produced by the recent utterances of Israel's Prime Minister, David Ben Gurion. The remarks were part of an address made to American delegates to the Histadrut upon their departure, after having spent three weeks in Israel studying various aspects of life in the Jewish State.

Mr. Ben Gurion said in part, "Our next task will not be easier than the creation of the Jewish State. It consists of bringing all Jews to Israel . . . We appeal chiefly to the youth in the United States and other coun-

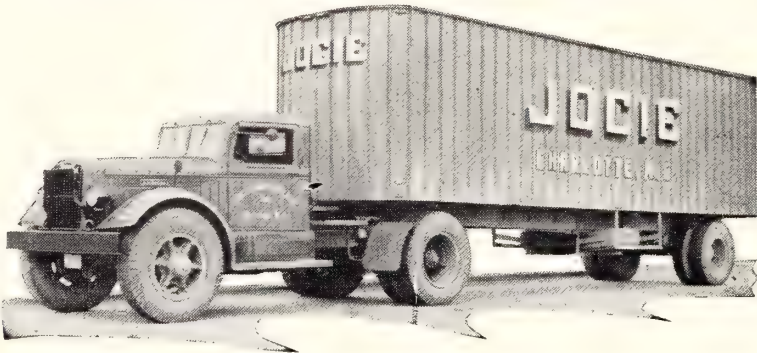
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PLAIN TALK

By AL SEGAL

MORRIS AND ABE AGAIN . . .

I have just heard another story about Morris and Abe. They are the couple of gentlemen who carry the world around, and whose awful travail has been reported in this column several times before.

Their meager shoulders are always full of pain on account of the great load they carry and when Morris meets Abe, or vice versa, it's oy, oy, oy both ways.

Their burden is aggravated by the fact that they are Jews, as you may already have guessed. When you are a Jew like Abe and Morris, you not only carry the world around. After you have piled the whole world on your shoulders you take on the special load of being a Jew.

That's Morris and Abe for you. It isn't enough that Morris and Abe have the whole world to look after; to take to their hearts the bitter lamentations of China, to plan for the Greeks, to worry about the Jugo-slavs and even in their sleep to indulge in nightmares about the U. S.

One night, not long ago, Abe, who is in tailoring, had an awful dream: In the United States there was such a depression that pants became scarce and practically unobtainable. The pants industry had stopped and not one tailor was at work and not a pair of pants had been made in months. Abe's nightmare had to do with his having to go downtown without any pants on.

Of such are the agonies of Abe and Morris as bearers of all the troubles of the earth. In their leisure moments they pick up their particular burden of being Jewish and carried it heavily around.

When they meet Abe always starts the conversation by giving out an "oy" and Morris replies "oy." One day Morris let out a wish that was blasphemous, you might say. As coolly like he was ordering a dish of borsht, Morris said, "I wish I was born a goy."

"Morris!" Abe exclaimed in horror. "Morris, you know what you are saying?"

Morris replied that he was speaking only by way of a figure of speech, you might say . . . "What I mean is that a Gentile has to worry only about the world. He doesn't have to worry about being a Gentile. A man's a Gentile and that's all there is to it. He doesn't have any problems of being a Gentile. He just goes ahead being a comfortable Gentile and other Gentiles aren't much in his life."

Abe said that Gentiles have their troubles, too. A Gentile may have a daughter who gets divorced and has to take her and her children back into his house. His wife may get sour on him; his son may run

off with a no-good; his house may be foreclosed; he may lose his good job.

"Yes," Morris replied, "but those are problems of everybody. A Gentile doesn't have to suffer just for being a Gentile. He doesn't have to carry the problems of the whole Gentile world. You and I, Abe, not only have to worry about our wives,



AL SEGAL

our daughters, our sons and our mortgages on the house, but also on account of all other Jews."

Morris gave out with an "oy" that was from the deepest bottom of his soul.

Abe said that he had been suffering lately because of a swindler he had never heard of before. He read the swindler's Jewish name in the paper and oy, Morris, how that hurt! . . . "To read a swindler's Jewish name in the paper!"

"There's always some pain," Morris said.

"You said it, Morris."

To say nothing of anti-Semitism. Abe and Morris had felt hurt by anti-Semitism right along. The time Abe's daughter didn't make Phi Beta Kappa he was sure it was anti-Semitism. The time Morris' son flunked he couldn't make anything of it but that it was anti-Semitic influences in the school. The time Abe's wife was knocked down by an automobile; the driver looked like an anti-Semite.

As Morris frequently said to Abe: "There's no getting away from it. It hurts all the time."

Abe replied: "Morris, you said it." But all this is only introductory to the latest story about Morris and Abe. I heard it in Wilmington, Delaware, where I had a part of my recent vacation. I was with Rabbi Herbert Drooz of Wilmington's Temple Beth Emeth one evening and Rabbi Drooz told me the story.

He didn't mention Morris and
(Please Turn To Page 17)

Tri-City Cultural Program Series



WINSTON-SALEM

HIGH POINT

GREENSBORO

On November 21, the first in a series of four Tri-City programs of Jewish content will be launched in Greensboro, which city, together with its neighbors, Winston-Salem, and High Point, is sponsoring the project, through the Tri-City Cultural Committee. Outstanding Jewish entertainers and educators are being presented to subscribers to the series, marking the first venture of this nature ever undertaken in this area. The artists are provided by the Jewish Center Lecture Bureau, an affiliate of the National Jewish Welfare Board.

The first program will be presented at Temple Emanuel in Greensboro on November 21. It will consist of a celebrated singer Olga Paul, and a character humorist, Baruch Lumet. Miss Paul is a mezzo-contralto, who is known for her concert and radio work, which includes an appearance at New York's Town Hall. Mr. Lumet has had a long and brilliant career both here and abroad, dating back to his boyhood. His humor and anecdotes quickly endear him to the hearts of his listeners.

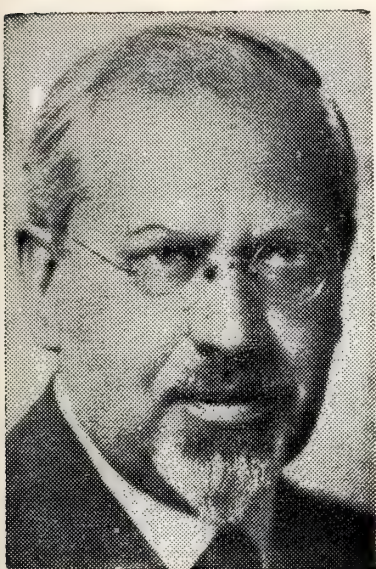
On January 9th, at Winston-Salem, the second program will feature two gifted singers, Ruth Kobart, soprano, winner of the 1949 Annual Auditions of the Jewish Center Lecture Bureau, and Robert Spiro, baritone, winner of the Chicagoland Music Festival and Ed. Sullivan's "Search for Talent" contest. He has appeared extensively with concert and symphony orchestras as featured vocal-

ist, both in this country and abroad.

On February 18th, at High Point, Lou Mason and Blix Ruskay will be the artists. Mr. Mason, nationally known as a humorist, began his career as an entertainer on the famous R.K.O. circuit. A Canadian by birth, he has had a successful career of wit and humor both on the stage and radio. Blix Ruskay, satirist, monologist and impersonator, studied with Maria Ouspenskaya at the Moscow Art Theatre, and has delighted audiences the world over with her versatility and charm.

The series closes on March 7th at Greensboro's Beth David Synagogue with the appearance of Dr. Mordecai Kaplan, noted rabbi and scholar. Founder of the Society for the Advancement of Judaism, he was the first director of the Jewish Theological Seminary's Teachers Institute, lecturer at Teachers College of Columbia University, and visiting Professor of Education at the Hebrew University in Palestine. He is an author of several works on Judaism, and editor of the "Reconstructionist."

Chairman of the Tri-City Cultural Committee is Eli Katzin, of Winston-Salem, with Mrs. Harry Jacobs of High Point, vice-chairman, Mrs. A. F. Klein, of Greensboro secretary and Sam Prago of Greensboro treasurer. Mr. Al Schwartz, Winston-Salem, is chairman of the Ticket committee, Mrs. Harry Karesh, of Greensboro, chairman of Program, and Chester A. Brown, Greensboro, chairman of Publicity.



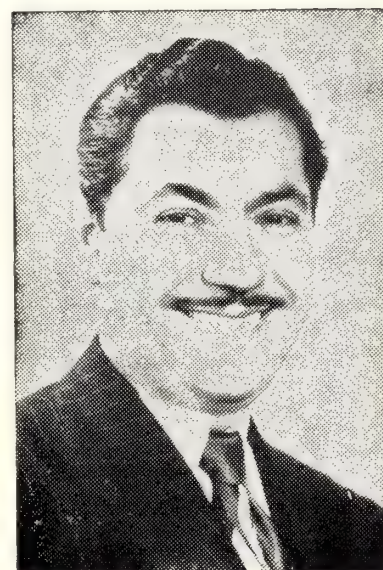
DR. MORDECAI KAPLAN



BLIX RUSKAY



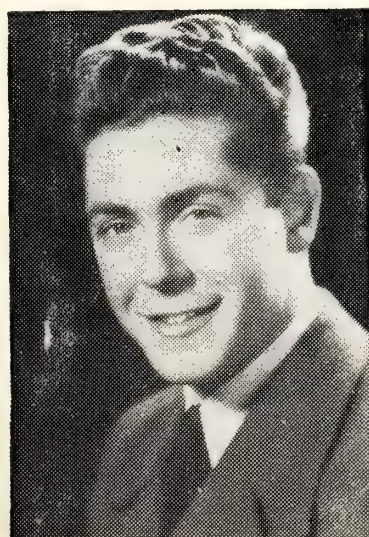
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at
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Olga Paul
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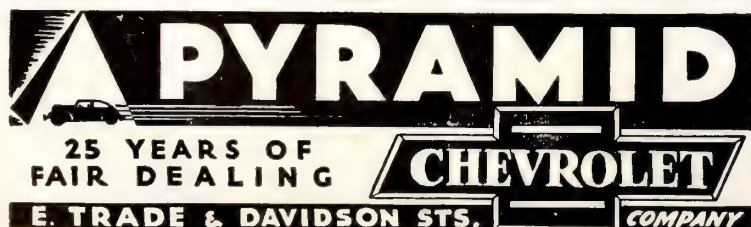
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The Sabbath In An Israeli Farm Community

By MICHAEL BLANKFORT

HERE THE buses are a way of life; in fact, since they are as yet the only means of transportation, the drivers enjoy great esteem and act, I am glad to say, more like benevolent despots than absolute monarchs. The ride to Degania takes four and one-half hours with stops now and then for tea and cake at roadside junctions. Much of the road, no more than months ago, was under fire by snipers, even now the road winds within a few miles of Iraqi lines, and the old-timers aboard can't quite get used to the idea of making the trip in complete safety.

On the Friday we left Tel Aviv, it seemed as if all the Tel Avivians were en route to the country for the Shabbat. People waited half a day at the terminal before boarding a bus. Ancient Jews sold pretzels, candies, nuts, drinks. One waited — and one lived.

Unhappily, my week-end impression of Degania as a settlement was marred by rain, cold and more mud which in Hebrew, butz, sounds the way it feels. My impression of the people I met is a different matter.

It was a notable Friday night for Degania and for the 40 newcomers from the Cyprus camps who had just arrived. These detainees, as they are inadequately described, had been ten years in coming. For some the last mile was almost two years long. Now, they would be in Degania for a year of training before establishing their own settlement. This was their first Shabbat in Eretz Yisroel. And for Degania, it was the first Friday night celebration since the war of liberation had started, in which this colony had lost 7 of its people in a direct assault by the Arabs.

It is still easy to distinguish between the old and the new people. On the faces of the new is curiosity, careful politeness, and frequently a thin "this can't be true" grin. Many of the men wore Russian or Polish jackets, tight and worn and uncomfortable. The women had far more style than the styleless sabra clothes. They wore lipstick, some of them; and their hair was combed more carefully and more fashionably. They carried with them not only the camps but the cities. They were only at the gates of this new life — the life of literate, devoted and cultured agricultural workers.

I know something about the lives of American farmers. I know a little about their ceaseless labor — a labor which deprives them of the energy to live beyond the soil, subtracts from them a native eagerness to enjoy, let us say, books,

music, even the plots and counterplots of the history they live in. How else could it be when a man fights alone against drought or floods or crop failures or an anarchic economy? In isolation (even in those good times which are always overhung by the insecurity of surpluses and falling prices), many American farmers become peasants, in spirit, if not in fact. Our American legend is that a farmer is stubborn, narrow-minded, crabbed, reactionary. At Degania, even that first night, listening and talking to men and women who have been farmers 40 years, and to their children who have never known any other life, and who had been educated in Degania's schools, I found a respectable knowledge of the world, of books, music, theatre, science. Hard work had not numbed their minds. Prospects of the future, bad weather or economic crises, had not eaten away their sense of security. In Israeli politics, they are Socialists, and many of them are to the left of even large sections of the working class.

There are other reasons for this, of course. But I have known stalwart American Socialist farmers who could not withstand the spiritual devastation of even 20 years of fighting sun, rain, bugs and banks.

And so there were speeches that Friday night, and the Hora, with the Cyprus people interwoven arm in arm with the Degania veterans. (One of these days I will dare the Hora!) . . . And when Abraham Herzfeld, a kind of grandfather of these settlements and a violent, theatrical, arm-pumping, chest-beating speaker shouted, "Once we had the people and needed the land; now we have the land and need the people," he used a couple of Yiddish phrases. From the silent audience came a child's voice in Hebrew. Poor Herzfeld's histrionics were drowned in an oceanic laugh. "Talk Hebrew," the child had criticized. "I don't understand Yiddish."

There's a lot these kids don't understand. The ghetto, for example. (Please Turn To Page 8)

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How Can We Justify Our Optimism?

By DR. SOLOMON GRAYZEL, *Editor, Jewish Publication Society of America*

How does one go about creating a Golden Age?

There is a general feeling that the Jews of America are at last waking up to their cultural responsibilities. Communities are showing greater interest in Jewish education. Adult groups — not only of women, but also of men — are asking for more information on Jewish history and religion. Lodges and unions want to know what Jewish life expects of them or, at least, what it is. All this is enthusiastically cited as proof of an approaching Golden Age in American Israel.

It is good to join in this chorus of optimism. One must, however, be on his guard against assuming that the battle has already been won. For search is not discovery, and interest is not yet achievement. The intellectual hungers of the community offer an opportunity; but the problem still remains — how this opportunity is to be used, how these hungers are to be satisfied. A number of considerations must enter into any discussion of a program whereby a flourishing Jewish culture on American soil might be turned from wish into reality.

The first thing to remember is that the Jewish cultural tradition in the Diaspora has been a democratic one. True, the Jewish scholarly class was looked up to as a sort of aristocracy. But, generally speaking, anyone could rise into that class; no one was born into it; and there was considerable intellectual activity outside of it. The cultured class among the Jews had no social boundaries and depended to a much lesser extent than elsewhere upon economic status. A number of recent autobiographies offer indirect illustration of this fact. The autobiography that comes first to mind is Morris Raphael Cohen's "A Dreamer's Journey." Professor Cohen's grandfather, a lowly tailor usually out of work who could barely write, drew wisdom and guidance from a store of Jewish knowledge which by present standards would be considered vast in-

deed. This is not to say that there were no ignoramuses in East European Jewry; but it does mean that the foundations of that culture were broad and that a noble cultural structure could therefore be reared upon. If American Jewry hopes to build a cultural life of



DR. SOLOMON GRAYZEL

its own, it, too, will have to aim at the development of a lay population whose Jewish knowledge is both wide and deep.

Culture, it will be objected, is more than knowledge. The Talmud, too, compares certain types of scholar to a *hamor nosei sefarim*, a donkey hauling books. Certainly, mere information is not enough. But brilliance with insufficient information is also inadequate. It will not do merely to be able to play with ideas, to juggle them, to pass pleasant hours discussing them. As a pastime it may be delightful, but, it contributes little, if anything, to the culture of a group. Culture, in its spiritual rather than sociological sense, if one may hazard a definition of so illusive a term, at least insofar as Jewish tradition is concerned, is a civilized attitude to life, an appreciation of its beauty and mystery, an active devotion to what is best in one's group and in mankind in general. It is the visible result of a refined and sensitive human spirit. In this respect, T. S. Eliot, in his recent rather smug attempt to define the subject (always with Christianity in mind), is right when he says that culture is so close to religion . . . at its best, one must assume . . . as to be inseparable from it. Culture differs from religion, however, not only in the fact that it is reflected in every activity, but also in that no kind of culture is conceivable without knowledge, ideas, or an acquaintance with human experience. Sure-

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ly no Jewish culture can be created, or re-created, without Jewish knowledge and without those ideas and attitudes that stem from Jewish experience. We can have, and we do have, cultured Jews and intellectual Jews. But they will contribute little to the development of a Jewish culture in the United States until they acquire the all-essential "Jewish content."

Faith in the current return to Jewishness becomes suspect as soon as one realizes how external are the causes which brought it about. The Hitler era has thrown us back upon ourselves, the attitude of Christian society during and after the war having evidently belied its humanitarian claims which used to be taken so seriously by so many Jews. The establishment of the State of Israel has aroused hopes of Jewish survival among large segments of the Jewish population which had previously despaired and been ready to lose themselves in assimilation. A new generation of community leaders has arisen, with new interest in Jewish life; while the old generation, whose strange ways had sometimes alienated their children, is no more. Finally, the intellectual currents of the present day, with their roots in religion and even in mysticism, could not but penetrate into the consciousness of the Jewish population ever sensitive to its environment. All of these are more or less negative motives. They offer no assurance of performance for any cultural structure built upon them.

The strenuous efforts made within the Jewish community have no doubt also helped to bring about the present eagerness to learn about Jewish life. Rabbis and other Jewish educators, for more than a generation now, have been insisting on the need for greater loyalty to Jewish tradition and deeper understanding of Jewish values. Schools and textbooks have improved. Books and periodicals are better written and more pertinent. These efforts will continue: but will they satisfy the need? And unless the need is satisfied within the coming decade there is danger that our efforts will come too late.

No one type of activity will bring about the desired result. There is one, however, upon which we must rely more and more as the simplest and most direct, namely, the encouragement of the reading of books on Jewish subjects. During the recent past, even commercial publishers have produced a quantity of good Jewish reading material. Jewish communities alive to their duty will yet learn to make the publication and distribution of Jewish books in English one of their primary activities. This seems to be an obvious way to create that large body of fairly well informed Jews as a foundation for a Jewish culture.

The nature of the Jewish book of the future is equally important. Its factual base must be broad enough to include Jewish experience in the outside world as well

as in America; its ideological content must be drawn from Jewish thought as well as from the best in current general thought, and the two must be harmoniously fused; its objective must be the creation of Jewish attitudes that will make for dignified and satisfying Jewish living.

One of the evidences that the Jews of America are seeking their way back to Jewish life is the growing number of Jewish novelists who attempt to portray Jewish character. To be sure, most of them still fail to appreciate the depth of the spiritual revolution which was involved in the adjustment of Jews and Judaism to American civilization, or the epic of the transplantation of an old culture to a new world. Yet one has the feeling that, with a little encouragement, these men and women of talent could be persuaded to look more closely into the drama of Jewish experience. They could be a tremendous force in the present cultural crisis. And the Jewish community must learn to appreciate this fact as well. It will have to learn that an investment in these promising men and women is nothing less than an investment in cultural survival on a dignified basis.

The foremost need is for Jewish readers. The making of New Year's resolutions is perhaps not as common on Rosh Hashana as it is on January 1. Yet the entire spirit of the Days of Penitence encourages the making of at least one resolution . . . to mend our ways so that our actions will make for life and not for death. Such a resolve ought to be extended to include the life of the Jewish community in the United States. Time must be found in the midst of our numerous activities and obligations "to magnify and strengthen the Torah." A Torah in its broadest sense has always been the equivalent of "culture."

The Sabbath

(Concluded From Page 6)

ample. From the new, new people, and from their parents they will have to learn about the Exile. In time, perhaps, they will become as forgetful of their sources and as careless of freedom as, say, we Americans have become. Even now some of the more arrogant of the young speak of Jews outside of Israel as not quite Jews. These are the risks, and the older people seem to be aware of them. History owes the Jew a chance to be cocky, at least for a little while.

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Sigmund Landau . . . a Painter With a Rich Biblical Tradition

By L. E. KOCHAN

FRANCE has known several Jewish painters who came to work there; Chaim Soutine, for example, who was born in Poland, Marc Chagall, who came from Lithuania, and Modigliani, who came from Italy. To this illustrious list we must now add another — Sigmund Landau, who was born in Lodz.

He came to France after the 1918 war and at first studied in Paris at the Ecole des Beaux Arts. But at the same time, Landau formed the habit of spending part of the year in the South — at St. Tropez (on France's Mediterranean coast.) And this brought him into contact with Roger Fry, perhaps the greatest of modern English art critics and one of the first to appreciate Landau's work. The two became very friendly and in the 1920's shared a studio together at St. Tropez. Finally, in 1937 Landau left Paris for good and settled down with his wife and family in the South. During the war, of course, and the German occupation, the whole family had to hide in the mountains, but now they have returned to St. Tropez and Landau has resumed his peaceful work in a distracted world.

His house overlooks on one side the Mediterranean and on the other the Provençal landscape, and this fact gives the key to much of Landau's work, his love of nature, and his love of the South. Like Van Gogh and Cezanne before him, he has been entranced by the sun and landscape of Provence, which is the hottest and driest part of France. It is also known for the clarity of its atmosphere and the violent color contrasts of the villages and

countryside. To a painter who is above all interested in the shape and sight of objects about him, this combination is irresistible.

In Landau, particularly, it has inspired many landscapes and still-lives in which he has made full use of his love of color and gaiety to

Church Leader To Speak At UAHC 75th Jubilee



Charles P. Taft, the 14th President of the Federal Council of Churches of Christ in America and the son of the 27th President of the United States, will be one of the featured speakers at the 75th anniversary Assembly of the Union of American Hebrew Congregations to be held in Boston from November 14 through 17. Mr. Taft, an active Episcopalian layman who has recently returned from the meetings in Geneva of the World Council of Churches, will speak at the Assembly luncheon on Monday, November 15. A Cincinnati, Mr. Taft served during the war as Director of the Office of Wartime Economic Affairs in the Department of State.

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express all the hues and tints of Provence. But this is not all. Landau is a painter who really uses color. It does not play the part of mere external feature or decoration. On the contrary, for Landau color is a means of reaching the very heart of nature and forcing her to reveal her secrets. That is his aim—to capture the enduring reality behind the fleeting appearance. To this approach is due, I think, the essentially harmonious character of his many landscapes. Whether Landau is painting a farmhouse, a bouquet of flowers, a group of elm trees, or a village street, the spectator feels that here is something far removed from the everyday world of strife and struggle. He feels that he is confronted with something serene, harmonious and timeless, in which the painter has succeeded in discovering a source of consolation not only for himself, but in which others also may share. In fact, at the time of his exhibition before the war in London, one critic went so far as to speak of "the Greek strain of Mediterranean harmony" in Landau's work.

Attachment to Jewish Religion

Others, however, who are personally acquainted with the painter will see in this sense of harmony and optimism the essence of Landau's Judaism. For though he is not orthodox in the narrow sense, what might be termed Landau's general outlook is very intimately linked to his love of the Jewish religion.

This is very evident in his portraits, and particularly in those of his own family, Landau is a great family man and in nothing does he express more deeply the typically Jewish love of home-life than in the portraits he has made of his wife and children. There is something patriarchal about them. A very good example of this is the portrait of his twelve-year-old son, dressed up as a Harlequin, which evoked wide-spread interest when it was exhibited recently at Paris. The cheeks are in a heightened red color and form a beautiful contrast with the boy's blue eyes raised towards the horizon. The pose is extremely simple. But this simplic-

ity and serenity are the art which conceals art. In reality, this picture of a son by his father has a Biblical quality. In a visual form it gives the same impression as that of the aged Jacob, almost blind, slowly moving his hands over the faces of his sons.

Friend of Edmond Fleg

Landau has also another, more specifically Jewish achievement to his credit. In close collaboration with his friend and neighbor the great French-Jewish writer, Edmond Fleg, he has designed 40 engravings for the latter's monumental work—"Ecoute Israel" ("Hear, O Israel"). This is a cycle of poems on the history of the Jewish people from the creation of the universe to the present day and Landau's task of uniting the poet's text with his vision of Israel's destiny has been wonderfully accomplished. With his imagination full of Biblical imagery and sentiment, allied to a technique based on a close study of the austere art of Assyria and Egypt through the ages. This work, together with his paintings, has given Landau a worthy place in the distinguished line of France's Jewish painters.

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Welcome Stranger!

Mr. and Mrs. Morton D. Schaap announce the birth of Martin Brenner Schaap on October 11.

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Appointment of Rabbi Murray Alstet, Beth Israel Congregation, Fayetteville, N. C., as the part-time Jewish chaplain at the VA Center, Ft. Bragg and Pope Air Force Base, Fayetteville; and Camp Mackall, Hoffman, N. C., has been announced by Dr. Solomon B. Freehof, of Pittsburgh, chairman of the Division of Religious Activities of the National Jewish Welfare Board (JWB), which is the body through which the American Jewish Community recruits and ecclesiastically endorses to the government full and part-time Jewish chaplains for the Army, Air Force, Navy and the Veterans Administration.

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The Bookmobile

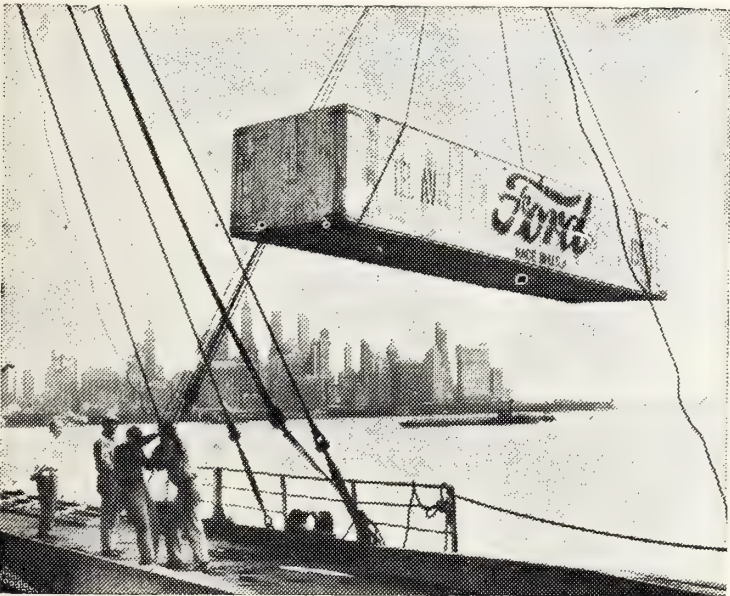
By MIN KLEIN

"Books shall be thy companions; book-shelves, thy pleasure nooks and gardens." Thus speak our scholars and thus have we ourselves ever found solace and joy and satisfaction in these, our companions.

Because this is the time of "JEWISH BOOK MONTH" all over our country, perhaps it is a fitting occasion to put onto paper our thoughts on the "Bookmobile," by now a familiar phenomenon among the Greensboro members of the Council of Jewish Women.

We happen to be one of those who has had occasion to answer the call, now and then, when Hilda Weinstein's Bookmobile committee called for workers; one of the many whose names are too numerous to recall in this short account. There is a great deal of satisfaction and much pleasure in being one of those who watched the seed grow because the fruit born of that seed has been prolific.

The Council of Jewish Women has many projects. Among the most important is Community service. Every year a community project is adopted and our contribution to the city's welfare can range from canning of fruits and vegetables to audiometer tests of school children. The Bookmobile project is now in its third year of rendering public service through library work. We think it has been the most constructive. It has meant going into the public library, learning how to become amateur librarians, climbing into that ancient Ford once used by the Guilford County Library service, and along with Miss Griffin or Miss Batton go bumping off to some destination in the city limits to bring the writ-



The first major shipment of automotive products destined to ease Israel's transport shortage left for the new state on October 5 under the terms of a sales agreement recently announced in Washington, D. C., by Israeli Ambassador Eliahu Elath as having been signed by his government and the Ford Motor Company. Photo above was taken as part of the order, consisting almost entirely of trucks and buses, was swung aboard a lighter at Edgewater, N. J., prior to its transfer to the S. S. Expedito, which will make the crossing to Tel-Aviv. The sales agreement as announced by Ambassador Elath provides that Ford will manufacture and ship approximately 1,800 vehicles valued at \$4,000,000, with the government of Israel paying \$1,600,000 in cash and Ford extending credit on the \$2,400,006 balance.

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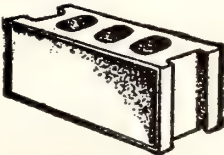
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ten word to people's doors!

Hilda Weinstein was chairman of the projects committee when she conceived this magnificent idea. The Public Library jumped at the offer of the women of Council and the city bookmobile service was born.

Being the first Council member to start the bookmobile off on its "maiden" journey is a matter of some pride with us because since that first ride, we have not had many opportunities to go along. But, it was an experiment which turned into a successful project. What did it matter if it was January - - cold, and wet and the first time in that ancient conveyance which has travelled enough miles to be retired! What if it did rain so much that we had to mark and check out the books from inside the truck! The important fact was that there were adults and children in Kirkwood who welcomed the blowing of that horn and came out to see what sort of book service it was - - and to check out books! Miss Griffin did the hard work and we thought her fingers would surely suffer from frost-bite! But, we both survived - - and it was a made-to-order day for reading, especially when one did not have to go to town for a book!

Reminiscing about that first day, makes it possible for us to compare notes with the Bookmobile of today! By now we've sat on a little stool in the broiling sun, too, and proudly displayed our semi-professional use of that queer-ended pencil; we've rushed books through for people who had just a few minutes during their lunch hour, but they wanted books; and we've watched, fascinated, the heterogeneous array of faces, intent upon the titles on book jackets, bringing back five or a half dozen books at a time, books they had taken out for all members of the family to read. We've watched, trying to find out what makes certain readers choose certain titles from the great variety offered. We've wondered when these people find time to read so many books - - these people who work in the factory, or who are so pressed for time with their many chores; or they might be faces which express absolutely

nothing - - yet, there is the love of reading.

We thought of the time when the dread Polio epidemic of 1948 hit Our Town. "Is the Bookmobile coming out today?" "I simply can't let my children go down town among the crowds; will the Bookmobile be in our neighborhood?" and the librarian, accompanied by a Council member, was there with the Ford!

We recall the time there came about a change of librarians at the Greensboro Public Library and we felt that one of our own was leaving us, because we had become so attached to Miss Griffin, the patient, energetic driver of the Ford - - coaxing it along, hoping it will keep going, because there "are so many people who simply can't get to the library!" The members of Council felt as if they themselves were deeply involved in this change of personnel.

And we felt that the fine editorial in one of our daily papers acknowledging the magnanimous service being rendered by our women, and giving Hilda Weinstein and her committee just praise, was pointed at all of the women in a group rendering a public service through the powerful medium of the printed word. Because it is time for JEWISH BOOK MONTH and "Books shall be thy companions - - thy pleasure nooks, and thy gardens."

ASHEVILLE, N. C.

Rabbi and Mrs. Unger, together with Mr. and Mrs. Leo Finkelstein, held their annual "at home" on Rosh Hashona afternoon, to the entire congregation. The reception was at the home of Rabbi and Mrs. Unger.

The Religious School sessions of Beth Ha Tephila opened on September 25th with an assembly in the Temple annex. The faculty for this year includes: Leonard Bauer, Dr. and Mrs. Emanuel Robinson, Mr. and Mrs. Fred Kanter, Mrs. Sidney Feldman, Misses Marjorie Gross, Bertha Isaac, Mary Jane Sultan, and Charlotte Roth. Substitutes will be Buddy Patton, Buddy Riesenbergh, Jesse Solomon and Mrs. M. Burke.

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VISITING *Around Greensboro*

By MIN KLEIN

Every now and then we witness something which creates an indelible picture in our minds -- usually it is something which we would like to witness over again, because we know there is so much in it that we could find something new each time . . . Such was our feeling when we were in the audience at the October BB meeting, one of those fortunate enough to see the program presented by the joint BBG-AZA groups, "THIS IS B'NAI B'RITH" . . . It was an ambitious undertaking, for the first all-out BBYO program to be presented before such an audience, but we know that it was no more than those boys and girls could properly handle . . . This was also the first public presentation for our own drama - speech teacher, SALLY ISAACSON . . . we'll bet from now on that there will be more from both sources -- Sally's coaching and her conscientious interest in the program, did it! No less interest and HARD, long hours of work were given by our BBYO chairman, AL JACOBSON and his WC sister, FLORENCE, who was the musician for the event . . . Our reporter ears rang with the sounds of praise heard all around and the requests that more such programs be given -- soon . . . Let's see the names of the BBGs and AZAs who participated . . . BARBARA PRAGO, SARA ANN SUSMAN, SUZANNE DRYZER, EVELYN GREENBERG, MARILYN and JANE ZAGER, JOAN GREENBERG, and once more, our favor-

ite soloist, JOANNE KRIEGER, BILL ZUCKERMAN, MURRAY POLITIS, RONNIE KRIEGSMAN, SHEROLD KLEIN, HENRY ISAACSON, ELLIOTT SLOMON and BOB KRIEGSMAN, curtain-puller . . . Oh yes, there were other things on the BB program, too! A short business meeting, winning the lucky number prize by JACK PEARLMAN -- a most informative talk on HILLEL ACTIVITIES in our various colleges, by Hillel Director, Rabbi Perlman, who was in our city for a Hillel meeting, and also by our ever-faithful BBYO District Director, MIKE RAND . . . Refreshments, too! . . . We might as well continue with the reports of the praiseworthy activities being carried on by our youth groups -- wasn't the BBG MEMBERSHIP tea and installation ceremony a thing of beauty? The KRIEGER home simply flowed with the TYPICAL Krieger hospitality as all the doors were thrown open and the place sparkled with the happy faces of the Mothers and Fathers who came for this affair . . . RUTH LEVIN of Burlington and EDY SUTKER (who was living in Randleman at the time of the inception of our BBG chapter) were on hand as charter members -- Just before tea was announced, President MARLYN ZAGER installed the new members in an impressive and interesting candlelight ceremony -- members were: BESS BACH and ANN FALK of Greensboro; FRANKIE HERMAN and PEGGY TOBIAS of High Point; FRANCES COHEN, BARBARA ROBIN, ROCHELLE and RACHEL KATZIN and SYLVIA SOSNIK of Winston-Salem: EVELYN GREENBERG led the group in Jewish songs; JOAN KLEIN, another charter member and immediate past - president, spoke briefly on the history of BBG in Greensboro. Program-chairman, SARA ANN SUSMAN, did a swell all-around job . . . We are certain the HILLEL dance and brunch which the girls hosted at Temple Emanuel were loads of fun for the visiting male students from the colleges, and a source of satisfaction for the girls -- they all worked hard on this week-end affair -- even housing the guests in various homes in our community . . . The other HILLEL affair which attracted our attention was the TEA at the Alumnae House,

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which was their way of saying "thanks" to the community for the hospitality extended the girls on the campus . . . Here is where we drop a word of congratulation to WCers INA ALBERT, HELEN SMITH (both from NY) and Hillel-President, LOIS BUCK (who hails from Uniontown, Pa.) and JEANNE ROTHENBERG, senior from Richmond, Va., for making DEAN'S LIST . . . They really do things, those Hillel gals . . . But we just can't go ON and ON and ON talking about our active and alert young group - - someone may get the idea that we're a bit prejudiced . . . Speaking of youngsters, there are two new ones in the community and we say "Mazel Tov" to the MARTY ULLMANS on the arrival of their son, and to the BILL WALDS, whose daughter came along just about the same time . . . Organization calendars have been heavy indeed and the entire community is ON THE MOVE trying to keep up . . . The Council of Jewish Women held their annual Sabbath at the Temple on the 14th at which time guest speaker was MRS. HARRY RUBIN of Charleston (S. C.), member of the national Council Board . . . MARGIE CAMRAS was in charge of the arrangements for the services . . . PHYLLIS LANDSBERGER arranged the ONEG SHABBOS gathering after the services . . . HAROLD SUGAR, who spent almost two years in Israel as a member of the Haganah, was guest speaker at the ZOIA meeting at BETH DAVID . . . the program also featured movies and refreshments closed the evening . . . We hear it said that the BETH DAVID carnival was more than successful all the way around . . . and the post-Succos dance afforded a BIG time for everyone . . . The Beth - David

WEDNESDAY NIGHT CLUB is holding its regular meetings, with business and a social hour being featured . . . The first Temple Emanuel congregational meeting of the Fall was off to a merry start with the antics directed by recent newcomer-to-our-town BERNICE WILEY, assisted by SALLY ISAACSON, who also seems to be called into action constantly . . . and if you haven't seen one of BERNICE WILEY'S performances, you've missed something . . . serious note of this important meeting centered around the theme "EDUCATION FOR OUR CHILDREN" and once again members were THRILLED with the recently-completed Religious school building . . . and as usual the kitchen force OUTDID themselves with the delicious dinner they prepared and served . . . ROBERT WEINSTEIN'S Bar Mitzvah was a source of much pleasure to his extensive family, many of them coming from far and wide . . . GRANDFATHER WEINSTEIN'S face glowed with satisfaction and GRANDMOTHER ORLEANS, who came all the way from NYC reflected her joy in the event all through the evening . . . there were many others who came from many places - - - MRS. IRVING MALIS and her son, ELLIOTT, aunt and cousin, and also UNCLE SOL ORLEANS - - - all these who came with the NYC grandmother . . . then there were SOL'S sisters, who had almost a family reunion in OUR TOWN on account of this affair - - - MRS. MEYER KLINE from Columbia, SC; MRS. LOUIS LEGUM from Baltimore; and taking the prize for distance, MRS. SAM ROSENBERG, who came from LOS ANGELES, via NYC . . . Best wishes, Robert! . . . OUR TOWN GROWS

(Please Turn To Page 16)

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Mr. and Mrs. Solomon Fram recently celebrated their 50th wedding anniversary at the home of Mr. and Mrs. Samuel Hyman, who were hosts to about two hundred relatives and friends. Mrs. Hyman is a daughter of the Frams, and was joined in the tribute by her two brothers and their wives.

Mr. and Mrs. Fram were married in London, England, in 1899. They lived in Union, S. C. for about 40 years. They have made their home in High Point for the past four years.

Out-of-town guests included Mr. and Mrs. Charles Fram and daughter, Charlene, of Atlanta, Ga., Mr. and Mrs. Ruben Fram and son, Arnold, of Florence, S. C., Mr. and Mrs. Dave Fram and daughter of New York, Mr. and Mrs. Sam Kasser of Gaffney, S. C., and Mr. and Mrs. L. Reimer of Woodruff, S. C.

A great many congratulatory messages and gifts were sent from all over the country by friends and relatives.

Mr. and Mrs. Leon Sachrin who were married in September, are not at home at the Norwood Court Apartments. Mrs. Sachrin was the recipient of a number of courtesies in her honor.

The Ladies Aid Society held a Yom Kippur dance at the Rainbow Supper club. The affair was a success financially and socially.

The Council of Jewish Women held their first Fall meeting at the home of Mrs. Al Rephan. Committee reports were heard and plans laid for the year's program.

The Ladies Aid and Council are co-sponsor groups of the Holiday suppers being held at the Synagogue. The first was held on Wednesday, October 12, in honor of Succas.

Mr. and Mrs. B. Schwartzberg celebrated their 25th anniversary at a party at the Plantation Supper Club. A large number of their friends were on hand to express their good wishes.

Congratulations to Mr. and Mrs. Leon Bernard on the birth of a son.

The Tri-City Cultural Committee, consisting of Greensboro, Winston-Salem and High Point, held a meeting at B'nai Israel Synagogue on Tuesday, October 11. Purpose of this meeting was to give the final signals to the committees delegated to publicize the forthcoming events and to begin the sale of tickets. Eli Katzin of Winston-Salem is chairman of the committee.

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VISITING AROUND GREENSBORO

(Concluded From Page 14)

and takes into its friendly embrace the new families who add SO much to our community - - - there are the WILEYS, who are almost old-timers by now, the RUBINS, the SOLOMONS (he's in his new dentist office), the SAM BETTENS and our own JOY (BLUMEN-THAL) BARTH; the BARTHS, who were married last Summer are making their home in the new LINDLEY APTS., where also have moved the EARL YOFFES and the two Bachelor Davids, Arner and Helberg . . . while on the subject, here are good wishes to the BILL KARESHS in their lovely new home, and ditto to the ALBERT FRIEDMANS . . . A full program kept the COUNCIL members occupied throughout October . . . in addition to their Sabbath service there was the regular monthly meeting which featured "Your Family and Mine," a report to the group on FANNIE KROHN'S Service for New Americans committee . . . Members of the committee portrayed in very informal fashion the experiences of the community with the recently arrived FRIEDMAN family . . . participating were: Council-president, CLARA MAY FRIEDLANDER, LEE TANNEN-BAUM, vice-chairman of the committee; GOLDIE ZAGER, BEA KARESH, EDITH SLOAN, LENA KRIEGER, ROSE BACH, EDITH DAVIDSON, RUTH MICHALOVE and MIN KLEIN . . . Now those busy ladies are preparing for their long-awaited rummage sale and not many door knobs are left unturned . . . Another clever invitation by COUNCIL attracted us, too - - - "with a string attached to it" - - to the group luncheons, which happened to fall on the same day MRS. RUBIN visited this section, so she had a chance to say a word of greeting at the homes of all the hostesses . . . REV. GOODSON of High Point brought a strong message to the women of the TEMPLE EMANUEL Sisterhood when he was invited to speak at their October meeting . . . it was also the time for committee reports and

BUDGET discussion, with the main items of interest being the "fixin' up" of the new building . . . and, speaking of the Sisterhood, there is the announcement of a mysterious Circus on November 5, at the Temple Lounge . . . Now it's congratulations to MR. and MRS. IRVING WEISLER who were married on October 23rd - - - that's the Dave Bernsteins' RITA - - the ceremony was a lovely family affair at home, after which came the Sedgefield luncheon . . . MR. and MRS. MORRIS WEISLER came down from Rochester to see their son's wedding and with them came their daughter and her husband, MR. and MRS. ZORRA KAMMEN and another son, RAYMOND . . . While we're mentioning "vital statistics" . . . two other prominent Greensboro families made contributions . . . the BEN MARKS with son ARNOLD'S engagement to NAOMI RUTH MARUS, and the BARNEY SASLOWS, with daughter NANCY'S betrothal to EDWIN JOSEPH . . . We regret the necessity of including condolences again this month . . . to RUTH RYPINS, CHARLES ROTH, MISS CELIA ROTH, and their entire family, at the passing of their mother, Mrs. Roth - - - truly one of NC's great ladies . . . and to GOLDIE ZAGER and her family at the passing of her grandfather in Chattanooga, Tenn . . . And now, as November comes upon us, we pause for a moment to think of all that this month brings along with it - - - there's Armistice Day, which once again brings to our mind the importance and necessity of working for PEACE - - - and right upon its heels comes the DAY OF THANKS - - a day on which to enjoy more than just HUGE slices of turkey . . . and of course we're proud to be the community who will inaugurate the TRI-CITY CULTURAL SERIES here on the twenty-first . . . By the way, it's also JEWISH BOOK MONTH - - - have you seen that beautiful new Biblical publication, "IN OUR OWN IMAGE?"

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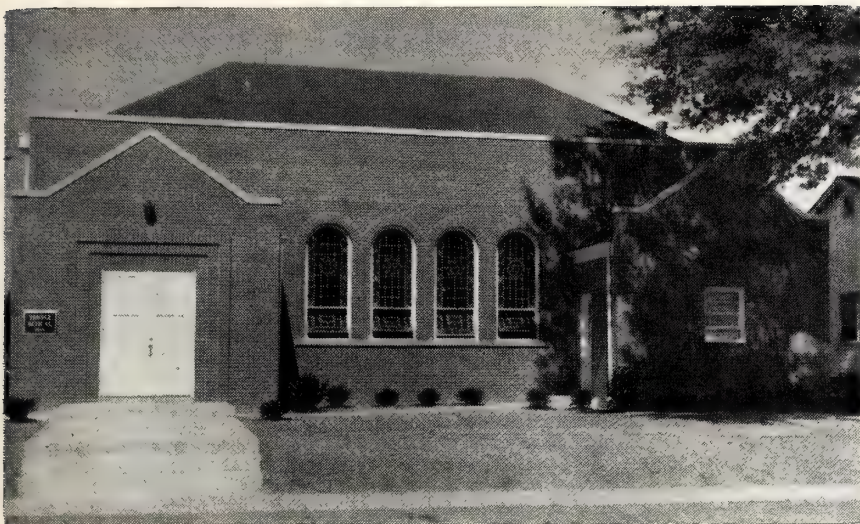
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KINSTON, N. C.



ROCKY MOUNT, N. C.

The Jewish community of Rocky Mount last month dedicated its first Jewish house of worship — Temple Beth El. Prior to the opening of this beautiful synagogue, services had been held in the Masonic Temple.

The building is located on the corner of Sunset Avenue and Pine Street. Its architect is Harry Harles. In addition to the synagogue proper, there is an auditorium and classrooms for the Religious School that has been started. A Sisterhood has been organized, and there will be a

Young Men's Club. During the high holy days services were conducted by Student-Rabbi Allen B. Veaner of the Hebrew Union College, and a permanent rabbi will be chosen.

The Building Committee was composed of T. D. Levy, chairman; Leon Epstein, Aaron Coplon, Dr. Samuel Justa, H. Berk, and J. A. Rosenbloom. Officers of Temple Beth El are Aaron Coplon, president; H. Kornfeld, secretary, and T. D. Levy, treasurer. Mrs. S. A. Femko is president of the Sisterhood.

PLAIN TALK

(Concluded From Page 4)

Abe but I was at once certain that the characters of his story were my old friends, Morris and Abe. I feel sure enough of this identity to put them both in the story given me by Rabbi Drooz.

It was another of those days when Morris and Abe met.

"How goes it, Morris?"

"Oy!" but somehow, it carried a more cheerful note.

"Your oy isn't the same, Morris. Doesn't it hurt as much today?"

Morris said it hurt enough, but this time it was his tight shoes . . . "Oy, how they hurt!" . . . The toes of his right foot and the toes of his left were being persecuted at the same time.

"But, Morris, why don't you get a pair of shoes that fit? Right here is a shoe store and let's go in and get a new pair."

"Chochem!" Morris replied reproachfully. "You have no understanding. Can't you understand the pleasure of these shoes when I take them off. All day I have pain: The pain of being in the awful world, the way it is. The pain of being a Jew. The pain of anti-Semitism. The pain of restricted hotels. The way that so-and-so clerk at the Shamdale Bluff Hotel looked at me that time! To say nothing of the pain of these shoes."

"But when I go home and take off these shoes at night, that's a pleasure. Ai! ai! ai! Just to take off these shoes! I can thank God for giving me tight shoes to take off after all the pain all day. It's one pleasure I got, Abe, and you want me to get new shoes! Abe, get yourself a pair of tight shoes and in the evening, when you take them off, you'll enjoy being a Jew more."

They Bite:

There are so many Arab sects in Moslem religion, they say in Israel, and some of them are so tiny that they might well be called insects. And in the Mosques they bite.

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Social and Personal

CHARLESTON, S. C.



HENRIETTA KRAFT, Reporter

The Service of Consecration of the Cemetery of Synagogue Emanu-El, Maryville, S. C., took place on October 2nd, on the cemetery grounds. Participating in the service were Rabbi L. A. Weintraub, Dr. Matthew Steinberg, president of Emanu-El, Cantor J. J. Renzer, Leon Steinberg, Mendel Dumas, George S. Bogin, Mrs. Harry Mendelsohn, and Mrs. Moses Mendelsohn.

The Religious School of Synagogue Emanu-El opened on September 11th with a registration of 93 children. The faculty for the year includes: Mrs. Arthur Abramson, Mrs. Sarah Cohen, Mrs. Jack Rephan, Mrs. Robert Wearb, Mrs. Miriam Marienthal, Misses Harriet Rundbaken, Minnie Nussbaum, Blanche Cohen, Helen Dinnerstein, Jean Mendelsohn, Gloria Lehrer, and Arthur Rittenberg. Substitutes are Mrs. Harry Mendelsohn, Mrs. Heywood Gerstner, and Mrs. Arthur Rittenberg. The Hebrew School, under the direction of Mrs. Marienthal, Cantor Renzer and Rabbi Weintraub, is also open as is the daily Kindergarten for children of pre-school age. The Kindergarten faculty consists of Mrs. Marienthal and Mrs. Lillian Wearb.

The traditional Sukkot services and party took place at Brith Shalom, beginning on Monday evening, October 10, with the "Simchas Bais Hashoevah" celebrations.

GOLDSBORO, N. C.

We happily welcome into our community, Dr. and Mrs. Nathan Schwartz, Mr. and Mrs. Louis Golden and their three children, and Mrs. Jenny Herz, cousin of Mr. Max Fernbacher.

The Sisterhood held a turkey dinner for the congregation at the Woman's Club Building on October 23. The purpose of the affair was to raise money for the building fund of the temple. Mrs. Jake Shrago is chairman of the affair. Cards were played after the dinner.

Congratulations to:

Mr. and Mrs. Harvey Breit (Elaine Brown) on their recent wedding.

Mr. and Mrs. Hyman Meyers on the birth of their son, Stanley.

Mr. and Mrs. N. A. Edwards on the birth of a granddaughter to their daughter, Barbara.

Dr. and Mrs. Nathan Schwartz

on their recent wedding.

Mr. and Mrs. Ike Kadis on the Bar Mitzva of their son Bobby.

Rabbi and Mrs. Maurice Feuer on the birth of their daughter, Miriam Elizabeth.

At the initial meeting of Hadasah this year in the home of Miss Fannie Kadis, plans were set forth for the annual Box supper, the annual Valentine dance, and the outdoor party in the spring. Mrs. Ben Ellis is the new President and Mrs. Ike Kadis is Ways and Means Chairman.

Mr. and Mrs. Seymour Brown have returned from a trip to Lake George, Canada, and New York.

Miss Gertrude Weil is giving everyone interesting reports on her trip to England, Scotland, and parts of Europe.

CHARLOTTE, N. C.

Birth:

Mr. and Mrs. Paul Gottlieb announce the birth of their daughter, Barbara Theresa. The baby is a granddaughter of Mr. and Mrs. L. Gottlieb.

Bar Mitzvah:

Larry Goldstein, son of Mr. and Mrs. Harry Goldstein of Mooresville, celebrated his Bar Mitzvah with services at Temple Israel, on Friday, September 30, and on Saturday morning, October 1. Following the service on Friday night Mr. and Mrs. Goldstein were hosts at a reception for Larry. On Saturday morning a luncheon was served in the social hall of the Temple.

Registration of the Temple Israel Religious school took place on Sunday, October 2. Education chairman of the school is Sol Levine. Hebrew School chairman is B. M. Gittlin. A capable staff of teachers is on hand to provide the proper training for the children.

Immediately following Yom Kippur, two classes in beginner's Hebrew were formed in the Hebrew school of Temple Israel. These classes are for children from 7 years up.

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GREENVILLE, S. C.

Social and Personal

WILSON, N. C.

Mrs. J. H. HANCHROW, *Reporter*

The first fall meeting of the Wilson chapter of Hadassah was a dinner at the China Clipper. Plans of the first annual dance were approved. The affair was held on Wednesday, October 26th at the Cherry Hotel in Wilson.

Those present at this meeting were Mesdames: Meyer Brown, President; Morris Freedman, Julius Switzer, Irving Mink, Leon Leder, Herman Barker, Charles Barker, Joseph Barshay, Louis Summerfield, Irving Barker and Joseph Hanchrow.

The first fall meeting of the Epstein Rosenbloom Lodge was held at the Tarboro Country Club on Wednesday October 19th. Harold Shugar, son of Mr. and Mrs. Philip Shugar, a former officer of Haganah and the Israeli Navy was guest speaker.

Irving Barker of Wilson is serving as principal of the Hebrew Mt. Zion Congregation Sunday school. He is assisted by Donald Marcus, nephew of Mr. and Mrs. Herman Barker and a student at Atlantic Christian College.

The High Holiday services of the Hebrew Mt. Zion congregation of Wilson were conducted by Rabbi Paul Steinberg of New York. Rabbi and Mrs. Steinberg sailed on Oc-

tober 13 for a year of study in Israel. He was recently awarded a Guggenheim Fellowship.

Mrs. Samuel Lubin of Arlington, Va., president of the Seaboard Region of Hadassah, was the guest speaker at a special meeting of Hadassah on October 18, 1949 held at the home of Mr. and Mrs. Julius Switzer. Husband of members and out of town friends attended the meeting.

HENDERSON, N. C.

Necrology:

Mrs. Gustave Roth of Henderson, passed away at the age of 73, on Sunday, October 9th, after an extended illness. Mrs. Roth had resided in Henderson for over 50 years.

Surviving are two daughters, Miss Celia Roth of the home, and Mrs. F. I. Rypins of Greensboro, and one son, Charles Roth also of Greensboro; three grandchildren and three great-grandchildren.

The funeral was conducted by Rabbi Rypins of Greensboro, son-in-law of Mrs. Roth. Burial was in the Greensboro Hebrew Cemetery, on Tuesday, October 11th.

GREENSBORO, N. C.

Joseph Saslow

Mr. and Mrs. Barney G. Saslow announce the marriage of their daughter, Nancy, to Edwin A. Joseph II, son of Mr. and Mrs. Edwin A. Joseph, of Newport News, Va. Miss Saslow graduated from the Northampton School for Girls, in Northampton, Mass., and attended Woman's College. Mr. Joseph attended the Valley Forge Military Academy, and served three and a half years in the United States Army during World War II. Rabbi Fred Rypins officiated at the ceremony which was held at the Saslow home on October 30.

Marks-Marrus

Mr. and Mrs. Seth Marrus, of New York City, announce the engagement of their daughter, Naomi Ruth, to Arnold Marks, son of Mr. and Mrs. Benjamin Marks. A reception was held at the Marks home on October 23. The wedding will take place next June.

Weisler-Bernstein

Miss Esta Rita Bernstein, daughter of Mr. and Mrs. David Bernstein, was married on Sunday, October 23, to Irving Weisler, son of Mr. and Mrs. Morris Weisler of Rochester, N. Y. The ceremony, which was a private affair at the home of the bride's parents, was performed by Rabbi F. I. Rypins of Temple Emanuel. Mrs. Harry Bernstein, sister-in-law of the bride, was matron of honor. Jack Schieff of Miami, Florida, was best man. The bride was given in marriage by her father.

Following the ceremony, Mr.

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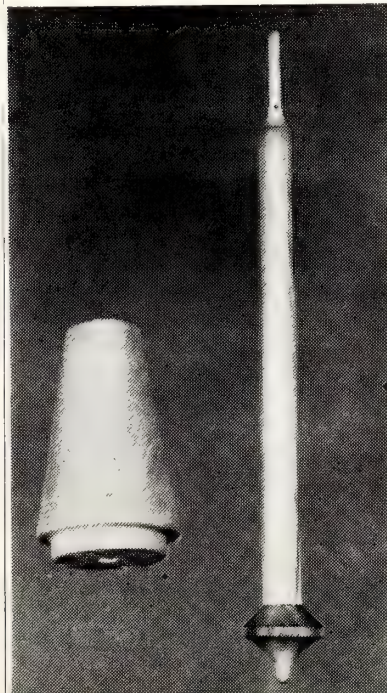
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GREENVILLE, S. C.

and Mrs. Bernstein were hosts at a luncheon at Sedgefield Inn, honoring the bridal couple and their immediate families. After a wedding trip to California, Mr. and Mrs. Weisler will be at home in Miami, Florida, where Mr. Weisler is in business.

ROBERT SAVAGE

The many friends of "Bob" Savage, and his wife, the former Belle Grablowsky, of Greensboro, were shocked to learn of his tragic death on October 22. His body was found bullet-ridden, in his drug store in Oakland, Cal., apparently the victim of a robbery. The couple had moved to Oakland following their marriage, and recently became the parents of a baby girl.

The American Jewish Times joins the many friends of the couple in extending deepest sympathy to the widow and family.

Mr. and Mrs. William Wald announce the birth of their daughter, Marcia Ann, on September 27th. The baby is a granddaughter of Mr. and Mrs. Michael Marks.

Mr. and Mrs. Martin Ullman of Guilford College announce the birth of a son on September 28th. Formerly of New York City, Mr. and Mrs. Ullman are residents of Guilford College where Mr. Ullman is a student.

Robert Weinstein, son of Mr. and Mrs. Sol Bernard Weinstein, celebrated his Bar Mitzvah on Friday, October 21, 1949, with services at Temple Emanuel. Mr. and Mrs. Weinstein were hosts at an informal reception in the Assembly room, following the services, which were attended by a large number of friends and relatives, many coming from out of the state for this important occasion.

GASTONIA, N. C.

Succoth services were celebrated by the Congregation of Temple Emanuel with a number of religious services as well as social functions. Special services for the children of the congregation were conducted on Friday evening, October 7th, at the beginning of the holiday week.

The Temple Emanuel Religious School opened its Fall session on Sunday October 16th. The faculty consists of: Mrs. Adolph Hahn, superintendent; Mrs. Jerome Mark and Mrs. William Nachamson. Morris Cohen will act as substitute teacher and school secretary. Hebrew classes have been scheduled for Sundays, Mondays and Wednesdays.

Rabbi and Mrs. Marks had as their guests, their daughter and grand-daughter, Mrs. Morton Katz and Linda. The Sam Goods were also visitors of Rabbi and Mrs. Marks.

Dr. and Mrs. Saphro were guests of their daughter, Mrs. Meryl Witten.



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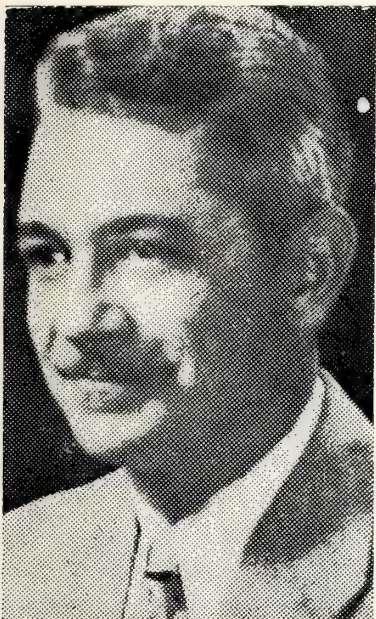
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Social and Personal

ROCKY MOUNT, N. C.

Mrs. ERLE KELLERT, *Reporter*



Arthur A. Barth

Mr. Barth is secretary-treasurer of the Jewel Box here. He is the husband of the former Esther Gurfein, of Greensboro, and they have an eighteen-month-old daughter, Judy.

Rabbi Allen B. Veaner of Hebrew Union College, Cincinnati, officiated at the High Holy Day services held at the new Temple Beth-El, which was used for the first time.

Mr. and Mrs. Robert Rinehart of Richmond, Va., were guests of Mrs. Rinehart's parents, Mr. and Mrs. A. Coplon, over the High Holy Days.

The community is glad to hear that Mrs. Joseph Gold is on the road to recovery. Mrs. Gold is convalescing at the home of Mr. and Mrs. Norman Gold.

Mrs. Ben Silk who was ill with pneumonia some time ago, is now entirely well.

A Succoth party was held at Temple Beth El on Sunday, October 9th, honoring the children of the Religious school.

WINSTON-SALEM, N. C.

Mrs. STANLEY TULMAN, *Reporter*

The final sessions of the Officers Training course, sponsored by the education committee of Hadassah, was held on Thursday, October 6, at the luncheon at the YWCA.

The course, which was conduct-

ed by Mrs. Max Zager of Greensboro, vice-president of the Seaboard Region of Hadassah, lasted six weeks. The course was arranged for officers and chairmen of the chapter and included the study of general parliamentary laws and procedures relating to club work. Each session was held in the form of a model meeting, with members acting as officers and committee chairmen.

The final meeting was arranged by Mrs. Erwin Herman and Mrs. Norman Bernat. Program chairman was Mrs. Harry Lund and Mrs. Ernest Lefkowitz presided. Mrs. Stanley Tulman spoke on "Music in Israel" and used several recorded illustrations. A skit was also presented... "The New Page," telling of events in Israel during the last year and the part Hadassah will play in the future. Those participating were: Mrs. Robert Sacks, Mrs. Al Schwartz, Mrs. Phil Michalove, Mrs. Jack Manton and Mrs. Seymour Solomon.

Engagement:

Mr. and Mrs. Leon Teichman announce the engagement of their daughter, Rosalie, to Robert Sims of Brockton, Mass. No plans have been made for the wedding, as yet.

The opening meeting of the Winston-Salem section of the National Council of Jewish Women took place on Wednesday night, October 5, at the Y. W. C. A.

Newcomers to our city and ten new members of the organization were welcomed. Details of the program on civic and foreign service were presented.

Mrs. J. Davis, president, reported that since the very excellent article on the medical supply lending closet appeared in the Journal and Sentinel on July 3, many contributions have been received from people all over the city. Communication has been received from a sorority in Reidsville, North Carolina requesting permission to send a committee here to study details of same so they may set up a similar project in their city.

Miss Marion Sosnik, program chairman, presented a delightful skit entitled, "It's a Wonderful Wife," under the direction of Mrs. Milton Bergen. Make-up artist was Mr. Stanley Johnson. Miss Nancy Wicker was at the piano. The cast included Mrs. Norman Bernat, Mrs. Milton Bergen, Mrs. Fred Burk, Mrs. Morris Brenner, Mrs. Lou Cooper, Miss Frances Cohen, Mrs. Robert Eisenberg, Mrs. Lar-

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EDITORIALS

(Concluded From Page 3)

tries to help us achieve this mission. We appeal to the parents to help us bring their children here."

In the first place, such a suggestion is ill-timed. Israel is even now battling with a problem of absorbing more Jews into its borders than it can at present handle, and this situation itself is shaking the zeal and ardor of those who came with the hope that their homelessness was going to be finally alleviated. Not to mention actual jeopardy to the struggling new nation itself. It is to be expected, therefore, that Israel's Prime Minister was talking for the future. But even here we find evidence of a philosophy that we thought was merely the belief of the ultra-nationalists — that all Jews outside of Israel are exiles. To have this idea suggested by a man of Ben Gurion's standing is a shock to the many Americans who had become reconciled to the establishment of the Jewish State, but who insist on a clear understanding of their relations as American citizens, to the new Republic. These relations are to be those of sympathetic interest, and in most cases, a willingness to help financially, but did not include any intention for themselves or their children, to emigrate to Israel.

Talk of this kind can easily make anti-Zionists out of many who are now merely non-Zionists, sympathetic to Israel. It gives a world of valuable material to those groups who have battled Zionism so zealously. These are already capitalizing on the situation, and it may well be sufficient to revive interest in the leading such organization which was rapidly casting about for some justification to continue existence.

For our part, we are not too much alarmed, because we do not believe the appeal will have much effect in this country at least. We do not believe that many American Jews, who had not previously planned to do so, will now revoke their American citizenship to go to Israel to live, or send their children. So that as far as any material damage is concerned, the result will be negligible. However, it is upsetting, to say the least, to have a bomb-shell of this proportion explode at a time when the majority of American Jews were just beginning to be proud of Israel's achievements as a nation.

At press time, there had been no comments from the leading American Zionists, either by way of approval or discrediting the speech. However, nothing that might be said will take the sting out of the statements themselves.

ry Levy, Mrs. Harry Lund, Mrs. Phil Robin, Mrs. Fannye Robin, Mrs. Claire Rosenbacher, Mrs. Ida Shapiro, Miss Evelyn Sosnik, Mrs. Max Wainer, and Mrs. Norman Waldman.

Refreshments were served during a social hour at the close of the meeting. Hostesses were Mrs. Abe Brenner, Mrs. Ernest Lefkowitz, and Mrs. Norman Waldman.

Council Study Group:

The Winston-Salem section of National Council of Jewish Women held its first study group meeting at the home of Mrs. Moe Wainer on October 17 at 8 p. m. Rabbi E. Herman spoke on the topic, "What Makes a Rabbi?"

Pull:

The word "Protektsia" is the equivalent of "pull" in Israel. Many are the stories about the usefulness of this term. It is referred to as "Vitamin P" without which you can't get far in the civil service. One day a man insisted that he obtained a good government job with "Vitamin P." His friends listened unbelievably. "Well," he finally told them, "phone my boss and he'll tell you. You can believe him. He's my cousin."

Food:

Waitress to a customer in Israel restaurant: "An egg? Certainly, how would you like it?"

Customer: "Well, if it's the same size as yesterday, I'd like it as a tie pin."

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of the American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1949.

State of North Carolina
County of Guilford

ss: Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

1. That the names and addresses of the publisher, editor, and business manager are:

Publisher, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.; Editor, Chester A. Brown, 603-4 Southeastern Bldg., Greensboro, N. C.; Business Manager, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

2. That the owner is: Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

HARRY SABEL,

Sworn to and subscribed before me this 20th day of September, 1949.

IRENE B. SAPP, Notary.

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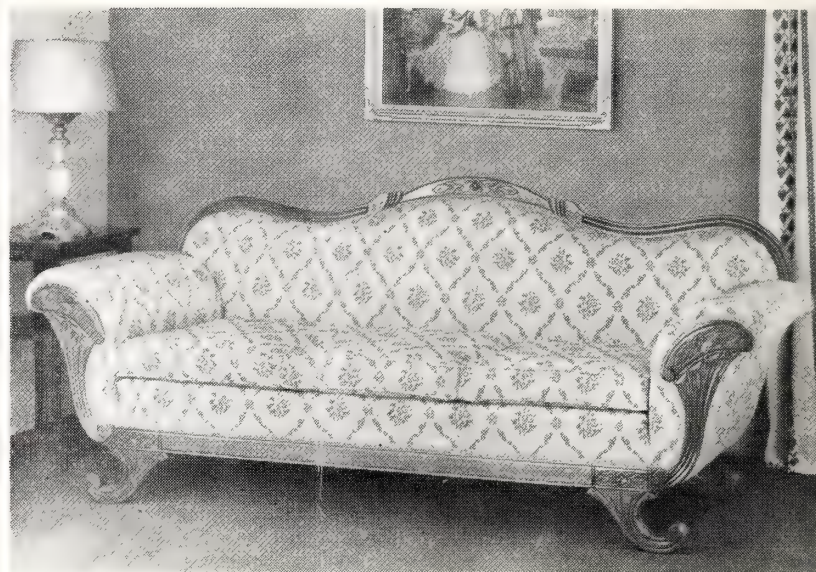
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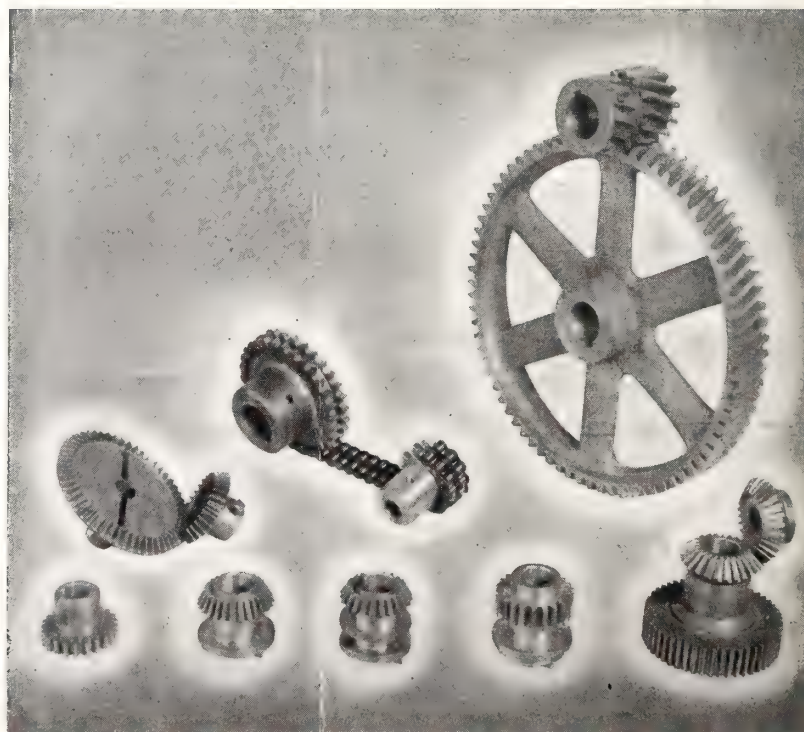
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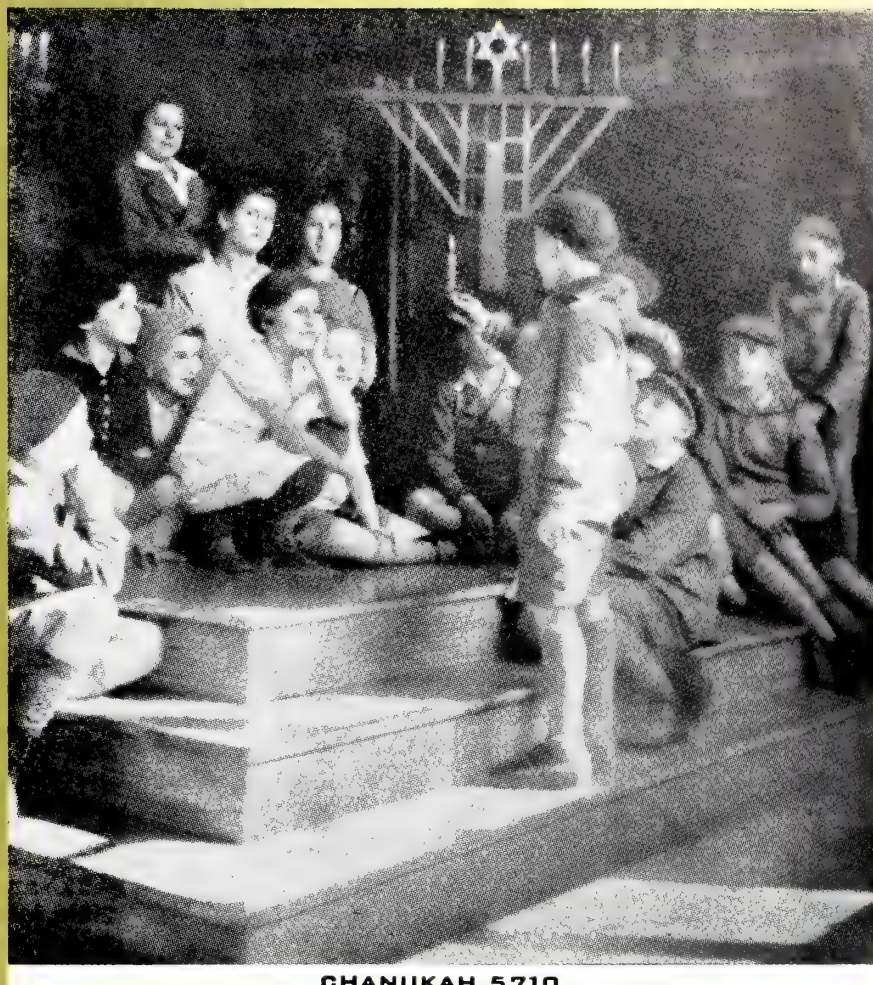
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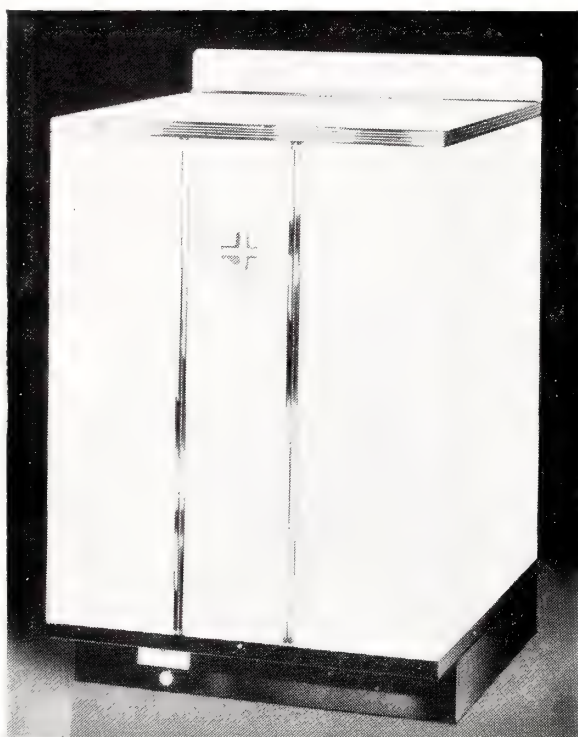
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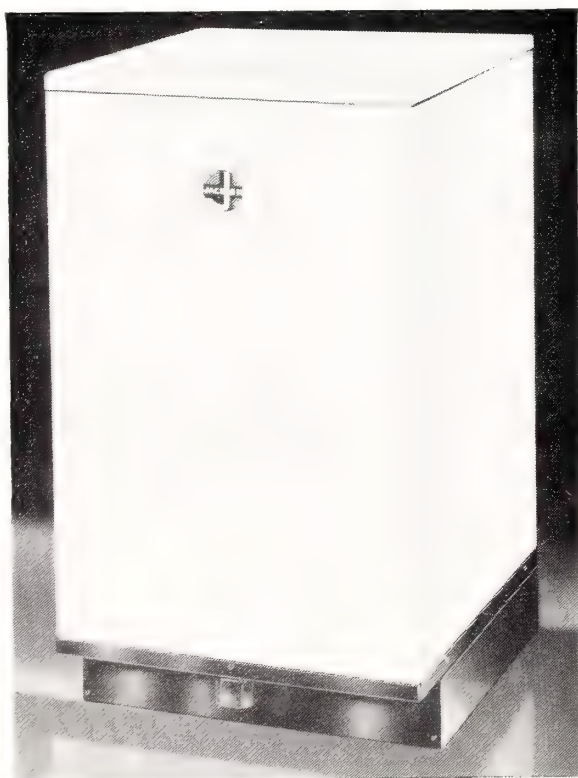
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The Weizmann Institute of Science

New units of the Weizmann Institute of Science at Rehovot, Israel, were officially dedicated the early part of last month, and we take this opportunity to felicitate the Institute, and to pay just tribute to it.

The name Weizmann has been known to the world chiefly for its political significance and connotation. Too few realize its importance in the field of science. Yet history in retrospect will honor Dr. Chaim Weizmann as much for his contributions to the economy of Israel as for his statesmanship. We have a parallel in the case of Ignace Paderewski. He will be remembered for his music long after it has been forgotten that he was once the leading political figure in Poland.

Dr. Weizmann, when queried by a British statesman as to how he hoped to build a prosperous Israel with so few natural advantages, replied, "Our brain is our richest source of raw materials." Much of the hope for Israel's future economy rests on the ingenuity of the Weizmann Institute of Science. It is one of the most unusual institutions of its kind in the world, and it gives promise of making its accomplishments redound to its credit far beyond the confines of its immediate locale.

Dr. Weizmann's achievements as a scientist go back to World War I, and even beyond that. It was however, in this first global conflict that his accomplishments first brought him recognition. His help in perfecting chemical substances for use in the making of munitions, under British auspices, aided immeasurably in the allied victory over the Kaiser.

The problem of the Institute in Rehovot is first of all utilizing to the fullest such raw materials as are to be found in Israel, and substituting with synthetics for those not to be found. This applies equally to industrial products as well as agricultural. And the strides already made, halted necessarily by warfare, are a splendid fore-runner of what may be expected for the future.

Space does not here permit a recital of individual achievements, but the story of what the Institute is accomplishing has the fascination usually to be found only in fiction. Those who are interested in Israel, and that means Jews the world over, would do well to learn more about this remarkable establishment. There are several tracts available, and they may be obtained by writing to the Weizmann Institute of Science at its New York address, 250 West 57th Street.

Worth Another Trial

A suggestion has come from Daniel Frisch, president of the Zionist Organization of America, for the creation of an "over-all, supreme, authoritative body, composed of democratically elected representatives of Jewish Community Councils throughout the country."

With the memory of the late-lamented American Jewish Conference still fresh in our minds, not to mention other abortive efforts to effect a unified Jewish over-all organization in this country, it might seem as if this were just another bit of wishful thinking. There has been pretty general agreement on the need for such an organization right along, but no one thus far has been able to project one that would meet all the searching requirements needed for success.

Mr. Frisch's suggestion contains one bit of hope for possible success, through a different approach. He proposes that representatives to the proposed body be elected to represent communities, rather than organizations. The failure in the past has been largely the result of Jewish national organizations being unable to live in compatibility. This may not be readily admitted on all sides, but it is nevertheless pretty close to the fact. If a group can be organized in which the members will function as individuals, and not as members of organizations, the result might be different. Mind you, we do not say they would. We said "might."

Another serious obstacle to Mr. Frisch's plan is the age-old problem of "who will bell the cat." The movement, to get the impetus that might lead to action, must have sponsorship. The Z.O.A., B'nai B'rith, The American Jewish Congress, the American Jewish Committee, the rabbinical or congregational organizations, — none of these, or similar bodies can make the approach, lest it be inferred that they have ulterior motives. This is indeed an unfortunate state of affairs, but true nevertheless. It is extremely doubtful if any organization now on the Jewish scene, would "stick its neck out."

To our way of thinking, best chances for success would come from a spontaneous request from Jewish communities throughout the country, if such a thing were possible. A great many have Jewish Community Councils, or the equivalent. With the initiative coming in this way, it would in the first place indicate an interest, and secondly would rid the situation of any organizational angle.

There are many reasons why an over-all Jewish body is needed more at this time than ever before. To mention a couple, the welfare-fund and federation-of-charities situation certainly is in need of clarification, and it is a undeniable fact that there are too many organizations, some of which are duplicating, and others working at cross-purposes. We could go on *ad infinitum*. It is because of this need that any plan which holds the faintest glimmer of hope for success should be explored, regardless of the seeming impossibility of the task based on previous experience. It is with that thought in mind that we call attention to Mr. Frisch's suggestion.

Greetings, Senator Lehman!

The citizens of New York State chose wisely in electing Herbert Lehman to represent them in the United States Senate. Mr. Lehman's experience as statesman and humanitarian will be of valuable assistance in solving the many problems of state that lie ahead.

Training Teachers for Jewish Schools

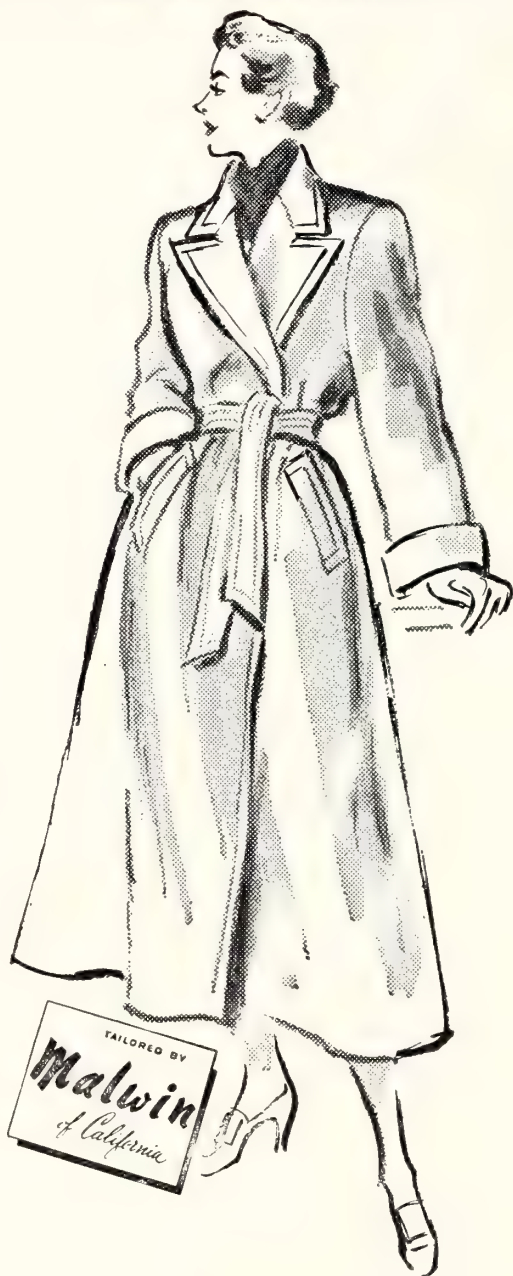
With almost universal agreement that the future of American Jewry is dependent on the extent to which the up-and-coming generation, represented by the youth of our land, are constrained to live Jewishly, the job of teaching the children is of paramount importance. It is fairly obvious that the average religious school program of one day a week—or rather a couple of hours a week, that in many cases are divided between study and recreation — is not in itself sufficient. The various religious groups are attempting in their own ways to supplement the "Sunday School" program, but are frequently stymied by a dearth of qualified teachers. The old hit-or-miss method that relied on volunteer laymen, abetted by interested college students, — most of them well-meaning but poorly equipped — must go by the boards.

Because of this situation, much interest is evidenced in an announcement coming out of the middle West — from Omaha, Nebraska. There, Dr. Miles Bail, president of the University of Omaha, announces that his institution has begun a course for the training of teachers for Jewish schools. This will make the University of Omaha, to the best of our knowledge, the first American institution of higher learning to take this important step.

The program will be conducted jointly by the University's Department of Education and the Omaha Bureau of Jewish Education. There will be courses in the Hebrew language, the history of Jewish civilization, Jewish school pedagogy and the methodology of religious education. Participating in the program will be Dr. Gershon Gelbart, director of the Omaha Bureau of Education.

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The Little Boy

By MAXIM GORKY

IT is hard to tell a story — it is so simple. When I was a youth, I used to gather the children of our street on Sunday mornings during the spring and summer seasons and take them with me to the fields and woods. I took great pleasure in the friendship of these people, who were as gay as birds.

The children were only too glad to leave the dusty, narrow streets of the city. Their mothers provided them with slices of bread, while I brought them dainties, and filled a big bottle with cider, and, like a shepherd, walked behind my carefree little lambs, while we passed through the town and fields on our way to the green forest, beautiful and caressing in its array of Spring.

We always started on our journey early in the morning when the church bells were ushering in the early mass, and we were accompanied by the chimes and the clouds of dust raised by the children's nimble feet.

In the heat of the noon, exhausted with playing, my companions would gather at the edge of the forest, and after that, having eaten their food, the smaller children would lie down and sleep in the shade of hazel and snowball trees, while the ten-year-old boys would flock around me and ask me to tell them stories. I would satisfy their desire, chattering as eagerly as the children themselves, and often, in spite of the self-assurance of youth and the ridiculous pride which it takes in the miserable crumbs of worldly wisdom it possesses, I would feel like a 20-year-old child in a conclave of sages.

Overhead is the blue veil of the spring sky, and before us lies the deep forest, brooding in wise silence. Now and then the wind whips gently and stirs the fragrant shadows of the forest, and again does the soothing silence caress us with motherly caress. White clouds are sailing slowly across the azure heavens. Viewed from the earth,

heated by the sun, the sky appears cold, and it is strange to see the clouds away in the blue. And all around me — little people, dear little people, destined to partake of all the sorrows and all the joys of life.

These were my happy days, my true holidays, and my soul, already, dusty with the knowledge of life's evil, was bathed and refreshed in the clear-eyed wisdom of childlike thoughts and feelings.

Once, when I was coming out of the city on my way to the fields, accompanied by a crowd of children, we met an unknown little Jewish boy. He was barefooted and his shirt was torn; his eyebrows were black, his body slim, and his hair grew in curls like that of a little sheep. He was excited and he seemed to have been crying. The lids of his dull-black eyes, swollen and red, contrasted with his face, which, emaciated by starvation, was ghastly pale.

Having found himself face to face with the crowd of children, he stood still in the middle of the road, burrowing his bare feet in the dust, which early in the morning is so deliciously cool. In fear, he half opened the dark lips of his fair mouth — the next second he leaped right on to the sidewalk.

"Catch him," the children started to shout gaily and in a chorus. "A Jewish boy. Catch the Jew-boy."

I waited, thinking that he would run away. His thin, big-eyed face was all fear; his lips quivered, he stood there amid the shouts and mocking laughter. Pressing his shoulders against the fence and hiding his hands behind his back, he stretched and strangely appeared to have grown bigger.

But suddenly he spoke, very calmly and in a distinct and correct Russian.

"If you wish, I will show you some tricks."

I took this offer for a means of self-defense. But the children at (Please Turn To Page 22)

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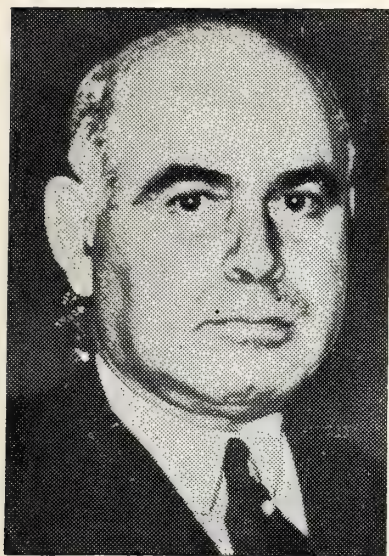
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HERBERT H. LEHMAN—Banker—Governor—Philanthropist—Senator

By CHESTER A. BROWN

ON Election Day, in the State of New York, the people chose Herbert H. Lehman to be their representative in the Senate of the United States. Mr. Lehman was chosen over a candidate who is now a member of the upper chamber of our government, having been appointed to fill the vacancy left by the retirement of able Senator Robert F. Wagner. Mr. Lehman will fill the unexpired portion of Mr. Wagner's term, and another election will then follow for a complete term.

Mr. Lehman is not a stranger to high public office. After he had served New York State two terms as Lieutenant-Governor, he became Governor, and remained for four complete terms. This latest and greatest honor is a fitting climax to a fine career as statesman, and humanitarian. He will bring to the office a splendid background, and will without question, add prestige

to our government, not alone in our own country, but in the world at large.

Herbert H. Lehman was born on March 28, 1879, in New York City. His father was Mayer Lehman, who came to this country from Germany in the exodus of 1849 and founded the private investment banking house of Lehman Brothers.

Graduated from Williams College in 1897, Herbert Lehman went to work for J. Spencer Turner Company as a \$5-a-week cotton-goods salesman. He later became treasurer and vice-president of that company.

In 1903 he entered Lehman Brothers as a partner. He also shared in the management of the Lehman Corporation.

He took charge of a club for young boys at the Henry Street Settlement the same year he took his first job. Later he joined the work of the Hebrew Sheltering

Guardian Society, the Child Welfare Council and similar organizations.

In 1910 he married Edith Altschul, whose father had headed the American firm of Lazard Freres, investment bankers. They had three children, two of whom are living.

Mr. Lehman performed his first government service in 1913, when he became a member of a commission to revise the state banking laws. He served in World War I as an aide to Franklin D. Roosevelt, then Assistant Secretary of the Navy, and as an Army colonel attached to the general staff, concerned with the shipping of supplies to Europe. He received the Distinguished Service Medal.

From 1924 to 1927 he was a member of Governor Alfred E. Smith's Mediation Committee for the Garment Industry.

In 1926 he was chairman of the Independent Citizens Committee

that managed Governor Smith's campaign for re-election. When in 1928 Governor Smith was nominated for the Presidency and Franklin D. Roosevelt for Governor of New York, Mr. Lehman was nominated for Lieutenant Governor.

Though Governor Smith failed to carry New York State, the Roosevelt - Lehman ticket, which had been put up to strengthen the Smith candidacy, won by a narrow margin. Mr. Lehman served two terms as Lieutenant Governor.

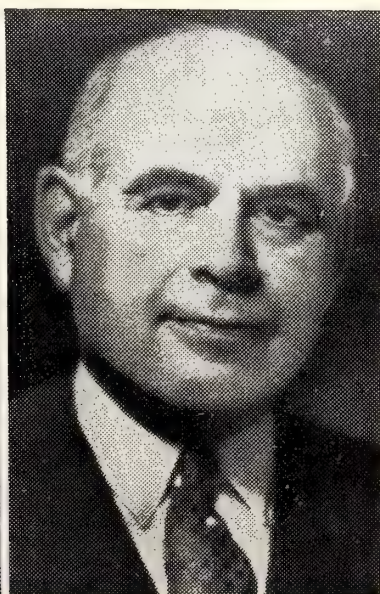
In 1932, when Mr. Roosevelt was elected for the first of his four terms as President, Mr. Lehman was elected Governor for the first of four terms. He served as Governor for ten years, becoming second in length of service only to George Clinton, who was the State's chief executive from 1777 to 1795.

During his Governorship Mr. Lehman converted a state budgetary deficit of \$106,000,000 into a surplus of \$80,000,000. Legislation passed in his administration included the State Labor Relations Act, a minimum wage statute, unemployment insurance, the State Welfare Council, state aid for low-cost housing, public utility and holding company regulation, rehabilitation of banking, insurance and mortgage companies, and legalization of pari-mutuel betting at race tracks.

In 1942, when he decided not to run for Governor again, Mr. Lehman was called to Washington by President Roosevelt and made head of the new Office of Foreign Relief and Rehabilitation. The next year he became the first executive director of the United Nations Relief and Rehabilitation Administration. He resigned in 1946.

Mr. Lehman, despite the many calls on his time and energy, has given instinctively of his services to Jewish causes. He is shown in the accompanying illustration, with other lay officers of the Jewish Theological Seminary, of which he is chairman of the Board of Overseers. He has been active in the United Jewish Appeal, particularly in conjunction with the Joint Distribution Committee.

The Jewish Theological Seminary of America Installs Lay Officers at Convocation



The officers, reading from left to right, are: Alan M. Stroock, chairman of the Board of Directors; the Honorable Herbert H. Lehman, chairman of the Board of Overseers, and the Honorable Simon H. Rifkind, vice-chairman of the Board of Directors. The Honorable Henry S. Hendricks, chairman of the Executive Com-

mittee of the Board of Directors; the Honorable Lewis L. Struass, president of the Library Corporation, and Maxwell Abbell, chairman of the National Planning and Campaign Committee were also installed at the recent Convocation. This group constitutes the roster of lay officers of the Seminary.

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Poet of the Homeless

By ROBERT SEELOV

"Father," said young Emma Lazarus, addressing her parent, "I witnessed a brawl on the street today and it left me with a bad impression."

"An incident, one of many such in a city teeming with a multitude of people, is unimportant."

"In this instance there were five young men against one, belaboring him cruelly." The father made no reply, and appeared indifferent.

"And the insults against the lonely lad, that is, against his—I mean our Jewish people, that accompanied this unprovoked assault!" And again there was planned silence.

"What is more unbelievable, is that this may happen in the metropolis of America, in a land truly cosmopolitan and free to all peoples and beliefs."

"My dear child," and the words came with deliberation, "you tell a story in stages, like climbing a tall building slowly, with a long rest at every floor. I know the type of hoodlum you speak about." He crossed over to a shelf, removed a volume, opened a page and read:

"We have had fearful riots here; The city has been lighted from river to river with the glare of burning churches and private dwellings; whole streets of this city of brotherly love look like pandemonium avenues of brass and copper in the lurid reflected light. When the cross fell from the steeple these Christian folk gave three cheers. For three days, the civil and military authorities did not interfere, but as the city is obliged to pay for this sort of damage, the militia at length turned out. The decent citizens organized themselves into a patrol, the streets were lined with soldiers, and order was finally restored . . . The outrages have recommenced with more fury than ever. Philadelphia flares with burning churches and the men are shot down in the streets and their houses pillaged in broad daylight. The spirit of

lawlessness has been growing here for some time."

"This, my dear," remarked the older Lazarus, after replacing the book, "is one incident of many that took place in the War between the States."

"From this I may conclude," interjected the young woman, "that the hoodlums of this morning's disorder have completely forgotten what others have suffered them to bear, and only two decades ago. What a pity!" she muttered with genuine feeling, and continued, "but there are other groups, too, who show evident aversion to our people."

The father looked admiringly at his child, then smiled and replied:

"There is a psychological reason for every ill and evil. The reason is sometimes a mere excuse, sometimes a lame explanation, more often an apology." He was searching his mind for an illustration.

"You have traveled a little, by coach and train. If you had observed the faces of the seated passengers, at every station where new travelers got on, you would sense the resentment at receiving these fresh 'intruders.' The 'old' passengers have been in their seats a bare five minutes or at most half an hour, and the vehicle is for the use of the general public, but the 'old' passengers already feel a sense of possession."

"And there are probably seats for all," laughed Emma, and the father joined in this redeeming

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Dr. Albert Einstein receives from Dr. Israel S. Wechsler, President of the American Friends of the Hebrew University, the honorary degree which was awarded to the distinguished scientist by the Jerusalem institution in whose development he has assisted since its founding 24 years ago. Witnessing the historic event at Dr. Einstein's Princeton home are University faculty men and members of the Board of Directors of the American Friends.

moment of pleasantry after the depressing discussion of the woes of Israel. Both were silent.

"Wouldn't you think, father, that mankind would cooperate one with another for mutual good?"

"Would you?"

"Most assuredly."

"I suppose, daughter, that this day is for story-telling, as when you were a young one, listening to a hundred-times-told tales of many generations. Women, are, as someone has aptly said, only grown-up children, and you are one of them."

"Do not discolor the issue, father, for your 'stories' are not sleep-producing Aesopians. They always have a solid meaning. Come along with your story about Man's inhumanity to Man, and see that it is applicable."

"Well," laughed the father of the noble poet at her stern admonition, "I have read it elsewhere, and I relay it to you for whatever proof of Man's cruelty you may glean from it. The writer was a hunter who went to Africa to kill innocent animals. Maybe he was weary of killing innocent men. I don't know. At any rate, he made a keen observation of the conduct of wild animals in the event of threat to their lives by flood or fire. Slowly they made their way up the higher terrain, away from danger, and when they arrive at the summit they avoid harming each other, since they all appreciate their common danger. Not so with humans."

"Is there an approaching dawn in the sky, with some hope for the redemption of future generations?"

"None. The prejudices of Europe now have a double wall — religious and nationalistic. A cloud of hate rises high above each border. The air in our own states is

clear from pollution. We still remember the Founding Fathers and the foundations of liberty. Let us hope that incoming people of Europe do not unconsciously bring in the types that you observed beating the young man because he is a Jew. The differences in dark Europe send their vast shadows far."

"Now you sound, father, like the 'old' passenger looking critically at the 'intruder,' as you called him a moment ago."

"Not at all. I welcome all, as an individual. I only cherish the hope that they might shed all the painful shells of old Europe. That is just what all the early settlers did when they landed here. The revolution itself was one of the symptoms. The colonists and the present inhabitants have foregone any contact with the old world. It is my opinion that this tendency will ultimately isolate this country conclusively from the old hate-encrusted Europe. Clearly there is no hope there for freedom. The common man of Europe would probably free himself if he could, but his strength is limited, hence he seeks a haven here. He comes here armed with a free spirit but I fear the smuggling of narrow views."

"By the way," he said, looking quizzically at the charming daughter at his side, "what is the sudden interest on your part? You have always forged the noble ideas that the world is your country and to do good is your religion."

"I fear, father, that we have been deceiving each other. I know and you do of the report from Russia during the two preceding days on the vast slaughter of our helpless people. The Czar and his minions have loosened their violence again, and more forcefully on men,

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women and babes."

"I made no mention of it to you. Apparently we are back where we started, one thousand years ago, at a time when the Slavs rated us high and, to the contrary, it was the Christian of Western Europe that shed our blood."

"Where and how," asked the poet, "does one move an entire people, scattered and homeless?"

The father turned to her, looking somewhat perturbed, and asked: "Little woman, what are you doing — writing while I am replying to your queries?"

"I am listening, father," she hastily replied. It sounded like a reprimand to her very severe respect for the elder. "I am scribbling a few notes. You shall see them later."

"Well," he resumed, "our people in Europe need leadership and much guidance. They have unity in only one direction, that is, for immediate and urgent aid; otherwise they are as opposed to each as strangers. They read the same Bible, the Talmud, the Sages of the Fathers, and words of wisdom — and the wisdom of the present age as well. But each of them adduces his own conclusion. The Germanic Jew has determined, with frightening loss of courage, that the Jews alter their religion and join another faith; you may not believe how general is this recommendation. The Russian Jew is for migration to Palestine, but only when he has heard the bugle call of the Angel of Death. Others wait for a Messiah and as this must first be planned in heaven it seems the least useful solution. The Jews in the English-speaking world are certain that Palestine is in their lands."

Again the father glanced with uncertainty at the daughter alternately looking at him or making notes. "Is it not time that I read the wisdom you have been busily marking for posterity?" he asked.

"You honor the work before you have seen it," she said, "a rather unusual procedure. Just wait a moment more. I am doing very well by our people, while you are talking and believe me, I have not lost a word of your historic discourse."

"Well," continued the father, "the only other obstruction to the settlement of the Jews in Palestine is the cruel politics played by the great powers, and the barbaric attitude of the Sultan of Turkey. All of these barriers are formidable, you will admit."

"You have presented the problem, father, but not the solution."

"Quite true. It is not a problem for any one man. Many generations have deliberated and rejected every solution offered. True, there has been no cohesion, but that may come; a great catastrophe may arouse our defense. Perhaps happy America will solve the problem, for it is rounded in the mortar of humanity."

"That may be the solution," cried the daughter, rising from her reclining position and handing the father the script that had been the subject of her diligence during the discussion. "Read this. If it can be proclaimed, like the Biblical injunction on the Liberty bell, the noble grounding of this land may build a refuge for the homeless."

The father read aloud:

THE NEW COLOSSUS

Not like the brazen giant of Greek fame, with conquering limbs astride from land to land; here at our sea-washed sunset gates shall stand a mighty woman with a torch, whose flame is the imprisoned lightning, and her name Mother of Exiles. From her beacon-hand glows world-wide welcome, her mild eyes command the air-bridged harbor that twin cities frame.

"Keep, ancient lands, your storied pomp!" cries she with silent lips. "Give me your tired, your poor, your huddled masses yearning to be free. The wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me. I lift my lamp beside the golden door."

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PLAIN TALK

By AL SEGAL

RABBIS AND OTHER MINISTERS

Our Mr. Hillel (Hillel Widget Corp.) called on me again as he does every once in awhile. He, as is already widely known, is the widget manufacturer (50 million widgets last year) who, whenever he gets tired of widgets, asks permission to take my place in this column for the purpose of recreation.

"Have you a column ready?" I asked him hopefully. I am always grateful for those occasions when Mr. Hillel works in my stead in this column.

"Yes and no," he replied. "That is to say I haven't anything written and ready-made for you."

He observed my disappointment . . . "But I have something for you, unwritten, anyway."

He explained that the widget industry lately had been going so very big he couldn't afford to take any time out from widgets to write this column. Widgets! Widget! Widgets! Nothing but widgets. Everybody in the world seemed to be demanding widgets. He had just filled an order for widgets from some Eskimoes just under the Arctic Circle.

All he had time for was to make a brief call on me and game me an idea for a column that I would have to write myself. He was feeling hopeful there would be a sharp enough decline in the demand for widgets to take time to write a column, thank goodness.

"I envy you, Segal, to be privileged to write a column week in and week out. That must be a great and good life. But for me what is there? Widgets day in and day out! Fifty million widgets a year, 100 million dollars worth of widgets! I ask you. Is that a life, Segal?"

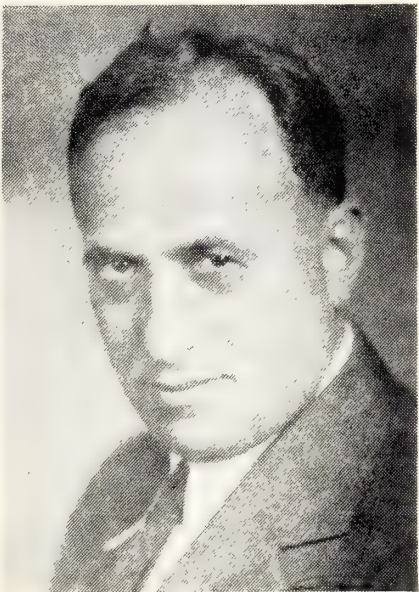
I replied that writing a column isn't what it's cracked up to be, either . . . "I'd rather be going around visiting with my grandchildren."

"We seem both to be frustrated people," he said.

"But what's your idea, Mr. Hillel?" Well, he said, it had to do with rabbis and other kinds of ministers . . . by way of comparison.

He had brought with him a Saturday church page of one of the daily newspapers in which it was reported what the Christian ministers would preach on come Sunday.

"Please read some of those sermon titles," Mr. Hillel urged. "You will see that these sermons deal with the personal lives and problems of people. There isn't a welt-



AL SEGAL

schmerz in them. These ministers are content to stay home among their own people and not go wandering internationally in the role of statesmen. They stay home and look into the hearts of their own people rather. They don't try to be Achesons or Bevins. Just read those sermon titles."

I read. Well, yes, the Rev. Mr. Bollinger was speaking on "The Importance of You."

True enough, I observed, that's what I would rather hear about from a pulpit. About me! How I live my life and what I may do to live it better really is more important to me than what my spiritual advisor may think of the Patagonian situation, say.

The Rev. Mr. Underwood was going to speak on "Human Possibilities." Sure, that's me again. That's me all right, and my potentialities and what can I do to be-

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come the kind of man I can and should be.

And the Rev. Mr. Conley had something for his congregation in its hours of sorrow and other kinds of pain that can eat up a man's heart. Mr. Conley was giving his members "Some Tracts for Dark Days." He would try to show them the best way to go in the darkness.

The Rev. Mr. Benjamin Smith: "What is Man?" The Rev. Mr. Krumm: "Recognizing our Responsibilities." The Rev. Mr. Matthews: "A More Excellent Man." The Rev. Mr. Sanders: "Growing in Grace."

This was the theme all the way down the list of sermons: Man and what can he do to make himself more worthy and how he may meet his travails and carry on from there.

"You're quite right, Mr. Hillel," I said. "Their sermons are about you and me and the dues-paying members and all other people. What does a member pay dues for? Isn't it for the hope that in the synagogue or the church he may find some chart for the way of his own life?"

"You have my idea exactly," Mr. Hillel said. "But what do a lot of our rabbis give us? They seem to feel ordained to be doing something about the whole world. Their sermons look at distant horizons . . . Europe, China and Indonesia and all the way around. The rabbis have the idea that they must vacuously carry the pain of the world. They feel just too Messianic."

Mr. Hillel said it wasn't his purpose to put rabbis on the spot and make them squirm. He quite understood how rabbis get that way. They belong to a people that for a long, long time has been made to carry the whole world, you might say. The whole world, that is, of hate and malice, ignorance, prejudice.

"You can't blame the rabbis. When they preach on world events . . . as they so often do . . . they are only carrying into the pulpit the timeless burden. I wish their efforts at prophetic statesmanship really could make the world-over but to what result do they speak?"

Just words and more words."

Mr. Hillel was asking that I put this all in this column for the purpose of changing rabbis' tunes "to sermons about you and me and Mr. Zilch and all the other people in the synagogues: How we can do better with our individual lives, how to do our parts in the community of the brotherhood, how to be strong in adversity. That's what we want, isn't it?"

And with that Mr. Hillel left me. He was in a hurry . . . "those widgets are driving me nuts," he said. "Our quota this year is 60 million widgets . . . 10 million more and we've got to make it. It's simply terrible."

"Thanks for the idea, Mr. Hillel."

"Thank you, Segal, for giving me a half hour away from widgets."

ASHEVILLE, N. C.

MRS. STANTON GOLDBLOOM,
Reporter

As has been the custom for several years, a joint Thanksgiving Service was held at Bikur Cholim Synagogue, with the entire community participating. Rabbi Sidney Unger of Congregation Beth Ha Tephila preached the sermon. This spirit of Brotherhood and spiritual cooperation can well be considered by other congregations.

Last year the services were held at Beth Ha Tephila. It is the custom to alternate, all of which lends the feeling of community cooperation to this event.

Fred Kanter was appointed program chairman of the Young Peoples' League at a meeting recently. Mrs. Kanter and Miss M. Blomberg were appointed to take charge of the Oneg Shabbat programs. Panel chairmen are Miss Sylvia Patla, L. Rocamora and Stanton Goldbloom.

Otto Fesitman, recently returned from a four month's trip to Europe, was guest speaker at the November meeting of the Beth Ha Tephila Brotherhood.

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VISITING *Around Greensboro*

By MIN KLEIN

It was like watching a DREAM COME TRUE — witnessing the initial performance of the Tri-Cities Cultural series — and OLGA PAUL and BARUCH LUMET gave a performance which justified the many hours and the innumerable meetings it took to lay the groundwork for this thrilling event . . . We still hear repercussions of the November 6th address given at Beth David by DR. ELI DAVIS, director of the HMO in Israel who stopped in OUR TOWN enroute to Duke U. for an address . . . A large and interested audience heard Dr. Davis, who will be in San Francisco to address the National Haddassah Convention . . . The local section of COUNCIL presented an informative program on the Taft-Hartley Bill for their November 7th meeting, with CIO representative BILLINGSLEY and local attorney L. P. McLENDON parrying the subject between them . . . Speaking of Council, we were all ears listening to the reports from the Council Triennial in Baltimore, attended by our section president, CLARA MAY FRIEDLAENDER, immediate past president, LEE TANNENBAUM, vice-president HILDA WEINSTEIN and USNA chairman, FAN KROHN . . . And IRENE MILLER reports on a thrilling meeting in Washington for the National Conference of Christians and Jews, at which PRES. TRUMAN was guest speaker . . . The annual board meeting of the N. C. ASS'N. OF JEWISH WOMEN brought a large number of out-of-town members to Bliss's for the luncheon meeting, to transact a number of matters of the organization's activities . . . OUR TOWN will host

the 1950 convention, come Spring — an invitation which pleased the board members present . . . IRENE MILLER continues being the able and efficient NCAJW president . . . Young and not-so-young enjoyed the TEMPLE SISTERHOOD circus — including the ever popular cotton candy, which we thought was strictly a Barnum Bros. commodity . . . It was HILLEL night at the November B'NAI B'RITH meeting when members of the local WC chapter presented the Eternal Light program — EMMA LAZARUS . . . Directing was FLO JACOBSON while EDY SUTKER handled the sound effects . . . participating in the program were: RUTH GOLDMAN, MOLLY GOODMAN, ELLIE HIRSCH, ALICE BERNHOLZ, AUDREY KAPLON, BERNICE GREENBERG, MARILYN TOLOCHKO, and JOAN KLEIN . . . B'nai B'rith Thespian DAVID JUDSON played the only male part in the presentation . . . A forum on Hillel Campus activities had Francine Mellon representing UNC, Lois Buck for WC and Joe Schulsinger for Duke. Rabbi Samuel Perlman reported for State College, in addition to acting as moderator . . . A fine presentation . . . An exchange of pulpits at Temple Emanuel brought Raleigh's Rabbi CAPLAN to our community while Rabbi RYPINS occupied the Raleigh pulpit, coming to that city from a series of addresses at Stratford and Longwood Colleges in Va. under the Jewish Chatauqua Society auspices . . . Another guest speaker at Temple Emanuel was DR. ARTHUR REINHART, Executive Secretary of the National Federation of

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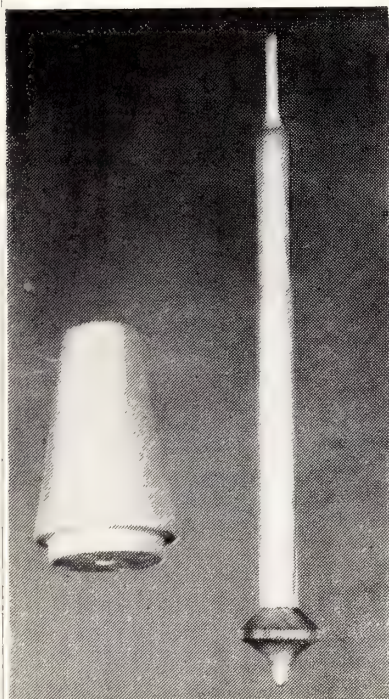
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Temple Brotherhoods, Cleveland. . . . The local Brotherhood, with DR. FREEDMAN president, was in charge of this event . . . Guest speaker at BETH DAVID services was REV. A. JAMES CLEMMER of Randleman's First Methodist Church and District Director of Youth Work in that area . . . Newest addition to Our Town's organizations is the Beth David Men's Club, which at their second meeting, elected BERNARD ROBINSON as its first president. On the slate with BERNIE are DAVID HELBERG, vice-president; BEN SENIE, secretary; and ISADORE MESSENGER, treasurer, while trustees are: MORRIS FEIN, HARRY BREVADA, and AL JACOBSON . . . Congratulations and best wishes . . . Going to Washington for the U.P.A. conference were the HERMAN DAVIDSONS and the MAX ZAGERS, who brought back interesting reports on the meetings which featured the National Conference for Israel . . . GOLDIE and MIKE proceeded to NYC for a few days of holidaying . . . Temple Sisterhood President, CAROLYN LEBAUER and her mother, MRS. CHARLES WEIL, combined an interesting day at historic Charlottesville, Va. with a District Board Meeting of the National Federation of Temple Sisterhoods . . . RABBI SINCOFF was guest speaker recently at the West Market Street Methodist Church Adult Training Class, using as his subject "The Origin and Development of the Synagogue and its Sancta" . . . The WILLIAM WALDS were special hosts at an Oneg Shabbat at Beth David last, celebrating a double occasion — honoring their month old daughter, MARSHA and helping their parents, MR. and MRS. M. MARKS to celebrate their 61st wedding anniversary . . . which brought to mind the gala community affair last year on their 60th, and the community extends good wishes to them over again . . . The REUBEN PECKS celebrated their 25th in the same manner — receiving their good wishes at a beautifully appointed Oneg Shabbat table, too . . . BOB CLEIN is off to NYC in preparation for his DECEMBER marriage to MISS FREITAG and we look forward to meeting the new "Missus" . . . The every busy BBGs find plenty to keep them occupied with their full program — latest community service project is their donation of a filled box for young patients at the Richardson Hospital here, a cause well worth their attention . . . Social function of the BBG month was the informal SADIE HAWKINS dance at the Temple lounge, chairman of which was V. P. SARA ANN SUSMAN assisted by various committees — big success, they all say . . . AZA dance is scheduled for the 10th . . . High light of the November meetings was one held at the home of BBG president MARLYN ZAGER, combining the regular meeting with a social gathering

in honor of her birthday, so that fellow members could help celebrate . . . Our condolences to MRS. H. GOODMAN, whose brother, Mr. Roberts passed away in NYC after an extended illness . . . Happy to hear that MRS. S. JACOBS is gradually improving under the Duke Hospital treatment she is undergoing in Durham . . . hope she'll soon be back with her Greensboro brood . . . "Coming Events," we hear "cast their shadows before them." Forthcoming Temple Emanuel event is the December 9th DEDICATION of the recently completed Religious School Building — and the exciting shadows being cast show a long awaited event, program for which is in the hands of SIDNEY J. STERN, JR., and his committee . . . which brings us almost to CHANUKAH and once more we stop in to say HAPPY HOLIDAY!

WILSON, N. C.

MRS. JOSEPH HANCHROW, *Reporter*

Mr. and Mrs. Morris Barker have left for Miami, Florida, where they will spend the winter.

Mrs. David Lester, Mrs. Meyer Brown, Mrs. Joseph Barshay, Mrs. Herman Barker, Mrs. Louis Summerfield and Mrs. J. H. Hanchrow attended a luncheon of N. C. Association of Jewish Women at the Tarboro Country Club on Wednesday, November 2nd.

Mrs. Herman Barker and daughter, Lynn are visiting Mrs. Barker's mother in New York.

Mr. and Mrs. Joseph Katz and their daughter Brenda, of Augusta, Ga., visited Mr. and Mrs. Joseph Barshay.

Among those from Wilson attending the Carolina-Notre Dame game were Miss Gene Lester, Sidney Switzer, Richard Pritchard, and Joseph Barshay.

WELDON, N. C.

Mr. and Mrs. Louis Kittner announce the marriage of their daughter, Lucille, to Bernard Joseph Frank of Portsmouth, Va. on November 6th.

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MRS. NORMAN SILVER, *Reporter*

A very successful and enjoyable "Gay Nineties" party sponsored by the High Point Section, National Council of Jewish Women, was held at the Elk's Club. Carried out entirely in the spirit of the 90's this affair attracted over 100 people, many in the costume of that period. Prizes for interesting and unusual costumes were awarded to: Mr. and Mrs. Sam Shavitz, Mr. and Mrs. Josephson and Mrs. S. Layton. Refreshments were served from behind an appropriately decorated bar by waitresses dressed to fit the occasion. Mrs. Samuel Hyman was the piano accompanist for the group of chorus girls who introduced the program with songs of the "Gay Nineties." A very clever and unusual skit followed this. Directed by Mrs. Ben Herman, the following took part in the skit, which was a real old fashioned melodrama: Dan Ballow, Dr. Marshall Ginsberg, Irving Lellis, Ed Winninger, and Harold Waggoner.

Mrs. S. Rubin, Membership Chairman of the National Council of Jewish Women, visited in High Point with the local section. The meeting was held at the home of Mrs. Sam Tobias. Mrs. Rubin stressed the forthcoming Triennial

Convention in Baltimore. Mrs. Tobias, Mrs. A. Cassell and Mrs. Willard Myers attended this convention.

The Study Group of the Council met at the home of Mrs. S. Hyman for their first program. In the absence of the chairman, Mrs. Willard Meyers, Mrs. Harry Jacobs was in the chair. Theme of this meeting was "The United Nations, its Work and Structure." Reports were given by Mrs. Ben Herman, Mrs. William Gold, Mrs. I. Pastor, Mrs. M. Schwartz, Mrs. S. Hyman and Mrs. N. Silver. A movie was shown and refreshments were served.

Mrs. Arthur Kaplan, bride of last summer, was honored by Mrs. Harry C. Kaplan at beautifully appointed tea at her home. A large number of friends from Greensboro, Winston-Salem, and High Point called during the afternoon and were greeted by Mrs. Kaplan, Mrs. Schwartzberg, Mrs. Berman of Norfolk, mother of Mrs. Arthur Kaplan, and the honoree. Tea was poured by Mrs. Harry Doctor and assisting in serving were Mesdames: N. Silver, M. Schwartz, B. Vatts of Winston-Salem, H. Waggoner and Miss Barbara Tobias.

Another recent bride, Mrs. Robert Silver, was entertained on a number of occasions. Mrs. P. A. Silver and Mrs. N. H. Silver entertained at a luncheon at Sedgfield Inn for about 25 guests. Silver and an automatic toaster were gifts of the hostesses to the bride. Also honored at this luncheon was Mrs. Rosa Bame, of Danville, Va. Ma

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Professor Raphael Patai, the recipient of the first Ph. D. from the Hebrew University, a noted anthropologist, will speak Tuesday evening, December 21, at the Dropsie College on "Israel: The Jewish Melting Pot" in the second of a series of lectures on Israel to be given by visiting professors at the Dropsie College's newly established Institute for Israel in the Middle East. The opening address was delivered earlier this month by the Honorable Edwin Samuel, for over thirty years a government official in Palestine.

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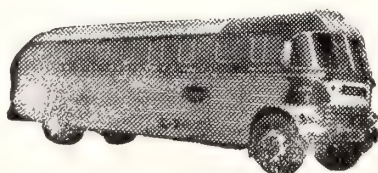
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Jong and Bridge were played following luncheon.

Mrs. Ben Herman was hostess at a dinner at her home honoring Mrs. Robert Silver. About 25 guests enjoyed this delightful affair. A set of steak knives was the gift of the hostess to Mrs. Silver.

Honoring Mrs. Robert Silver, Mrs. Harry Kaplan entertained at cards in her home. Mrs. Silver was presented with silver in her pattern. Also honored at this affair was Mrs. J. Robbins, of Durham, sister of Mrs. Tobias, who visited in High Point.

HENDERSONVILLE, N. C.

Mrs. K. SHERMAN, *Reporter*

The Hendersonville chapter of B'nai B'rith presented to the local grade schools, swings and playground equipment as a part of their community service program. Book covers were distributed to all the school children.

In memory of Nathan Patla, one of Hendersonville's outstanding citizens, a boat was donated to the Daniel Boone Council of Boy Scouts by the local B'nai B'rith.

Mrs. Max Zager of Greensboro visited the Hendersonville chapter of Hadassah in the interest of starting the Officers Training Course. Mrs. N. Patla is conducting the course in Hendersonville.

On November 9th the regular monthly meeting of Hadassah was held. At this time a clever skit on H.M.O. was presented by Mrs. N. Patla, Mrs. George Heyman and Mrs. Dan Michalove. The local group is preparing clothing kits to be sent to Israel. On November 10th the local chapter officially opened their "Swan Soap Wrapper" drive in the Hendersonville schools, grocery stores, etc. Local merchants are cooperating through newspaper ads and radio spots.

"Tomorrow is a Wonderful Day" was presented in a community "get-together" on November 22nd.

Hadassah sponsored a Thanksgiving dance at the Oteen Hospital.

Members of the Agudas Israel congregation held a stag party at the community center. Jack Davies and Ed Mottzman were co-chairmen of this very successful affair.

Morris Kaplan was elected president of the Agudas Israel Congregation to succeed Jack Davies. Others to serve with Mr. Kaplan are: Mac Provda, vice-president; Morris Kalin, secretary and Meyer Levinson, treasurer, re-elected.

Mr. and Mrs. L. Sherman and Mr. and Mrs. W. N. Gaeser have returned from Richmond.

Miss Rose Schas and Mrs. Ed Patterson visited in New York recently.

Mr. and Mrs. L. Williams are back from a trip to Florida.

Mrs. Ernest Frankel and daughter, Sherry, visited friends in Gaffney, S. C. Mr. Frankel was in Chapel Hill for a short stay.

ROCKY MOUNT, N. C.

Mrs. ERLE KELLERT, *Reporter*

The October meeting of the Sisterhood was held at the home of Mrs. H. Adler in Tarboro. Plans were discussed and approved for a dinner to be held in the near future. Mrs. S. Sultan was appointed secretary following the resignation of Mrs. A. Fox.

Mr. and Mrs. H. Berk are visiting in Houston, Tex., with Mr. and Mrs. M. Senberg. Upon their return they will make their annual visit to Florida for the winter months.

The community extends condolences to Mr. S. Sultan upon the death of his father, Mr. Leo Sultan, who passed away in New Bern at the age of 70. A retired postal employee, Mr. Sultan was a native of Germany and came to this country at an early age. He was a member of the Doric Masonic Lodge, the Shrine, and the Shrine band. Surviving are his widow, Mrs. Ida Sultan, one daughter, Mrs. S. Merkel and one son, Sigmund Sultan of Rocky Mount, and three sisters and one brother.

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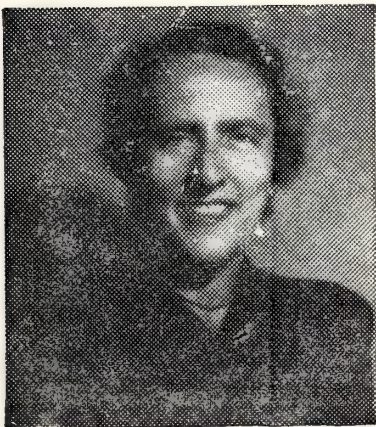
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Social and Personal



MRS. IRVING M. ENGEL

Mrs. Irving M. Engel Installed As Council of Jewish Women President

Mrs. Irving M. Engel of New York City, was installed as president of the National Council of Jewish Women recently at the closing session of the organization's six-day Triennial Convention at the Lord Baltimore Hotel in Baltimore.

The eleventh woman to head the 56-year-old organization, Mrs. Engel was invested in office by Mrs. Joseph M. Welt of Detroit, the retiring president, who was elected honorary vice-president. More than 750 delegates, representing Council's 85,000 members in 232 cities, witnessed the ceremony.

Governor Chester Bowles, of Connecticut, the keynote speaker stressed the necessity of putting "our own house in order" as an essential condition of world order. "If we are to win today's ideological struggle," he said, "we must furnish economic security, self-respect and individual liberties."

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Other new national officers elected are Mrs. Moise S. Cahn, of New Orleans, La., first vice-president; Mrs. Isaac Pelton of Los Angeles, Calif., second vice-president; Mrs. Charles Hymes of Minneapolis, Minn., third vice-president, and Mrs. Manual M. Eskind of Nashville, Tenn., fourth vice-president; Mrs. Simon E. Sobeloff of Baltimore, Md., recording secretary; Mrs. Edward F. Stern of Seattle, Wash., assistant recording secretary; Mrs. Lawrence G. Anathan of New York City, treasurer; Mrs. Herman B. Levine of West Englewood, N. J., assistant treasurer, and Mrs. Joseph Berger of South Orange, N. J., financial secretary.

FAYETTEVILLE, N. C.

The following newcomers have been welcomed to Ft. Bragg during the past several weeks: Captain Martin Finberg, Captain and Mrs. Bernard Rappaport, Lt. and Mrs. Arnold Vetstein, Pfc. Manuel Bates, Pvts. Wolf Birnberg, Mayer Feldman, Frank Herman, Albert Hersh, Sidney Katz, Naim Kazar, Robert Klau, Albert Newman, Ronald Rosenblum, Morris Summer and Helen Solomon.

"New Booths and Old" was presented before a large group following religious services at Ft. Bragg and at the Fayetteville B'nai B'rith meeting. Participating were: Cpl. Neal Schechter, Miss Betty Erstling, and Pvts. Wolf Bernberg, Hans Cohn, Albert Hersch, Sid Katz, Maurice Summer and William Bernstein.

"What is Torah?" a stirring and heart-warming cantata-panorama, was presented at the social hour following religious services in the main Post Chapel. The program was also presented over radio station WWNF.

Mrs. Aaron Satisky and her committee of the Fayetteville's Women's Division of the JWB have resumed their Coffee Hour parties in the B'nai B'rith Day Room at the V. A. Hospital. Alan Blaine,

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special services officer at the hospital, commended Mrs. Satisky and her assistants, Mrs. A. M. Swartz and Mrs. Louis Green for their splendid program in the wards.

In honor of Armistice Day, congregation Beth Israel, under the leadership of Rabbi M. A. Alstnet, dedicated its Sabbath services to that occasion. Guest speakers for this service were Col. R. C. Mallonee and Chaplain Albert Wildman from Ft. Bragg. Also cooperating in this event were members of the local Legion Post, the V.F.W. and members of the USO-JWB — Julius Cohen, area director, A. M. Fleishman, regional chairman and the B'nai B'rith Lodge Committee headed by Messrs. Nelson, Linda Rulnik and Brumberg.

At the social hour following services, Mrs. David Shavitz and Mrs. H. Meneroff were hostesses, under the chairmanship of Mrs. Sam Bridge.

STATESVILLE, N. C.

The L. Gordons were hosts to a large number of visitors during the past few weeks. From High Point came: Mrs. Daniel Ballow and daughter, Barbara; Mr. and Mrs. Ed Leyton; Mr. H. Gordon, and David Gordon. Saul Gordon and Miss Jean Lester, seniors at U. N. C., and Alfred Gordon, student at Oak Ridge, were with Mr. and Mrs. Gordon for a few days.

Mr. and Mrs. Milton Steinberger report a most enjoyable vacation in New York.

Mr. and Mrs. Julius Aronson had as their guest Mr. Charles Blum of Houston, Texas.

John Hoffman, son of Dr. and Mrs. Wallace Hoffman, has accepted a position as accountant with the Borden-Gibson Ice Cream Company in High Point.

The community extends a welcome to Mr. and Mrs. Erwin Greenbaum and daughter, Barbara, who have arrived in Statesville to make their home. The family is recently from Chicago, Ill. Mr. Greenbaum is connected with the Empire Knitting Mills.

Mr. and Mrs. Alfred Israel and son, Julian, have gone to Oshkosh, Wisconsin to make their home. Mr. Israel was transferred there in the interest of Rochlin Veneer Co. The many friends of the Israels are deeply regretful of their departure.

GOLDSBORO, N. C.

MRS. SEYMOUR BROWN, Reporter

The Religious School Club recently elected the following officers for the season:

President, Bobby Kadis; vice-president, Faye Shrago; secretary, Shirley Shrago, and treasurer, Leslie Weil.

Heartiest congratulations to Mr.

and Mrs. Maurice Edwards, of Richmond, formerly of Goldsboro, on the birth of a son.

Best wishes to Dr. and Mrs. N. Schwartz, who have recently moved into their new home.

We welcome to Goldsboro Mr. Lee Hertz, son of Mrs. Jenny Hertz.

Congratulations to Sanford Korschun on his recent appointment as Ensign in the Naval Reserve Officers Training Corps.

Rabbi Feuer addressed the Men's Bible Class of St. Stephen's Episcopal Church.

The turkey dinner given by the Sisterhood for the Congregation was highly successful, both socially and financially. The affair was given to raise money for the building fund of the Temple.

Hadassah held its monthly meeting in the home of Mrs. J. M. Meyers. Plans were completed for giving the annual box supper. Mrs. Ike Kadis is chairman of this affair. Mrs. Samuels, from headquarters, was guest speaker.

Mrs. Julia Weill and Mrs. Edna Oettinger have left for California to spend the winter months with their respective relatives. Mrs. Oettinger will see the recent arrival of her first great-grandchild.

Congratulations to:

Seymour Brown on being elected to the Board of Directors of the Touchdown Club; Goldsboro Industries, Inc.; Kiwanis Club; and secretary-treasurer to the Southern Chapter of the Institute of Scrap Iron and Steel.

CHARLOTTE, N. C.

A son, Muni Alan, was born to Mr. and Mrs. Herman Friedman.

A son was born to Mr. and Mrs. Mitchell Appelman of New York. The baby is a great-grandson of Mr. and Mrs. Israel Schwartz of Charlotte, and a grand-nephew of Mr. and Mrs. Harry Schwartz.

Mr. and Mrs. L. Kalmeyer announce the engagement of their daughter, Johanna, to Orman Harbeele of Milwaukee, Wis.

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MRS. MAURICE HONIGMAN

At the 25th biennial convention of the National Federation of Mu-

sic Clubs, to be held in Dallas, Texas, March 27-April 3, 1950, an unusual honor is to be accorded Mrs. Maurice Honigman of this city. Mrs. Honigman, member of the national board of directors, and chairman of the national extension department, will be the honoree at the luncheon to be held on March 29, in the Crystal Ballroom of the Baker Hotel.

Mrs. Royden Keith, president of the National Federation, stated that the recognition is for outstanding achievements in Mrs. Honigman's department. Under her administration during the past two years the federation has gained 2,000 new members.

Mrs. Honigman is receiving the congratulations of her many friends throughout the state, as this is the first time such an honor has been accorded a member of the North Carolina Federation of Music Clubs.

WINSTON-SALEM, N. C.

MRS. STANLEY TULMAN, Reporter

Mrs. Moe Wainer and Mrs. Erwin Herman of the Winston-Salem Section, National Council of Jewish Women, were elected as delegates to the national organization's 19th Triennial Convention, which was held from October 23 to 28 at the Lord Baltimore Hotel, Baltimore, Maryland.

Mrs. Wainer and Mrs. Herman will be among the convention delegates from Council's 229 sections, which represent more than 85,000 members throughout the country. Representatives of the National Council of Jewish Women of Canada were also present.

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member for the past nineteen years, president of the Winston-Salem Section four times, and an active committee worker. Mrs. Herman, a newcomer to our city, is also a new Council member. She studied for her Masters degree in Social Work at Columbia University, and did undergraduate work at the University of Michigan. She has done social work in Cincinnati and New York.

The second meeting of the Winston-Salem Council of Jewish Women took place on November 2 at the home of Mrs. Morris Brenner, 700 Roslyn Road. Mrs. Moe Wainer and Mrs. Erwin Herman gave excellent reports of the Triennial Convention which they attended in Baltimore during October.

The Study Group meeting was held on Monday, November 14, at the home of Mrs. Milton Bergen. Miss Grace Frazier, psychiatric social worker at the Bowman Gray School of Medicine, conducted this group. Her topic was "Child Psychology."

Mrs. Seymour Solomon and Mrs. Stanley Tulman entertained for newcomers in town at the apartment of the former. This tea was planned as a means of introducing these new arrivals to other members of the Jewish community. Newcomers among the guests invited included: Mrs. Danny Hyowitz, Mrs. Nat Gold, Mrs. Irving Fichner, Mrs. Paul Lavietes, Mrs. Walter Singer, Mrs. George Sellers, Mrs. Erwin Herman, and Mrs. Leonard Katzin.

Mrs. E. J. Evans of Durham, national board member and former president of the Seaboard Region of Hadassah, spoke at the opening meeting of the chapter at the Y. W. C. A. October 19. Speaking on "Israel and its Struggle for Existence," Mrs. Evans described the tremendous role Hadassah has played in the rebuilding of Israel and the part we must take in its future. Mrs. Evans was introduced by Mrs. Phil Margolin, co-chairman of the program.

In addition to the speaker, a program of Jewish music was presented by two Greensboro musicians, Mrs. Harry Karesh, pianist, and Mr. David Helberg, violinist.

Mrs. Stanley Tulman presided and the prayer was given by Rabbi Erwin Herman. Mrs. A. L. Burk and Mrs. Mac Herman were hostesses. Among the guests at the meeting were Mr. Santford Martin, editor of the Journal and Sentinel, and Mrs. Martin.

Miss Rochelle Katzin was chosen as the A. Z. A. Sweetheart of the Winston-Salem chapter at a dance and weiner roast held at the Temple rooms on October 22. She will wear the A. Z. A. fraternity pin throughout the coming year, and will represent the chapter at the convention in Atlanta, Ga., this December.

The following were elected as officers for the newly-formed Sisterhood of Congregation Emanuel: President, Mrs. Robert Eisenberg; vice-president, Mrs. Milton Bergen; secretary, Mrs. Max Wainer; treasurer, Mrs. Richard Bacher.

Committee chairmen elected were: Sunday School, Mrs. Max Wainer; Publicity, Mrs. Norman Bernat; Membership, Mrs. I. I. Cohen; Telephone, Mrs. Erwin Herman; Program, Mrs. Claire Rosenbacher; Fund-raising, Mrs. Norman Waldman; Cradle Roll, Mrs. M. S. Cohen; Hostess, Mrs. Nat Silverman.

A charter-signing ceremony was held on October 25 at the Temple Social Rooms, followed by a quiz program conducted by Mrs. Claire Rosenbacher. The prize was won by Mrs. Morris Brenner.

The B'nai B'rith "Night of Stars" was held on October 26 at the Balinese Roof of the Robert E. Lee Hotel. In addition to the delicious food and dance music offered, a very special and delightfully entertaining program was presented. Those participating were: Mr. Harry Lund and Mr. Julius Morgan, entre-act specialties; Mr. Ed Kurtz, Mrs. Seymour Solomon, Mr. Robert Saks, Mr. Louis Feingold, Mr. Phil Michalove, Mr. Max Herman, Mr. Ben Klein, Dr. Hy Levin, Mr. Milton Goldberg, Mr. Max Wainer, Mr. Louis Cooper, and Mr. Morris Sklut participated in a humorous skit and corps de ballet. Mr. Milton Bergen directed. The Barber Shop quartette included Mr. Cy Mehr, Mr. Nat Silverman, Mr. Moe Wainer, and Mr. Robert Miller. Several valuable items were raffled off as a fund-raising project for the organization.

Dr. Joseph Hirsh, executive secretary of the Hadassah-Hebrew University Medical Reference Board, spoke at a reception given in his honor by the local chapter of Hadassah on November 6, at the State Room of the Robert E. Lee Hotel.

Dr. Hirsh has had extensive experience in public health work through service with the state of New York, the U. S. Government, the United Nations World Organ-

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Mr. and Mrs. Irving Weisler

The marriage of Mr. and Mrs. Irving Weisler was solemnized at the home of the bride's parents, Mr. and Mrs. David Bernstein, Greensboro, on October 23.

ization. and leading American research bodies and universities. As a major in the Army Air Force, his work as chief of preventive medicine and public health officer took him to 27 European, Middle East, and Latin-American countries.

As executive secretary for the Medical Reference Board, he is developing an exchange fellowship program for Israeli physicians to further studies in America and recruiting experts for the faculty at Hebrew University-Hadassah Medical School in Jerusalem.

His book, "The Problem Drinker," was published in the Spring of this year. Dr. Hirsh is consult-

ant to the Division of Medical Sciences of the National Research Council, and health consultant for the Encyclopedia Britannica Films and for Fortune Magazine.

Dr. Hirsh was born in New York City and educated at City College, Columbia and New York Universities. He has lectured at Yale, Columbia, New York University, Rutgers, Goucher, and Vassar.

CHARLOTTE, N. C.

Larry Speizman, son of Mr. and Mrs. Morris Speizman, celebrated his Bar Mitzvah on Friday evening, November 4, and Saturday morning, November 5. Mr. and Mrs. Speizman were hosts at a reception following the evening service and a luncheon after the Saturday morning service.

The New Members' Club of Temple Beth El is holding weekly Wednesday meetings at homes of the members. All newcomers are invited to be guests of the club at its weekly gatherings.

The Men's Club of Beth El met on Wednesday, November 16. A talk by Rabbi Frankel featured the program which was followed by a social hour.

The ladies of the Beth El Sisterhood are selling a varied assort-

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ment of items for their money-making project. A large number of the members are participating in this project.

Newest of the organizations is the Amity Club, recently organized. The organization is making steady progress in the community. Ground-breaking ceremonies were held on Sunday, October 30, with Rabbi Frankel and Rabbi Tofield participating.

Mr. and Mrs. Joe Cohen were hosts at a Kiddie party for members of the Beth El Congregation. This project was another money-raising affair and was a huge success socially and financially.

One of the leading spokesmen of modern Zionism, Mr. Jacque Torczner, chairman of the Committee for World Zionist Affairs, was guest speaker at a gathering of the Charlotte Jewish community in the Temple Israel Social Hall. Mr. Torczner spoke to a large audience on present conditions in Israel and the need for a vital Zionist movement. Hostesses for this affair were: Mrs. Malcolm Newman, Mrs. Harry Schaffer, and Mrs. Karl Wallace.

The local chapter of A. Z. A. conducted services at Temple Israel with members participating in a very interesting program. Rabbi Tofield used for his sermon: "AZA and Noah's Ark." Greetings were brought from Harvey Diamond, adviser to the chapter, and from Sol Levine, BBYO chairman. Members participating in the service were Aleph Godol, Ben Diamond, Richard Bernstein, William Gorelick, Sammy Strause, Eugene Schaffer, and Carl Goldfarb.

An outstanding meeting and membership tea were held by the local chapter of Hadassah in the Temple Israel Social Hall. In charge of this meeting were: Mrs. Louis Schaffer, president; Mrs. I.

Ashendorf, and Mrs. Hyman Polk, vice-presidents; Mrs. Paul Stewart, Membership Chairman, and Mrs. Al Goodman, Membership Co-chairman.

The first family Sunday Supper was held in the Temple Israel Social Hall on November 13. Sponsored by the Sisterhood, supper was served to a large crowd. Hostesses were Mrs. Abe Goldstein and Mrs. I. Silverstein.

The Annual Sisterhood Luncheon meeting was held at the Temple Israel Social Hall, with Mrs. H. L. Schwartz, first vice-president and over-all chairman in charge. She was assisted by Mrs. I. Ashendorf, Membership chairman. A musical skit entitled "S. S. Sisterhood" was produced by Mrs. J. B. Freedland, Program Chairman. Those taking part were: Mrs. L. Firestone, Mrs. L. Silverstein, Mrs. M. Newman, Mrs. A. Orenstein, Mrs. D. Retchin, Mrs. I. Ashendorf, Mrs. M. Eisenberg, and Mrs. N. Levy. Mrs. Al Smith was in charge of decorations.

ASHEVILLE, N. C.

Rabbi Unger, spiritual leader of Beth Ha Tephila was invited to give three lectures at the University of Tennessee and two lectures at High Point College, High Point. He has also been invited to give two lectures at the Appalachian State Teachers College.

ROCKY MOUNT, N. C.

Mrs. Arthur Klein and children of Richmond visited Mrs. Klein's parents, Mr. and Mrs. S. A. Temko.

Mrs. D. Edwards, who was confined to the Sanatorium is convalescing at home from a bad fall.

Mr. and Mrs. Norman Gold attended the funeral of Robert Savage in Baltimore. Mrs. Gold is a cousin of the deceased.

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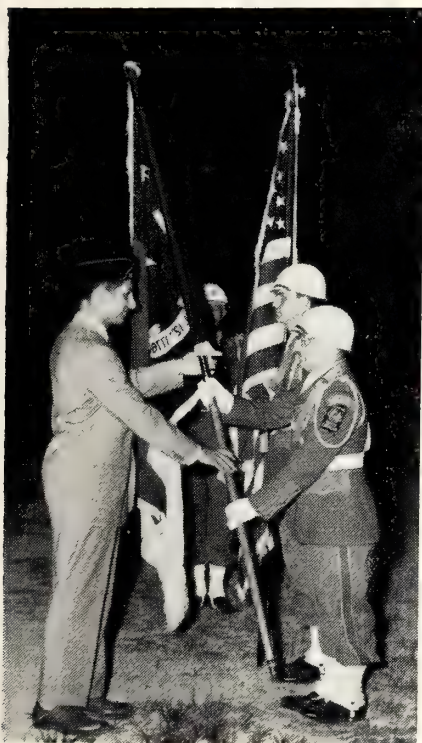
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DRUM AND BUGLE CORPS

Drum and Bugle Corps
Receives Honor Flags

Four beautiful new flags were presented to the Gaston Post No. 23 Drum and Bugle Corps, by four local civic organizations at ceremonies held here recently.

The Drum and Bugle Corps took first place in the State competition for the second straight year, receiving a prize of \$1,000 at the State American Legion Convention in Raleigh, and the Corps also participated in national meetings at Miami and Philadelphia.

In the picture above, Marshall Rauch, president of the Frank Goldberg Lodge, B'nai B'rith, is presenting a flag to Maurice Honigman, acting for the Corps. Mr. Honigman, one of the organizers



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of the Corps, is a veteran of World War I, a charter member of American Legion Post No. 23, and a charter member of the local B'nai B'rith Lodge.

A Rummage Sale was held by the Sisterhood-Hadassah with Mrs. Max Planer in charge. She was assisted by the following ladies, who helped make this a very successful affair: Mesdames Harry Binder, Morris Cohen, Frances Friedman, Nathan Karchmar, Ben Lieber, Jerome Mark, Ben Planer. Sam Planer, Max Scher, Rudolf Rosenberg, Sam Sapperstein, Louis Sherman, and Morris Silverstein.

The card parties begun by Mrs. Julius Fox were continued for several weeks by Mrs. Jerome Mark and proved very fruitful money-raising affairs.

Rabbi Mark spoke in recent weeks before the following groups: Optimist Club of Gastonia, Women's Club of Gastonia, and Piedmont Valley Teachers' Association meeting in Charlotte.

MARTINSVILLE, VA.

Abe Globman was re-elected president of Chev Zion Congregation at an election meeting held on October 28. Other officers chosen were: Joe Schreiberfeder, vice-president; Mrs. Theodore Berlin, recording secretary; Lewis Fufeld, financial secretary, and W. S. Altschull, treasurer.

Seaboard Region J. T. S.
of A. Convenes

The Jewish Theological Seminary of America, Seaboard Region, held a Conference on "Developing a Dynamic Judaism in America" during the week-end of November 11-13, in Washington, D. C.

Participating in the conference were: Joseph A. Wilner, Rabbi Solomon H. Metz, Cantor Jacob Barkin, Joseph L. Mendelson of Washington, D. C., Reuben H. Levenson, M. I. Speert, Judge Joseph Sherbow, Jacob W. Sher, Dr. Israel M. Goldman of Baltimore, Louis M. Mirmelstein, Newport News, Nathan Polis, Norfolk; Reuben Goldman, Richmond, Va.; B. Morton Gitlin, Charlotte, N. C., and Rabbi Joel S. Geffen, New York.

The closing address was delivered by Dr. Ben Zion Bokser, Rabbi of Forest Hills Jewish Center, New York, and a member of the faculty of the Jewish Theological Seminary of America.

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THE LITTLE BOY

(Concluded From Page 4)

once became interested. The larger and coarser boys alone looked with distrust and suspicion on the little Jewish boy. The children of our street were in a state of guerilla warfare with the children of other streets; in addition, they were deeply convinced of their own superiority and were loath to brook the rivalry of other children.

The smaller boys approached the matter more simply.

"Come on, show us," they shouted.

The handsome slim boy moved away from the fence, bent his thin body backward, and touching the ground with his hands, he tossed up his feet and remained standing on his arms, shouting.

"Hop — Hop — Hop."

Then he began to spin in the air, swinging his body lightly and adroitly. Through the holes of his shirt and pants we caught glimpses of the greyish skin of his slim body, of his shaply bulging and angular shoulder blades, knees and elbows. It seemed to us that if with one more twist of his body his thin bones would break into pieces.

He worked hard until the shirt grew wet with sweat about his shoulders. After each specially daring feat he looked into the children's faces with an artificial weary smile, and it was unpleasant to see his dull eyes, grown large with pain. Their strange and unsteady glance was not like that of a child.

The lads encouraged him with loud outcries. Many imitated him, rolling in the dust and shouting for joy, pain and envy. But the joyous minutes were soon over when the boy, bringing his exhibition to an end, looked upon the children with the benevolent smile of a thoroughbred artist and stretching forth his hand said:

"Now give me something."

We all became silent, until one child said:

"Money?"

"Yes," said the lad.

"Look at him," said the children.

"For money, we could do those tricks ourselves."

The audience became hostile toward the artist, and betook itself to the field, ridiculing and insulting him. Of course, none of them had any money. I, myself, had only seven kopecks about me. I put two coins in the boy's dusty palm. He moved them with his finger and with a kindly smile said: "Thank you."

He went away, and I noticed that his shirt around his back was all in black blotches and was clinging close to his shoulder blades.

"Hold on, what is it?"

"You mean the blotches on my back? That's from falling off the trapeze. It happened on Easter. My father is still lying in bed, but I am quite well now."

I lifted his shirt. On his back, running down from his left shoulder to the side, was a dark scratch which had now become dried up into a thick crust. While he was exhibiting his tricks the wound broke open in several spots and red blood was now trickling from the openings.

"It doesn't hurt any more," said he with a smile. "It doesn't hurt, it only itches."

And bravely, as it becomes a hero, he looked in my eyes and went on, speaking like a serious grown-up person:

"You think I have been doing this for myself? Upon my word — I have not. My father . . . there is not a crust of bread in the house, and my father is lying badly hurt. So you see, I have to work hard. And to make matters worse, we are Jews, and everybody laughs at us. Good-bye."

He spoke with a smile, cheerfully and courageously. With a nod of his curly head, he quickly went on, passing by the houses which looked at him with their glass eyes, indifferent and dead.

All this is insignificant and simple, is it not?

Yet many a time in the darkest days of my life I remembered with gratitude the courage and bravery of the little Jewish boy. And now, in these sorrowful days of suffering and bloody outrages which fall upon the grey head of the ancient nation, the creator of Gods and Religion, I think again of the boy, for in him I see a symbol of true manly bravery; not the pliant patience of slaves, who live by uncertain hopes, but the courage of the strong who are certain of their victory.

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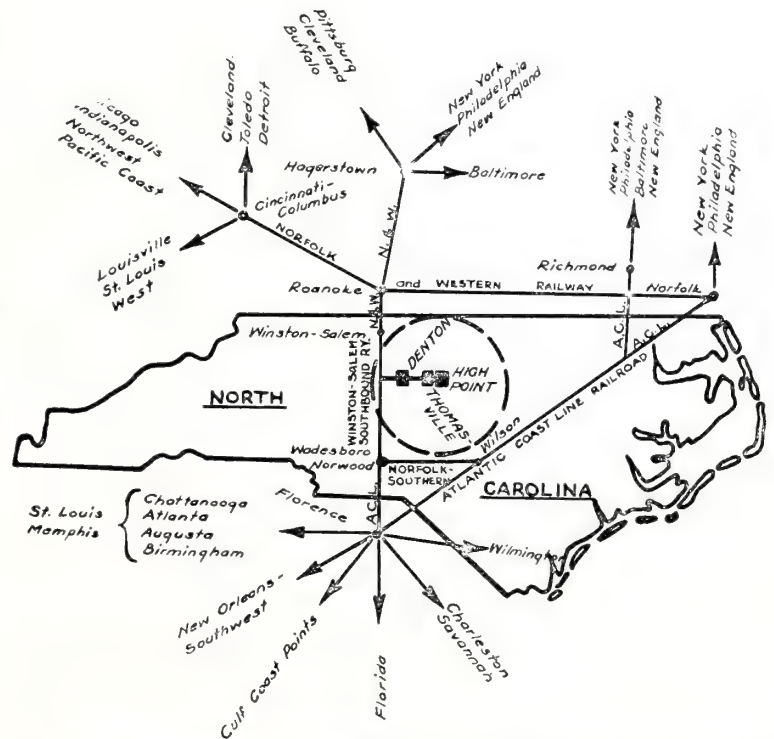
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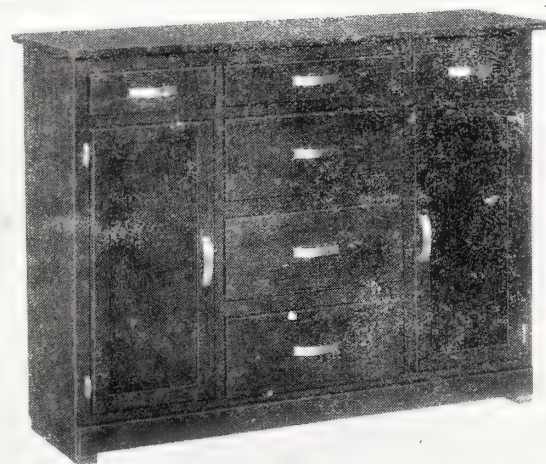
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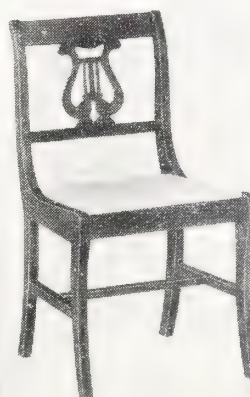
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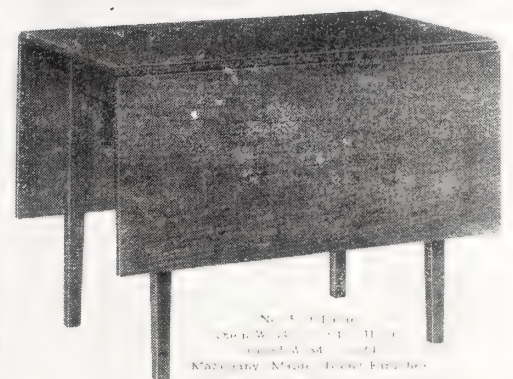


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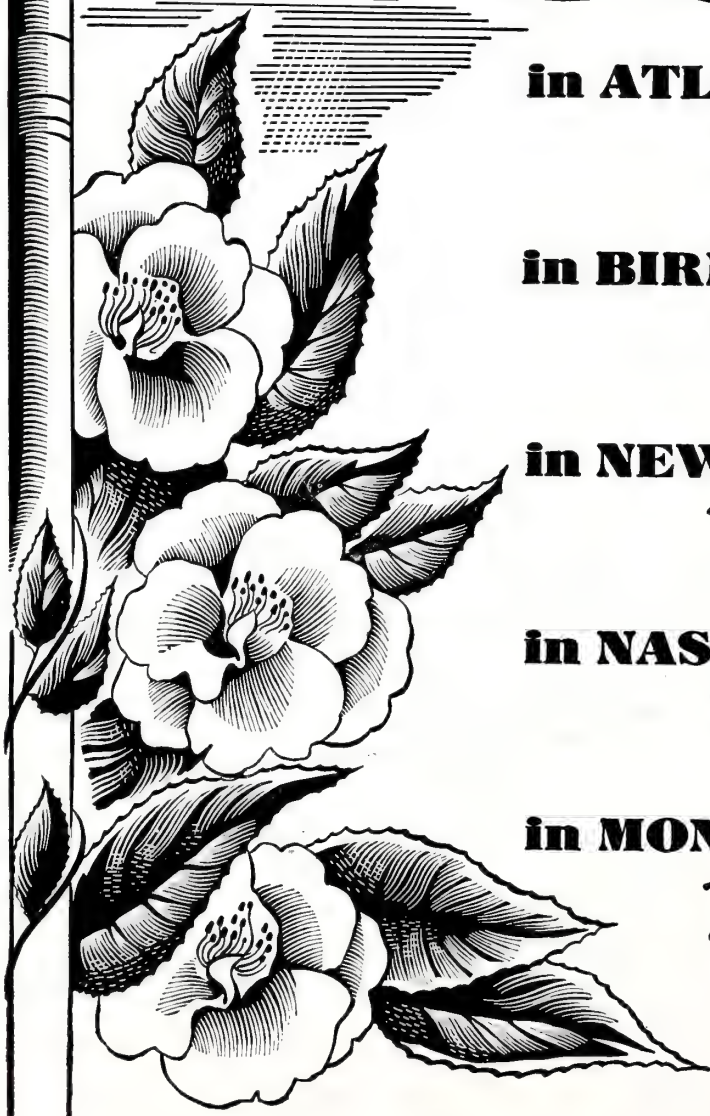
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AMERICAN JEWISH TIMES

January
1950



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An Interesting Suggestion

Rabbi Morris Lieberman, spiritual leader of the Baltimore Hebrew Congregation, speaking at the exercises opening the 75th academic year of the Hebrew Union College in Cincinnati, urged the co-operation and merger of Reform and Conservative Judaism. The rabbi said in part, "The difference between Conservative and Reform are only chronological, quantitative and personal, not ideological."

Of course, there will not be complete agreement as to the desirability of such a merger. There are many who will argue that Judaism in the abstract would be better served by a continuance of the two distinct groups. In support of this view point, we have in mind the situation in one of our leading Piedmont communities. There, for at least half a century, there had been but one congregation, made up of Liberal, Conservative, and even a few Orthodox members. A few years ago, a Conservative congregation was organized, and a synagogue erected. The result has been that by reason of the activities of the two congregations there has been far more interest in things Jewish than had existed in the community prior.

There is one phase of the situation which in all probabilities is responsible for Rabbi Lieberman including the term "personal" as one of the differences. It is possible to believe that at some future time there might be a merger of Reform and Conservative Judaism, but we seriously question if a uniting of Conservative and Reform Jews is in sight. The reason might be found in the fact that in the first instance you would be dealing with ideologies, in the second, with people.

There is often more than ideological beliefs that determine whether a person attends the temple or the synagogue. Social and economic factors often play a part. Then too, there do not seem to be any standards that are fixed. We know of some Reform congregations that would be regarded as Conservative in another city. And vice versa. Also, with individuals, there are many shades betwixt and between. It is really surprising how few Jews are completely happy about their method of worship.

So far we have not heard of any attempts to implement Rabbi Lieberman's suggestion. Perhaps, therefore, we will merely accept it as an interesting point to make in an address before a rabbinical college, and let it go at that.

most part, had that so far. However, it has now placed itself in the doubtful position, inconsistent with its claim as a democracy, of attempting to negate a decision arrived at by majority vote. Time alone will answer the question of whether its latest move was in the path of wisdom.

In All Fairness

In a recent editorial we commented on a statement attributed to David Ben Gurion, Prime Minister of Israel, in which he is alleged to have urged the people of America, and the world in general, to come and send their children to Israel. One gained the impression from his purported remarks, that all Jews who remained outside of Israel were in exile.

It seems now that Mr. Ben Gurion either did not make the remarks attributed to him, or if he did, he did not mean what the reading of his statement suggested. So far, in the explanations that have been forthcoming, following the furor that the remarks caused, we have seen no actual retraction. However, the explanation seems plausible, and in the interest of fairplay we give it herewith.

Monroe Goldwater, president of the United Jewish Appeal of Greater New York, issued the following statement through the Information Ministry of the Government of Israel:

"I am authorized by the Prime Minister of Israel to say that a recent report circulated by the Jewish Telegraphic Agency attributing certain statements to the Prime Minister in regard to immigration of Jewish youth from America, was a distortion of his views. At no time did the Prime Minister say or give any reason to believe that Israel is interested in anything but the immigration by free will of any Jews who wish to enter the country. He authorized me to say that in a recent meeting with a delegation of American Jews, he had expressed the hope, as he did to a meeting of our mission today, that Israel might have the benefit of the "know-how," the vitality and the democratic spirit that youth and other American Jews might contribute to Israel.

"The Prime Minister recognizes fully that in every community where Jews exist, in the United States as elsewhere, they will build as citizens of their respective countries, as Jews have always done."

Israel's Defiance of the U. N.

It is not our intention, nor should it be that of any other American citizen, to tell the Government of the State of Israel how to run its business. However, as Jews sympathetic with the people of the State, we are concerned with the effect of the State's policies and how they will affect the people there, as well as Jews in the remainder of the world.

The decision of the Israeli Government to defy the ruling of the U. N. decreeing an international status for the city of Jerusalem by announcing that city as the State's capital, was somewhat of a surprise to many. On December 11th, only a few days prior to this announcement, Moshe Sharett, Foreign Minister of Israel, said, at a dedication of a Hechalutz farm, referring to the U. N. decision, "the people of Israel will win by simply sitting tight." We are inclined to agree with Mr. Sharett. It is problematic whether the U. N. would ever have been able to implement its decision, in which case it might not have been necessary for the State to place itself in the dubious position in which it now finds itself.

At the time of going to press it was not yet possible to gauge world reaction to Israel's position. The struggling new State would be better off with the good-will of the remainder of the world, and it has for the

25 Years of AZA

There are so many worth-while organizations that are contributing to the preservation of Judaism on the world scene that it hardly seems fair to single out any one of them for special mention. However, we cannot permit the 25th anniversary of AZA currently being celebrated, to pass without a tribute to that splendid organization.

The hope of world Jewry lies with our youth. That is not to say that our adults cannot — and are not — making their contribution to the solution of the many problems that beset us as Jews. But if Judaism is to persevere we must constantly look to our youth, and continually arm them with the knowledge of our vast heritage, hoping that the teachings will remain with them as they pass on to adulthood and take our places as the dominating forces in Jewish leadership.

AZA was born in 1924 in the city of Omaha, Nebraska, which also
(Please turn to Page 26)

THE COVER

The Havdalah service, ushering out the Sabbath, is unusually impressive at the Brandeis Camp Institute of the South, Hendersonville, N. C. Raymond Smalover, Director of the Camp, leads the service. Shown with Mr. Smalover are Mrs. Smalover and their young daughter, Maura Beth.

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A Z A Celebrates Its 25th Anniversary

By HOWARD SUDIT, *Aleph Sopher*, 5th District B.B.Y.O.

In the city of Omaha, Nebraska, on May 3, 1924, a babe was born. This babe, founded by Sam Beber, then a young man with broad vision and high ideals, was named Aleph Zadik Aleph. This babe, or organization, whichever you prefer to call it, began to grow immediately. At the first national convention held in Omaha on July 4-6, 1924, there were four chapters.

In April of 1925, when the order numbered seven chapters, Mr. Beber went to the national convention of B'nai B'rith to seek a father for this parentless child. After a stirring speech by the late Henry Monsky, later president of B'nai B'rith and chairman of the B'nai B'rith Youth Organization (B. B. Y. O.), the Order of B'nai B'rith recognized that here was the beginning of a strong American Jewish Youth movement, and at the age of 82 years adopted the now eleven-months-old A. Z. A.

Aleph Zadik Aleph are not just letters chosen at random from the Hebrew alphabet. The first Aleph stands for "Ahavoh," brotherly love; Zadik, for "T'sdakah," benevolence, and the last Aleph, for "Achodoos," harmony.

You have most probably asked yourself why this organization was founded and what is its purpose. This can best be answered by the organization's constitution: "The Aleph Zadik Aleph of the B'nai B'rith Youth Organization has for its purpose: the spiritual, mental, and physical development of Jewish Youth; the inculcation of a love and understanding of their Jewish, Cultural heritage; the stimulation of responsibility as good citizens in the community in which they live, as well as in the larger Jewish community; the encouragement of good philanthropic and educational endeavors."

Every A. Z. A. chapter works along these principles and those of the Seven Cardinal Virtues of its Creed: Patriotism, Judaism, Filial Love, Charity, Conduct, Purity, and Fraternity, and its "Five-Fold and Full Program" outlined by Dr. Boris D. Bogen in July of 1928: Religious Activity, attendance at services, the encouragement and development of Junior Congregations, observances of all religious holidays, with appropriate programs, annual observance of National A. Z. A. Sabbath, (second Sabbath of November), and sermon contests; Community Service, regular contributions to communal enterprises, participation in drives, aiding the community at large in every way possible; Cultural Activity, the planning and execution of programs to increase knowledge,

develop talent and stimulate interest in important Jewish, national, and world affairs, publication of newspapers, tournaments in debate and oratory, sponsorship of Youth Brotherhood rallies; social, celebration of Jewish Festivals, sponsorship of plays, banquets, dances, tournaments to bring together alephs of other chapters and cities, programs for non-Jewish groups, and National A. Z. A. Parents' Day (second Sunday of May), Athletics, sponsorship of basketball tournaments, as well as other sports.

And all A. Z. A. is doing exactly as outlined above. Perhaps this is why it has survived a depression and lived through a war; succeeded where other fraternities have failed and is recognized in every community as an outstanding organization.

In its brief history, A. Z. A. has accomplished much. Among the many achievements are: cooperation with the Boy Scouts, Jewish Community Centers, Synagogues, Community Chests, and many other Jewish and non-Jewish community projects, has planted a virtual forest in the name of the late Henry Lapidus in Israel, raised \$2,500 for maintenance of fifty British children, raised \$10,000 for a brother Aleph, Jerry Safur, an infantile paralysis victim. During the war chapters throughout the nation helped in all drives and sold over \$6,343,720 worth of bonds; after the war, sent packages to needy families and also sent religious and educational articles to small cities in Europe.

With a father such as B'nai B'rith, A. Z. A. has grown and spread throughout the United States, Canada, France, England, Israel, and China to number over 600 chapters with over 13,000 active members.

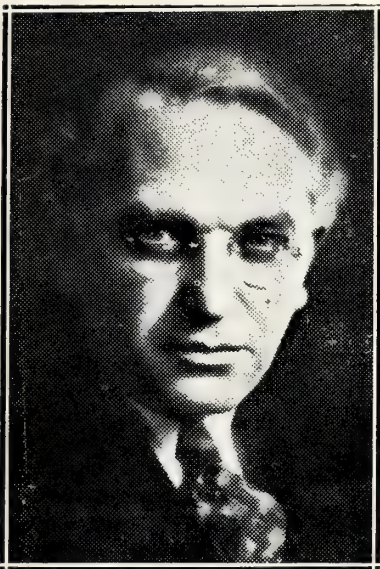
Yes, B'nai B'rith, now in its 106th year, can look at its 25-year-old child and say to Sam Beber, its founder, and the many men and women who aided this brilliant man, "congratulations for a job well done!"

CHAPEL HILL, N. C.

Rabbi Joseph Rauch of Louisville, Ky. spoke at a student convocation featuring Religious Emphasis Week at the University of North Carolina, Chapel Hill.

Rabbi Rauch stressed the individual's responsibility toward creating the kind of world we want to live in. He was introduced by Bill Friday, Dean of Students.

While in Chapel Hill Rabbi Rauch met with members of the Hillel group on campus.



DR. SOLOMON GOLDMAN

Jews and the Bible

An Interview With DR. SOLOMON GOLDMAN

By MARTIN SILVER

A NEW and modern translation of an official Jewish Bible "set up in every way as a modern book" was urged by Dr. Solomon Goldman, eminent Chicago rabbi and author of a monumental thirteen-volume critical study of the Old Testament, the second volume of which was published recently by Harper's under the title, "In the Beginning."

Dr. Goldman was lounging in his hotel suite in Washington on the occasion of a hurried visit East to attend a planning meeting called by President Truman for next year's Mid-Century White House Conference on Children and Youth. He had just returned from the White House where the President's fifty-two man national committee for the Conference had elected him to its executive committee.

The interviewer had politely listened to Dr. Goldman's enthusiastic recital of plans for the youth conference before getting around to the business at hand, the discussion of "In the Beginning," a study of the Book of Genesis. He had suggested that Jews today didn't seem to read the Bible as regularly as they should, even as much as other Americans.

Dr. Goldman wasn't sure this was so, that the Bible had been neglected by Jews in favor of the Talmud. But he did admit that Jews were quite a bit behind their Christian brethren in the scientific study of the Bible.

"The Jews did not neglect the Bible in favor of the Talmud," said the white-haired fifty-six-year-old rabbi who, somehow, has found time to be not only a leading American rabbi but also a scholar as well as a Jewish leader. "The only thing that might be said is that the Jews didn't study the Bible critically and scientifically until very recently. Study of the Talmud," he pointed out, "is closely related to the study of the Bible because the Talmud is itself a commentary and interpretation of the Bible. We have lagged only in refusing to subject the Bible to critical analy-

sis, and this is because so many of our greatest scholars in the past have been traditionally minded in the extreme and to whom Bible criticism was a violation of the letter and spirit of tradition. But today," he continued, "some of the most eminent critics of the Bible are not only Jews, but Jews who write the Hebrew language."

It was then that Dr. Goldman admitted that too few Jews make Bible reading a daily habit, and that he blames this in large part on an official Jewish Bible that is not thoroughly readable and understandable to the average American Jew.

"To increase Bible reading among Jews would require publishing the Bible in a modern translation set up in every way as a modern book. The time is now ripe for a new, official Jewish Bible and I am happy to learn that the Jewish Publication Society is considering undertaking such a project. A new Bible translation is long overdue and, as I think of it, I must regretfully acknowledge that my sainted teacher, Dr. Solomon Schechter, and the distinguished men who worked with him on the American translation of the Jewish Bible missed a great opportunity.

"In recasting new versions of the selections I am including in my Biblical series, I found that in many places Isaac Leeser, the great Philadelphia rabbi who preceded them by almost a century, was more alert to the needs of the average reader than were Dr. Schechter, Dr. Kohler, Dr. Adler, Dr. Margolis and the others who were responsible for the present Jewish translation of the Bible which was first published in 1917, after years of work that had begun in 1892."

Dr. Goldman spoke with an authority born of his considerable work of revision of the English text of what he deems to be the most significant portions of the Old Testament. He uses the word revision rather than translation, saying:

"My version of part of the Bibli-

cal text is not an original translation, but it is a composite, first and foremost, based on the Hebrew text as well as on available ancient and modern versions. Among the modern versions, I have leaned heavily on Luzzatto's Italian translation of the Pentateuch, and on Yehosh Buber and Rosenzweig, Moffatt and the American translation. I deviate from these five only where I want to get closer to the Hebrew or where I feel that the Biblical meaning can be made clearer. The merit or demerit of my translation probably consists in the fact that it brings together the happiest wordings of the scholars I have consulted."

The selected sections of the Old Testament, as revised, is only one highlight of Dr. Goldman's thirteen-volume project which began last year with "The Book of Books." Each volume of "The Book of Destiny," the all-inclusive title of the series, also includes comment on the historical background, authorship, style and philosophy of the Biblical books under discussion, as well as a commentary and a novel and invaluable feature, "Echoes and Allusions," in which Dr. Goldman brings together the major literary allusions to the various books of the Bible to be found in the world's literature. His "In the Beginning," which deals

AMERICAN JEWRY MOURNS TRAGIC DEATH OF MRS. WADEL



Mrs. Ernest G. Wadel, left, of Dallas, Texas, former Chairman of the National Women's Division of the United Jewish Appeal, who was killed in a plane crash in Dallas, is shown as she received a plaque at the UJA's National Conference in Atlantic City, N. J., paying tribute to her two-year leadership of the UJA's Women's Division. Mrs. Wadel, whose death came as she was returning home from the UJA National Conference, had led American women in raising the record sum of \$32,000,000 for the United Jewish Appeal. Shown here with Mrs. David M. Levy, Honorary Chairman of the UJA's Women's Division, Mrs. Wadel was eulogized by UJA General Chairman Henry Morgenthau, Jr., for her "distinguished service in the struggle to reconstruct the lives of the Jewish people."



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only with Genesis, includes some twelve hundred quotations from almost eight hundred authors. The completed thirteen volumes will have nearly thirty thousand such literary gems, only about half of the number Dr. Goldman would have liked to include.

What did this Biblical expert, a veritable "walking Bartlett's Quotations on the subject of the Bible," have as his favorite Book of the Bible?

"I could no more tell you which Biblical text is my favorite," said a perplexed Dr. Goldman, "than tell you which of my two daughters is my favorite. It might be the Book of Isaiah but by this evening I shall probably think it is Job. And tomorrow it is likely to be the Book of Psalms. And, of course, there is the Book of Genesis which I regard in the field of narrative . . . because of its simplicity, conciseness, sublimity of style and majesty of theme . . . as the greatest creation of the human mind."

And who would you name as the five English writers, Dr. Goldman was asked, who were influenced by the Bible in their writings?

"Any small list," said Dr. Goldman, "will be rejected by those who have some knowledge of the subject. You might certainly list Shakespeare, Milton, Goethe, Heine, and Hugo. But Chaucer, Whitman, Ruskin, Emerson and Poe reveal as great a knowledge of the Bible as the other five.

Of Jewish writers, other than those who wrote in Hebrew and Yiddish, among those most influenced by the Bible were Zangwill, Emma Lazarus and Proust. The Hebrew and Yiddish writers are inconceivable without the Bible. In modern times, as in the Middle Ages, their style is saturated with a Biblical idiom. The poetry of the foremost Hebrew poet of modern times, Bialik, is a concatenation of Biblical quotations."

With the second of his Biblical series of thirteen already in the book stalls, a third is ready for the printer and a fourth is well in manuscript form. How Dr. Goldman manages to continue this creative work while he is the active rabbinical leader of the congregation reputed to have the largest budget in the country, and how he managed to find the time for the great amount of reading and study that is basic to his writings during the years he has served the American Jewish community as president of the Zionist Organization of America in those crucial days when the White Paper was being fought is a mystery even to his own intimates.

Asked to explain his incredible literary output, Dr. Goldman smilingly says that he has "always read with pencil in hand, and for three decades I have marked the books that I read everything and anything that appealed to me. When I was able to afford it, I had somebody type the material for me and index it with a filing scheme of my own and a numeral system for pur-

poses of classification. Recently when our library was moved to our new home, I found that in the forty-three years since by Bar Mitzvah I had accumulated 150,000 three by five index cards, an endless number of selections from a wide range of the world's literature."

But, Dr. Goldman was asked, where did you ever get the time to do the compilation and writing necessary for this great work?

"The answer," he said, "is that I willed it and lived accordingly. I disciplined myself to a few hours of sleep. For almost thirty years, I have been rising approximately at a quarter of six and retiring at midnight. For the past fifteen years I have denied myself what is described as social life . . . the opera, the theatre, relaxations that I loved in my younger days. In my rabbinical life, I have similarly been sparing with time. I do not stay for wedding dinners. I do not go to Bar Mitzvah receptions. Whenever possible, I avoid going to the cemetery, though I officiate at the chapel. I husband my time. I am at my table in the library at 6:15 in the morning, and my family has made the super-human effort to guard me against interruptions until approximately 11:30."

The obvious next question was when Dr. Goldman thought he would conclude his thirteenth and final volume. To this, he answered:

"If the Lord grants me at least the shorter Biblical span of life and my congregation retires me at the age of sixty, I shall, God willing, have completed my work on the Bible before I go into the Great Yonder to begin my education."

GOLDSBORO, N. C.

The annual Hadassah Box Supper was held on Sunday night, December 4, in the Temple Annex. The members report a big success both financially and socially. Everyone brought dinner boxes to be auctioned to the highest bidder; then everyone ate their dinners. Herman Joseph provided the entertainment with a clever repertoire of stories.

The Temple Sisterhood met in the home of Mrs. J. M. Meyers on Wednesday night, December 7. Plans were made for the Chanukah affair given for the children, with Mrs. Charles Korschun in charge. Miss Gertrude Weil led a Bible discussion after the business meeting.

Best wishes to:

The J. M. Meyers family on the opening of the new store at Richmond, Va. Sidney Meyers of Goldsboro is now in Richmond managing the new store.

The Louis Goldens in their new home at Seymour Johnson Field.

Mrs. A. M. Shrago, for a speedy recovery from an operation.

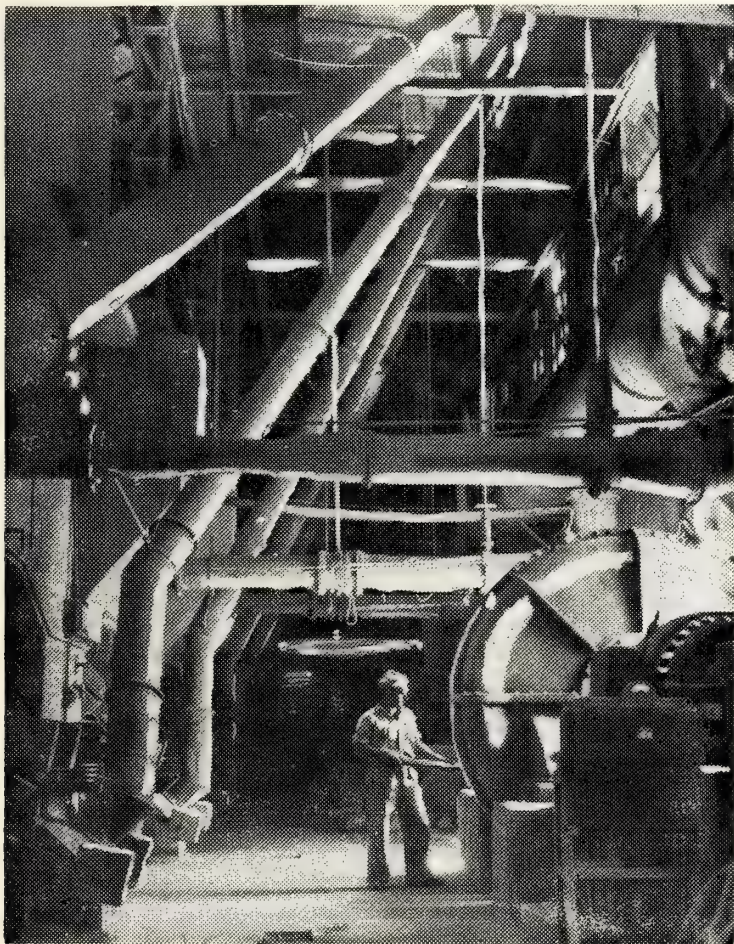
Investing In Israel

By P. BERNARD NORTMAN

This is the first of a series on Israel's economy based on the brochure "Investing in Israel," published by the Economic Department of the Jewish Agency for Palestine, 16 East 66th Street, New York 21, New York. Readers interested in obtaining the complete brochure may do so by writing to the Jewish Agency, enclosing 25 cents to cover costs.
—THE EDITOR.

THE realistic investor wants to know what makes Israel a good place for an investment. When considering investment, businessmen apply business criteria. What are the hard-boiled facts? What are the people and the land like? What are its re-

sources? Is business in Israel profitable? What was Israel's industrial past record and what is its future potential? Who owns and controls Israel industry? What about government controls? And what is the State of Israel doing to encourage private investment? This series is



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intended to answer these and similar questions for prospective investors.

Israel needs capital . . . at least two billion dollars worth in the next few years. It must industrialize to put the immigrants to work, to produce sufficient goods for the existing population and for export. Exports must bring in foreign currency required for essential food and raw material imports. Israel must expand agricultural development, provide for irrigation and for housing. For all this it needs capital . . . capital that will be supplied primarily by private investors.

Some people may ask—what is Israel doing with the funds collected by the United Jewish Appeal? These funds are not and cannot be used for investment purposes but only to get immigrants to Israel and to provide for them until they are absorbed in the economy of the country. It is also asked—what are the Israelis doing for themselves? They are investing all they possibly can for replacement of existing capital assets and for new plants and equipment. The Government has also obtained a \$100 million loan from the United States Export-Import Bank and will seek other international loans. However, American private investors, who recognize the potentialities for profitable business investment in Israel, are the most important source for capital funds.

Israel offers both the problems and the vast opportunities of an economy in a pioneering stage of development. The investor who tackles his problems with vigor, determination and patience will find the rewards of accomplishment.

Land And Resources

The State of Israel is roughly 7,200 square miles (about 4,600,000 acres) carved out of the 10,000 square miles of the former area of Palestine. It is about as large in area as the state of New Jersey.

Israel is far from self-sufficient in raw materials. However, the country does have certain resources and others are easily available in nearby countries.

The Dead Sea contains one of the world's richest chemical de-

posits. Here magnesium bromide and the principal chlorides — potassium, sodium, magnesium and calcium — are found in huge quantities. Elsewhere in the country there is bituminous lime-slag, while manganese, baryte, feldspar and sulphur are known to be available in commercial quantities.

Other of the country's natural resources include important fishing grounds, peat and papyrus. Oil deposits believed to be in the Negev have not yet been tapped.

Potentially, Israel has ample sources of electric power. The country has water resources which, if developed through the proposed Jordan Valley Authority or some other power development plan, can provide both industry and agriculture with plenty of power at reasonable cost. At present Israel's electric power is obtained from generators fed by fuel oils.

Israel is surrounded by or has access to countries with materials which can be obtained at low transportation cost. Cotton and manganese ore, phosphates, zircon ore, sodium carbonate are available in Egypt (transportation distance: 175 miles). In Cyprus (170 miles) are found large deposits of pyrites, asbestos, magnesite, chromium ore. In Transjordan, large deposits of high-grade phosphate are to be found. Pyrites, asbestos, manganese, copper, and lead are also to be bought in Greece (500 miles). Chromium, lead and zinc are available in Turkey (280 miles). Nickel can be bought in French Morocco (1,800 miles). Crude oil is in Iraq (175 miles).

Access to the materials in some of these countries will, of course, depend on peaceful settlement of outstanding political problems.

Economy

In 1921 agriculture was by far the principal activity of the population in Palestine. At that time it seemed hardly possible that Palestine could enter the industrial field. Resources and raw materials were limited; electric power was lacking and—sad heritage of the backward Ottoman Empire — there was complete ignorance of industrial techniques.

However, these obstacles were

(Please Turn to Page 10)

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Jewish Student Life On College Campus

By DIANE DIAMOND

THE JEWISH student on the campus of a mid-western university is not easily distinguished from his gentile neighbors. He studies the same subjects, for the most part. His social life follows the pattern laid down by the majority. He participates to a full extent in the extra-curricular activity of the campus. He does not display feats of brilliance in the classroom or on the basketball court to a greater degree than anyone else, nor is he left behind in the race for recognition. He is generally a fully participating member of the campus community, depending, as in the case of his gentile fellow student, on his personality, brains and desire for the advancement.

The fact that he is a Jew plays a small role in his integration into community life. The role that his Jewishness plays is an internal one—that is, the fact of Jewishness determines his attitudes toward non-Jews; it tells him to a large degree where he may live, and with whom he can mingle socially. The Jewish community on one mid-western campus is a highly organized one. But it does not preclude activity and interest beyond its boundaries.

The average Jew on this campus will live for the greater part of his college career only with other Jews. If he is a man, he will live in a fraternity house with other Jews. Non-Jewish fraternities will not admit him to their membership even if he should desire it. He may live in a university dormitory, which by definition has a small number of Jews in it because it is restricted to students from the state in which the campus is located. This state has a small Jewish population. If he lives in a dorm, his roommate, in all likelihood, will be Jewish. If he lives neither in a dorm nor a fraternity house, he will live in a boarding house which may or may not be mixed. If the Jewish student is a woman she will, in nine cases out of ten, live in an all-Jewish "organized house," subject to university regulations, but run by private householders. On this particular campus, approximately five hundred Jewish women live in such houses. Dorm facilities for women are similarly limited as for men. Sororities play an insignificant part in the life of the average Jewish woman on this campus, because there is only one active Jewish sorority, and non-Jewish sororities do not welcome her.

As a result of the aforementioned situation, certain obvious facts arise. The first one is that social life for the Jewish student revolves primarily around other Jewish students, and more specifically,

around the organized houses and fraternities. The internal structure of this social life is barely distinguishable from that of its gentile counterparts. The requisite number of open houses, house parties and fraternity formals occur with time-worn regularity each month to keep Jewish students in contact with one another on a social basis.

Another result of this "segregated" housing arrangement is the almost complete lack of contact except on the most superficial and casual basis of Jew and gentile. With very few exceptions, and these are mainly among the intellectual group and the people highly active in campus affairs, the average Jewish student knows no non-Jews. He may make casual friends in classes with non-Jews, but there is virtually no carryover outside the classroom. As a result, the existence of the typical Jewish student on this mid-western campus is almost ghettoized. He lives, eats and sleeps, and walks to class only with Jews. This is the rule. The exception is the student who has an equal number of friends



Dr. Shlomo Bardin to Speak in Greensboro January 29

The Jewish communities of the Piedmont area of North Carolina will be invited to attend a conference on the Brandeis Camp Institute, to be held at the O. Henry Hotel on Sunday, January 29, when Dr. Shlomo Bardin, Executive Director of the Institute will address a luncheon meeting. Dr. Bardin will give a history of the Brandeis Camp movement, and set forth its plans for the future. He will speak with particular reference to the camp at Hendersonville, N. C. The conference is being held under the auspices of a committee of which Horace Richter of Mt. Gilead, N. C. is chairman.

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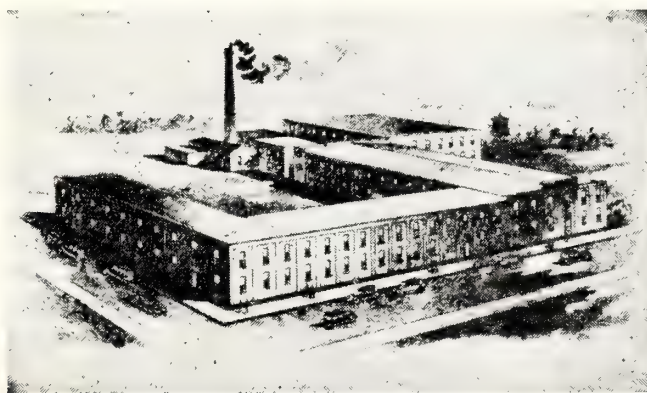


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drawn from all groups, who has social contact with a diverse group of people, and who has close friends at all, outside of his living quarters.

The exceptional student will take an active part in campus affairs. Through his activity he will meet and learn to know well, numbers of other students with diverse backgrounds and interests. But this group is small—as it is in the general community. The participating person is someone unique, whether he be Jewish, gentile, black or white. The Jewish student on this campus will find very few doors closed to him, in the field of extracurricular activity. He may become editor of the daily newspaper, president of the theater group, chairman of one of the numerous political organizations, or of a university-sponsored committee, or president of the student government—all of which has happened in the last two years on this campus. He is free to choose his activity and work at it to the best of his ability, with the knowledge that if he proves himself, he will not be denied an important position because he happens to be a Jew. Such a type person on the whole emerges from his participating experience as a well-rounded individual, with a broad field of interest and contact which will serve him to great advantage when he leaves the university atmosphere. He will be equipped to cope with the "outside world" to a much greater degree than his fellow student who spends his four years isolated from the activity around him, and from the numerous differences in the people he has failed to meet and know. Such a person is not a "ghetto-ized" Jewish student, though he may live with, and have his primary social contacts with the type mentioned earlier.

Academically, the Jewish student faces few problems that his gentile co-student is not required to meet. There may be a few cases of blatant anti-Semitism on the part of a stupid or misguided instructor, but these are so isolated and infrequent that they are not worth mentioning. A Jewish student may feel that he is being discriminated against if he receives what he feels to be an unwarrantedly low grade, but upon investigation, it has usually been found that his is hypersensitivity on the part of the student. Mainly in the field of graduate work, and especially in the professional schools, is there cause for alarm and discouragement on the part of the Jewish student. It is common knowledge that it is very difficult for a Jew to get into a medical school, regardless of his undergraduate record.

On the surface then, the Jewish student leads a life similar in most respects to that of the non-Jew. The difference lies only in the fact that his life, like that of the gentile, is self-contained. It seldom reaches out to include members of other groups. It is, for the purposes of the average student, self-suffi-

(Please Turn to Page 22)

Investing In Israel

(Concluded from Page 8)

overcome by the "know-how" of new entrepreneurs; a continual influx of raw materials, machinery and equipment; an increasing availability of electric power; a phenomenal growth of population which gave the country both skilled workers and consumers; and the stimulation given to industrial enterprise by World War II.

Thus, despite initial handicaps and in the face of the non-cooperative attitude of the Mandatory Government, industry emerged in the brief interval between the two world wars as the dominant contributor to the national income of the country.

At the present time, about 10 per cent to 15 per cent of Jewish manpower employed in Israel are engaged in agriculture, about 30 per cent in industry and the building trades, and the remainder in various services, trades and white-collar occupations. This is not unlike conditions in the United States, where 12 per cent to 14 per cent of the working population follow agricultural pursuits, while the rest are in manufacturing, construction, the professions and services.

Israel's occupational distribution follows closely that of such countries as Great Britain, Switzerland and Belgium, which are highly industrialized despite their dependence on imported raw materials and food.

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PLAIN TALK

By AL SEGAL

Mr. Segal's story may not be new to some, but it is particularly appropriate at this time. We recommend it as a source of encouragement to those who are engaged in the U. J. A. and other philanthropic fund-raising campaigns.—THE EDITOR.

MORRIS DOES IT

The other week Samson the Great came to our town. Sure, you've heard of this Samson! He calls himself the Great to distinguish himself from that mere piker of strength who was the Biblical Samson. He was the one who fell for Delilah. Samson the Great has felt great because he has never allowed himself to fall for any female creature in that way. But in our town he fell for Morris and what a fall it was!

Samson the Great had come to our town to give a big show of his strength. The stage was filled with heavy objects which, with no effort at all, he picked up one after another. With one hand he lifted a piano and held it at arm's length. Then he picked up a full-grown horse to the height of his shoulders. Thus he went from strength to strength until he came to his magnum opus.

He picked up an orange. It looked grotesquely absurd for him to be taking up the inconsequential weight of an orange after what he had done with the piano and the truck horse. The audience rewarded him with lusty laughter.

"This is no laughing matter," he said. "You are about to see the final and most amazing act of my prodigious strength. You ain't seen nothing yet, please excuse the expression."

He explained: In a moment he would give a demonstration of strength never tried by any other strong man. With one squeeze he would squeeze all the juice out of this orange to the last drop . . . "There will be not one drop of juice left after my squeeze." He had been performing this feat all around the country and everywhere he had offered \$1,000 to any one who could squeeze one more

drop of juice out of the orange after he was through with it.

Everywhere the strongest men had come up to the stage but not one had been able to squeeze another drop out of the orange that Samson the Great had drained dry. He still had the \$1,000.

Now he was about to give the act in our town. He took the orange



AL SEGAL

between the palms of his hands and squeezed it even with more than the strength that had lifted the upright piano and the massive truck horse. The juice poured into a glass. In no more than a second Samson the Great was holding up the empty shell of the orange for all to see.

"Ladies and gentlemen," he said, "there's not a drop of juice left. I challenge all of you: Here's \$1,000 in crisp \$100-bills . . . ten \$100 bills . . . that I will promptly hand over to any one in this audience who can squeeze one more drop of

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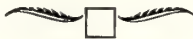
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juice out of this orange."

One and another citizen came forward out of the audience. One and another squeezed the orange with all strength but not another drop fell.

"Any more gentlemen who would like to try their strength. That little gentlemen in the rear is raising his hand. Come right up, sir."

He was Morris hesitating shyly up the center aisle . . . "Come right up! Nothing to be afraid of, sir" . . . The audience tittered to see Morris challenging Samson the Great. Morris looked like a guy any wind could blow over, you might say.

"You?" exclaimed the unbelieving Samson. "You mean you can squeeze another drop out of this orange?"

"Yes me!"

Morris took hold of the empty orange, he squeezed. A tremendous roar arose out of the audience when, what do you know? A drop of juice was seen to fall from the orange. There could be no doubt of it. The drop of juice fell with a splash into the glass.

Samson the Great was quickly at Morris' side. He raised Morris' right arm in token of the victory. He took the ten \$100-bills from his pocket and started to count them out.

"Wait, mister, just wait a minute," Morris said. "I ain't through yet."

He squeezed again and, believe it or not, still another drop of juice fell. Samson the Great blushed deeply in embarrassment. He had jeered at the other Samson who had fallen for Delilah but now he himself had fallen for Morris. But truly strong man that he is . . . strong in character as well as in body . . . he humbly acknowledged defeat. He spoke up handsomely.

"Ladies and gentlemen," he said, "I've met my match." Not only had Morris earned \$1,000, but for squeezing out two drops he was entitled to \$2,000, Samson the Great announced. He promptly handed him the money.

"And now, my friend," he said, "please tell the audience how you did it, how you became that strong. Tell us how you made yourself strong enough to squeeze two more drops out of an orange that Samson the Great had drained dry."

Morris threw back his thin, narrow shoulders . . . "Ladies and gentlemen," he said, "it's easy if you know how. It's all in practice and experience. I got practice. I got experience. Squeezing them two more drops out was nothing for me. You see, ladies and gentlemen, I am the treasurer of the Anshe Sholom Schul down the street."

I am indebted for this story to Mr. Arthur L. Rinehart, executive director of the Federation of Temple Brotherhoods and to Mr. Maurice Sloan who relayed it to me.

Mr. Sloan and I were stretched nude under the sun of a most beautiful October day on the roof of the gymnasium.

"Well," I said, "there's a lot of

truth in that story. You think you've been squeezed of the last drop, then along comes the Anshe Girorim Fraternal and Benefit Committee and squeezes out another drop. Then one evening another doorbell pusher comes around from the Ivri Burial and Educational Society and squeezes out still one more drop. There's no end of it, nowadays . . . And, by the way, what did Morris do with the \$2,000 he won?"

"It was squeezed out of him," Mr. Sloan replied. "When the Ladies' auxiliary heard about it they said \$2,000 was just what they needed to redecorate the powder room."

SOUTHERN SECTION J.W.B. TO CONVENE

The Southern Section, National Jewish Welfare Board, is planning to hold its Fifth Annual Meeting in Atlanta, Ga., on Saturday January 14-15, 1950. These deliberations will be preceded by a meeting of the professional workers in the Southern Centers, on Thursday and Friday, January 12-13, in Atlanta.

Israeli General In Prague

PRAGUE, Czechoslovakia — Inspector of the Israeli army, General David Shaltiel, arrived in Prague for talks on army equipment. He commanded the sixth Israeli Brigade and directed operations in the Jerusalem sector.

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A Jewish Middletown

A Review of ALBERT GORDON'S "Jews In Transition,"
By MILTON STEINBERG

ALL OBSERVERS are agreed . . . the fact is too obvious for dispute . . . that American Jewry is undergoing vast and continuing transformations. On their nature, however, and the directions in which they tend the consensus is far less general. And since precise data are lacking or, if they exist,

only fragmentarily, the problem has become a veritable green on which speculation and wishful thinking gamble without hindrance or restraint. Every man thinketh what is right in his own eyes. What is worse, those who have purposes and programs to effect are left quite in the dark as to the realities with which they must deal. The inevitable consequence is a waste of time, energy and idealism. But the fate of Judaism in America depends, among other things, on the conduct of Jews and this in turn on their self-knowledge. It is therefore not impossible that a people may be perishing, in all literalness, for want of vision.

To the correction of this unhappy state a major contribution has recently been made by Rabbi Albert I. Gordon, formerly a rabbi in Minneapolis and now the Executive Director of the United Synagogue of America, in his *Jews in Transition, A Study of Jewish Life in a Mid-Western City*. This is a book which resembles and is certain to be compared with the classics, *Middletown* and *Middletown in Transition*. For Rabbi Gordon has done for Jewish Minneapolis what the Lynds did for Muncie, Indiana. That is to say, he has studied a community in all the aspects of its being and, without fear or favor, presented what he found.

To this task Rabbi Gordon brought most unusual talents, skills and opportunities. He lived in Minneapolis for sixteen years as the rabbi of one of its leading congregations, a coign of vantage for making observations. No native, he could see objectively; no stranger or outsider, he achieved a full, natural knowledge of his theme without any of the crammed and trumped up information that sometimes passes for insight.

Nor has Rabbi Gordon relied merely on subjective impressions, however well founded. Wherever mathematical studies of Minneapolis Jewry exist he has resorted to them; where they do not exist he has attempted to collate them. As a result the book is rich in exact data on a wide variety of themes: population, criminality, home observances, intermarriage, school enrollment, ritual practice, and much



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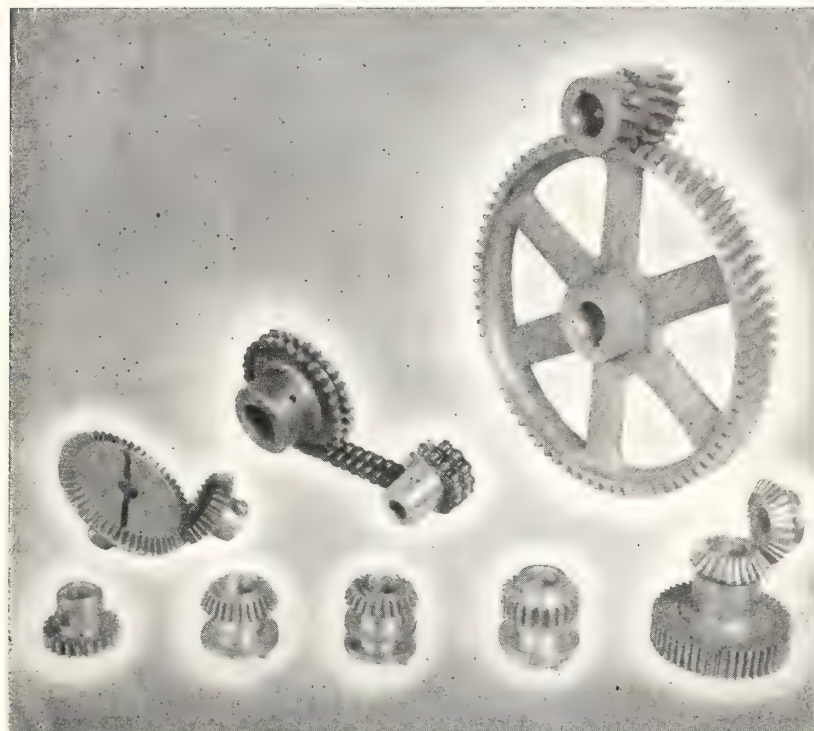
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else. There are, of course, gaps. Thus we are given a table of the the occupational distribution of the Jews of Minneapolis as of 1947, with comparative figures as to Gentiles, white and colored, but not of the changes in occupational distribution from generation to generation. In other words, on at least one consequential point there is no clear indication of trends. The fact is that the statistics on this issue simply do not exist. The fault moreover is not Rabbi Gordon's but that of the Jewry of Minneapolis, and for that matter of every other city in America, all of which alike have allowed their vital statistics to go by default. It would be too much to expect ingenuity and resourcefulness on the part of one individual to recoup altogether the loss occasioned by the negligence of entire communities.

The richest elements in **Jews in Transition** are the biographical and autobiographical. As their rabbi, pastor, and personal friend Rabbi Gordon knew intimately very many of Minneapolis' Jews and could draw upon their life careers for materials. What is more, he was in a position to elicit autobiographical statements, sometimes on the part of several generations in the same family. Together these constitute the "human side" of this study, the flesh and blood experiences of which statistics are fossil remains. They serve to supply evidence of trends for which statistics are lacking or which are too subtle for statistical analysis. At the same time they elevate this book, without any loss of technical competence, from the dry-as-dustness of most sociological treatises into something not too far removed in warmth and vividness from the excitement of a novel.

In which connection it may not be inappropriate to remark on one quality in Rabbi Gordon's book which sets it apart from most analogous enterprises. The typical sociologist studying a community — and not a primitive community only — is likely to regard it and its inhabitants with an aloofness and disdain suggestive of entomologists observing insects. Of this condescension and contempt Rabbi Gordon is not only altogether free, he preserves his scientific detachment

so far as science requires. Beyond that, quite clearly, he actively likes the people about whom he writes. This is one sociological piece which has been written **con amore**.

* * * *

What then emerges from Rabbi Gordon's careful and affectionate study?

In the first place, with this study, we have for the first time exact and detailed knowledge of the life and growth of an American Jewish community in all phases of its existence. The firmness of the information is as much a delight as the first treading on solid ground after a long passage through a quagmire.

Again, it is demonstrated by this account that Jewish traditionalism in the Ghetto sense is in retreat, perhaps in rout. Whatever form Judaism takes in the future on the American scene, assuming it survives, it will not be that which prevailed in pre-emancipation days. The Jewish scene, Dr. Gordon demonstrates, is **fluid**, which is both its peril and opportunity.

Finally, if self-knowledge is both an end in itself for all significant living and also a proper point of departure for all programs of action, then a large importance invests this book. Wherefore, it is devoutly to be hoped that this will be but the first in a series of similar studies. When enough scholars have done as has Rabbi Gordon, when we possess at last a multiplicity of pictures of this sort, it will then be possible to put these individual photographs together into one composite. Then, and not until then, shall we know who and what we Jews of America are, where we are at and what we need to do to get where we aspire to be.

For having taken a first long step toward this consummation Rabbi Gordon has put all American Jewry in his debt. That the step is in the form of an eminently readable, responsible and humane book is so much the more a boon.

A Department for Overseas Investors has been established in the Ministry of Trade and Industry, in Israel. The Department has already approved plans for the construction of 80 industrial plants in the country, involving capital of \$12,000,000.

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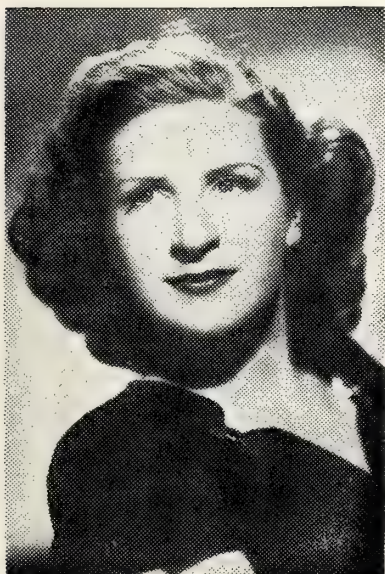
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SECOND PROGRAM IN
TRI-CITY SERIES TO BE HELD
IN WINSTON-SALEM



RUTH KOBART

The second in the series of four programs being sponsored by the Tri-City Cultural Committee, will be held in Winston-Salem on Monday night, January 9th, at the Wiley School Auditorium. It will mark the appearance of Ruth Kobart, young American soprano, and Robert Spiro, outstanding young baritone and winner of the 1949 auditions of the Jewish Center Lec-

ture Bureau, with the assistance of which organization this series is being held.

The first program, featuring Olga Paul and Baruch Lumet, was held at Temple Emanuel in Greensboro on November 21, and was an outstanding success. The prediction is that the concert of Miss Kobart and Mr. Spiro will be equally pleasing.

HENDERSONVILLE, N. C.

MRS. K. SHERMAN, *Reporter*

The Jewish Women's Auxiliary and Hadassah celebrated jointly the birthday of Henrietta Szold, with a dinner at the community center. Mrs. George Heyman was chairman of the affair. Other hostesses were Mesdames A. I. Gold, B. Cohen and Kalman Sherman. Mrs. Sam Kalin opened the meeting with a prayer and Mrs. H. Patterson, Youth Aliyah chairman, was asked to cut the birthday cake. Mrs. Heyman proposed a toast to Miss Szold and the Hadassah chorus was sung by Mesdames B. Cohen, N. Patla, H. Patterson, G. Heyman, M. Levinson, W. Caesar, and D. Michalove. Mrs. Ernie Frankel was accompanist. Mrs. Kalman Sherman presided over a short business session at which plans were made for the annual party at Moore General Hospital and for the distribution of Christmas baskets again this year. Report was given on the campaign to collect soap wrappers for overseas.

Rabbi Samuel Wrubel of Spartanburg, S. C. was guest speaker at the Jewish Community Center on Sunday, December 4, inaugurating the series of talks to be given by guest speakers. Rabbi Wrubel's subject was "The Status of the American Jew." A question and answer period followed.

Mr. and Mrs. L. Burke of Chicago were recent guests of Mr. and Mrs. Dan Michalove.

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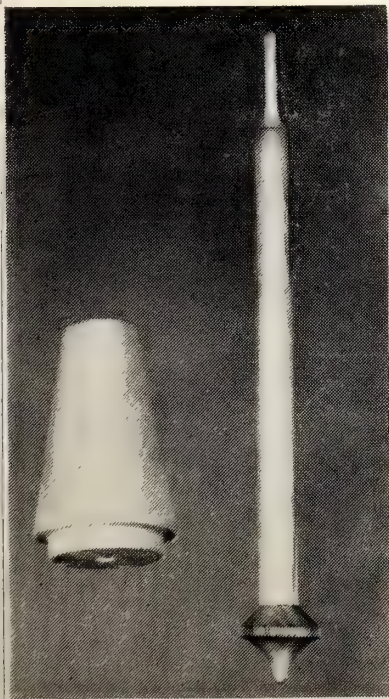
"Codes in the Bible" was the subject of Rabbi Philip Frankel's address when he spoke to the Seminary classes of Johnson C. Smith University. Rabbi Frankel was also invited to speak for the Unitarian group in Monroe. On January 12 he will be guest speaker at the Temple Emanuel Brotherhood. Greensboro. Rabbi Aaron Tofield was guest speaker at the St. Martin's Episcopal Church Men's Club meeting. State B'nai B'rith President. Maurice Weinstein, addressed the lodges in Asheville, Kinston and Rocky Mount. Morris Speizman, state chairman of the United Jewish Appeal, was chairman of one of the important sessions of the National Conference of Welfare Funds at a meeting held in Cincinnati.

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CHARLESTON, S. C.



MISS HARRIETT KRAFT, Reporter

The Daughters of Israel Hall was the scene of Hanukah festivities for the Brith Sholom Sunday school on December 18. A play was presented by the students, entitled, "The Three Thieves." Several poems and recitations were given by the children. Mrs. Sam Solomon donated bags of candy distributed to the children.

Mrs. Leonard Karesh was the chairman of the Community Co-operation Committee of the Brith Sholom Sisterhood, which had charge of sales of TB seals during the month of December. Assisting Mrs. Karesh were Mesdames:

Hyman Berlinsky, Morris Feldman, Herman Fisher, Harold Givner, Israel Jacobson, George Kallman, Seymour Kominers, Max Krell, Herman Kurtz, Raymond Lerner, Sidney Levy, Abe Novit, Hyman Pearlman, Simon Sharnoff, Aaron Solomon and Jack Wright.

The following officers were elected to serve the Youth Council during the coming year: President, Sheralyn Karesh; vice-president, Francis Sokol; secretary, Norma Kanner, and treasurer Ann Livingston.

The Charleston Hebrew Institute PTA held their annual wiener roast and card party on Tuesday evening, December 6, at the Beth Israel Social Hall. Committees in charge were: Mrs. Harry Schraibman and Mrs. Abe Rundbaken, general chairmen; ticket sales, Mrs. Joseph Glassberg; kitchen, Mrs. Abe Greenberg, and Mrs. H. Laufer; food, Mrs. Max Garfinkel. Door prizes were donated by merchants of the community.

Dr. Manfred Arie was guest speaker at the reception and rally of the Charleston Jewish Welfare Fund held on December 11th in the ballroom of the Francis Marion Hotel. Author and lecturer, Dr. Arie was the only Jew ever to hold the position of District Attorney of Vienna and also was a presiding judge of the Austrian State Supreme Court. The meeting was open to the entire Charleston community.

Mrs. Matthew Steinberg was chairman of the arrangements committee. She was assisted by Mesdames Milton Pearlstine, Mitchell Robinson, and Morris Sokol. Bernard Olasov is president of the Charleston Welfare Fund.

STATESVILLE, N. C.

Mr. and Mrs. Julius Aronson announce the birth of their second daughter, Joanne, on November 15th.

L. Gordon attended the regional convention of the National Conference of Christians and Jews held at Sedgfield Inn, Greensboro.

Norman Steinberger attended the AZA state convention in High Point over the week-end of December 3rd.

Mr. and Mrs. A. Rochlin joined Mr. and Mrs. Larry Rochlin for a brief visit here.

Miss Carrie Hoffman and Mrs. Herbert Hoffman were guests of Dr. and Mrs. Wallace Hoffman.

Mr. Frank Selig of Elizabeth City and Miss Natalie Selig of Greensboro were guests recently of Mr. and Mrs. Julius Aronson.

CHARLOTTE, N. C.

The Temple Beth El Hanukah party for the Religious School children was held on Sunday, December 18, at the Temple. Movies, recitations, refreshments and exchange of gifts featured the evening. The entire Religious school turned out for this gala afternoon.

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Social and Personal

ASHEVILLE, N. C.



MR. AND MRS. LOUIS GRAND

Mr. and Mrs. Louis Grand celebrated their Golden Wedding anniversary with a formal dinner party and dance Saturday, December 3, at the Battery Park Hotel. One hundred fifty guests were present to witness a marriage ceremony with Rabbi Martin Kessler of Congregation Bikur Cholim and Dr. Sidney E. Unger of Congregation Beth Ha Tephila officiating. Mr. and Mrs. Grand had as their attendants their sons, daughter, daughters-in-law, son-in-law, and grandchildren; Mr. and Mrs. Reuben Grand, Mr. and Mrs. Charles Grand, Mr. and Mrs. Robert Grebow, Misses Arlene Grand, Ginger Grand, and Roslyn Grand.

WINSTON-SALEM, N. C.

"A Pageant of Israel" was presented at the regular meeting held in the Temple rooms. Mrs. Seymour Solomon was in charge of

the program. Those participating were: Mesdames Milton Bergen, Matthew Miller, Ernest Lefkowitz, Morris Zuckerberg, L. D. Phillips, Moe Horowitz, Max Wainer, Robert Miller, Marvin Swartz, Fred Burk, Abe Brenner, Milton Goldberg, George Sellers, Erwin Herman, Sidney Simons, Misses Eva Becker and Mary Gay Bergen.

Mrs. Sidney Simons, Medical School chairman, announced that magazine subscriptions of all kinds would be sold to help raise funds for the Hebrew University Medical School.

The first Hadassah Bible class was held at the Y. W. C. A. with Rabbi Herman instructing. It is planned to have classes every two weeks.

Hadassah held a Thanksgiving Eve dance at the Balinese Roof of the Robert E. Lee Hotel. Co-chairmen of the affair were Mesdames

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M. Brenner and M. Bernat. Mrs. H. Lund was in charge of the food. A large number of Greensboro and High Point members attended this affair.

The monthly meeting of the Sisterhood was held at the Temple Rooms at which time the constitution was discussed and ratified. The newest of the Sisterhood projects — the Gift Shop — was formally opened the week before Chanukah in time to take care of all gift needs for Chanukah. Some of the items on display at the Temple Rooms are Menorahs, Chanuka and Shabbos candles, Chanukah record albums, Yiddish and Hebrew records, festive plastic tablecloths, festive cookie cutters, and books of all kinds. The shop is under the supervision of Mrs. L. D. Phillips, assisted by Mrs. Harry Lund.

The regular meeting of the Winston-Salem section, Council of Jewish Women, was held on Wednesday, December 7, at the Temple Rooms. Mrs. C. O. DeLaney, head of the local T. B. Association, spoke to the group. Two letters of appreciation were read from the two French students to whom clothing had been sent as a part of the Council Young Adult program.

Rabbi Samuel H. Goldenson, Rabbi Emeritus of Temple Emanu-El, New York, and past president of the entral Conference of American Rabbis, addressed the entire Jewish community of Winston-Salem at a service held at the Temple Rooms, on Sunday evening, December 4. Plans for the new Temple edifice were revealed later in the evening and the architect's drawings were shown to the group. Mrs. Robert Eisenberg is chairman of the building committee and M. A. Wainer is president of the Congregation.

Dr. Goldenson, who visited a large number of communities in North Carolina during his recent travels, was the guest of Mr. and Mrs. Robert Sosnik while in Winston-Salem. A large number of members turned out to hear the inspiring message given by Dr.

Goldenson. He also addressed the students at Salem College while in the city.

ROANOKE, VA.

Mrs. Sadie C. Golden announces the engagement of her only daughter, Shirley Mae, and Robert Berbert, Jr., son of Mr. and Mrs. Robert Berbert. No date has been set for the wedding.

Miss Golden attended Roanoke College and received her degree in sociology from Richmond Professional Institute in Richmond. She is employed as a social worker at the Roanoke City Department of Public Welfare.

Mr. Berbert, a native of Greensboro, attended the University of North Carolina at Chapel Hill and served three and one-half years in the army during World War II. He is a member of the Junior Chamber of Commerce and is in the real estate business in Greensboro, where the couple will make their home.

HIGH POINT, N. C.

High Point was host to a number of Youth activities during December. On the week-end of December 3-4, the N. C. Association of Jewish Youth held a regional conference, featuring social and cultural meetings. At the same time, the state AZA held executive board meetings in High Point. Betzi Morris. Teasa Bloom and Molly Samet were in charge of arrangements for the N. C. Youth affair.

On December 19th, the third of the Tri-City affairs took place in High Point, in the form of a Chanukah masquerade dance. Members from the three cities of Winston-Salem, High Point and Greensboro attended. Morty Erschler, Elliott Abels and Harold Rabhan were the committee in charge of arrangements for this affair.

HENDERSONVILLE, N. C.

The unveiling of the monument to Mrs. George B. Lazarus took place on Sunday, December 11, at the Pollock Memorial Cemetery in Asheville.

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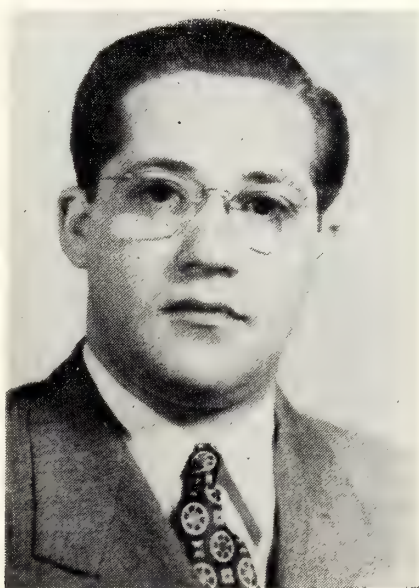
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VISITING *Around Greensboro*

By MIN KLEIN

Busy days and stirring events marked the recent weeks in OUR TOWN - - - who will soon forget the Temple Emanuel evening of DEDICATION when the new Religious school became a complete reality? Or, DR. GOLDENSON's words, warming us and filling us with a great sense of pride and responsibility for Judaism? Or the happiness on the faces of RABBI and MRS. RYPINS when that surprise gift was presented to them for their 25th wedding anniversary celebration? Or MICHAEL TEMKO's sincere and fluent remarks on this important occasion and little MARCIA COLTMAN's radiant face as she spoke those direct and scintillating words from the "littler" members of the school? . . . Hours to be ever treasured and those of us who have spent the greater part of our mature lives in Greensboro had moments of pride in being a part of it all . . . It was also the FOURTH birthday of BETH DAVID and a celebration honoring this occasion was held in the form of a party at the Synagogue, a happy evening and an enjoyable one . . . there was music and dancing and food and fellowship . . . SAM PRAGO, the congregation's president, opened the program with words of welcome . . . GOLDIE ZAGER brought

greetings from the Sisterhood, in the absence of BEA KARESH, who was unfortunately ill on this date . . . JEAN PRAGO gave the history of the Synagogue from its inception . . . guest singer was Winston-Salem's ELISHA KATZIN; dancing was led by FLORENCE JACOBSON and BERNICE GREENBERG, assisted by ISSY MESSENGER, EVELYN GREENBERG, and MRS. POSNER . . . it was an event in which ALL participated . . . "THE SYNAGOGUE - - HEART OF THE JEW" was the subject of the symposium by members of Beth David Sisterhood on Friday evening, December 9th



DR. BEN BELKIN

Dr. Ben A. Belkin Opens Optometry Office

An office for the practice of optometry has been opened by Dr. Ben A. Belkin at 706 West Market Street Greensboro. Dr. Belkin graduated from the Northern Illinois College of Optometry in Chicago, in 1948, and interned at the Northern Illinois Eye Clinic. He has had post-graduate work in visual analysis and visual training at the American Optometric Center, also located in Chicago. During the past year he was associated with Dr. A. L. Bell in Burlington, N. C.

Dr. Belkin is married to the former Janette C. Sloan, daughter of Mr. and Mrs. Arthur S. Sloan of Greensboro. Dr. and Mrs. Belkin are residing at 916 Circle Drive.



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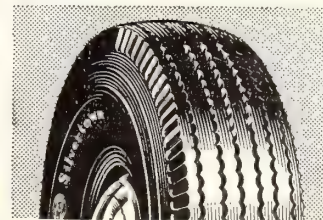
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participating were: Mesdames H. KARESH, CY JACOBS, SOL JACOBS, H. DAVIDSON, SAM BETTENS, B. SINCOFF, SAM PRAGO and H. STARTZ . . . ALAN GETZ gave the kiddush . . . our good wishes on this birthday . . . It was election time for the BETH DAVID Sisterhood and EDITH DAVIDSON emerges as the president for the coming year . . . her first and second vice-presidents are JEAN PRAGO and GLORIA ROBINSON, recording secretary, MRS. SINCOFF; corresponding secretary, MRS. ABE COHAN; treasurer, MRS. JULIUS SMITH; auditor, MRS. JOE ROBINSON; parliamentarian, MRS. MAX ZAGER . . . good wishes for a most successful year! . . . Temple Emanuel SISTERHOOD ushered in the CHANUKAH season with their annual luncheon meeting. A lovely sight were the MENORAHS which decorated each table and were lit as part of the program . . . and our ever resourceful and always-cooperative SALLY ISAACSON put on an appropriate radio program, assisted by ELEANOR HIRSCH of W. C. and our talented JOANNE ZAGER . . . piano accompaniment was by Sisterhood member, FRAN KAY . . . Chanukah REALLY descended upon our community with full programs arranged by both congregations . . . the Temple Emanuel RELIGIOUS SCHOOL had a full Sunday morning, with the parents invited for the entertainment part, while the children enjoyed a holiday luncheon and exchange of gifts later in the day . . . fun for all . . . There was even a concert by the older age group, trained by the teachers in charge of the ACTIVITY period . . . The BETH DAVID Religious school had a splendid celebration, with BRAUNA JACOBS and CAROLE GREENBERG acting as special assistants to Rabbi Sincoff in the preparation of the program which involved just about half the entire student body . . . skits, movies, refreshments, and a general fun-fest . . . The following officers were elected to serve Beth David for the coming year, at the meeting held on Sunday, December 11: president, MAX ZAGER; 1st vice-president, HARRY KA-

RESH; 2nd vice-president, AL ROSE; 3rd vice-president, HARRY GREENBERG; recording secretary, MELVIN KARESH; corresponding secretary, FRED SUMMERFIELD; treasurer, JOE ROBINSON . . . Trustees include SAM PRAGO, CY JACOBS, SOL GREENBERG, SAM GOLDMAN, JACK BILLER, (Burlington member), and Sisterhood president, EDITH DAVIDSON . . . good wishes for a fruitful year . . . The BBG Chanukah observance turned their regular meeting into a jolly celebration, with an exchange of gifts in real Pollyanna style and refreshments to complete the evening . . . the women of the Congregation presented the Chanukah Pageant, "LET THERE BE LIGHT," at the Chanuka services at Temple Emanuel . . . Big time for AZA was their dance at the Temple lounge, ushering in the holiday season of fun at the HILLEL Chanuka party and supper . . . The Weil-Winfield parlor was a transformation from its daily appearance to a gay, candle-lit, festive hall, with RABBI SINCOFF and RABBI RYPINS leading the services, and the Sisterhood Student Activities Committees providing the things that go to make for good Chanukah eating . . . We followed the WC caravan to Chapel Hill where RABBI PERLMAN and his Hillel board made welcome nearly 400 students and special guests to usher in the holiday . . . several of our WC lovelies participated in the impressive Chanuka service and stayed to enjoy the dinner and dance . . . So much for Chanukah . . . too bad it doesn't come more often . . . THE IDEAS AND INFLUENCES OF SIGMUND FREUD provided a prolific and fascinating subject for the Council Study group during December, which was broken up into three lectures conducted at various times by psychology professors from WC . . . hostesses for these occasions were Mesdames I. M. KARESH, M. H. ZAUBER and B. LANG, who opened their homes to the large number of interested "students" . . . another Council success . . . The TEMPLE BROTHERHOOD was off to a successful start with a supper meeting followed by an informative and

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Major Abraham S. Hyman, who has served as assistant adviser on Jewish affairs to the American Military Government in Germany since August, 1946, has been appointed acting adviser on Jewish affairs to John J. McCloy, United States High Commissioner for Germany.

stimulating discussion by Rabbi Rypins on "INFLUENCE OF THE STATE OF ISRAEL ON AMERICAN JEWRY." . . . It was good to welcome the numerous joyous events in OUR TOWN during the month passed - - - the birth of LINDA RUTH to the SEYMOUR ROGERS and of HERMAN, III, to BARBARA and HERMAN CONE, Jr. . . . BOB BERBERT'S engagement, BOB CLEIN'S and STAN GARBER'S marriages, and, we hear of another wedding soon to take place in our community . . . Bob's friends made a special trip to NYC to see the ceremony - - - PHIL LEVINE drove his car up, taking along GENE MILLER, JERRY HYMAN, GENE WEISBERGER, and of course the PHIL SEGALS were an important part of the event . . . MRS. SAM WEINSTEIN went up, too, and of course had a good visit with daughter SALLY . . . BERT BLOCH happened to be in the city and was there for the wedding, also . . . That's what we call REAL friends . . . Our medical "family" grows and we extend good wishes to BEN BELKIN who's all set in his new office to examine eyes - - - Ben is married to the former JANE SLOAN and they came back re-

cently from Chicago, where Ben studied for some time after getting out of the army . . . Orchids once more to BILL ZUCKERMAN, perennial winner of oratory contests - - - he carried off first prize again in the "VOICE OF DEMOCRACY" contest sponsored by the Greensboro Jaycees and is now in line for further honors . . . Our Town was host at the Executive Board Meeting of the N. C. BB LODGES last month, with over 30 members present from all over the state for a luncheon-all-day meeting . . . State President MAURICE WEINSTEIN of Charlotte was in charge of this busy group . . . BB December meeting at Temple Emanuel featured a panel discussion on ZIONISM, which was in the hands of CY JACOBS, AL JACOBSON, DAVE JUDSON and BILL SIMON . . . It is now "Commissioner" BROWN, as Chester received an appointment from the Greensboro City Council to be a member of the Greensboro Recreation Commission . . . Regretfully we extend condolences to many families in our midst during the past few weeks - - - AL MAZO and SARA KLEIN were called to Savannah at the sudden passing of Al's father, Mr. Abe Mazo, brother-in-law of Sara . . . LEAH KRAWITZ and sister, RACHEL NACHMAN were in Lake City, S. C. because of the death of their brother, Mr. Horace Nachman, and BEA BROWN'S aunt, to whom she was so devoted, MRS. JENNIE REGENSBURG, passed away in NYC after an illness of some time . . . On the get-well list are BILL SOIBERMAN, FRED SANDS, MARIE MARKS, who's convalescing in NYC and little BERT BLOCH, Jr., recovering from an accident which left him with a broken leg . . . Earl Yoffee came in from Washington to be with his mother, MRS. FANNIE YOFFEE, who underwent an operation recently and who, we hope, is improving daily . . . Suddenly we realize that the next page on our calendar will mark another DECADE and remembering all that the last one brought, we turn hopefully in the direction of the new with thoughts of a VERY HAPPY 1950!

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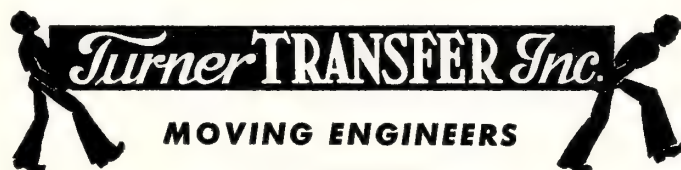
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Jewish Student Life On College Campus

(Concluded from Page 10)

cient and self-sustaining. The few who rebel against the narrowness that this kind of living implies, are free to create a different sort of life for themselves, without the fetters of "group consciousness."

Any analysis of the life of the Jewish student on a mid-western campus would not be complete without some mention of the part that religious or specifically "Jewish" activity plays in it. Organized religion, per se, holds little interest for the majority of students, Jewish or gentile, "collegiate" or intellectual. The student religious groups have thus far failed to provide an attraction for the members of their denominations on the campus. The Hillel foundations have probably been most successful in this field, when compared to the other religious groups. This is attributable to many factors. In the first place, the Hillel foundation fulfills more than a merely "religious" need. It is the sole place where a Jewish student with positive Jewish interests can express them. It conducts manifold activities to encourage interest in things Jewish, as well as to supply an outlet for those who already have such interest. On the campus we have been discussing, Hillel has played an unfortunately minor role. Its High Holiday services are crowded beyond capacity. Other than this once a year function, it has been a losing battle to attract more than a small handful of students to take part in the yearly activity. This is in some measure due to the high caliber of campus activity, and to the almost unlimited opportunities for expression in the general campus community. Those students who had Jewish or Zionist interest before their arrival on the campus generally continue it. Very few who did not have a positive Jewish background in their pre-college days attain interest or participation once they are on the campus. This is not due, necessarily, to a desire to assimilate or reject their background. It is more attributable to the fact that they have not known the "positive" aspects of being Jewish, and facilities for teaching this are at a minimum, once the college level has been attained. Recognition and respect in the Jewish community and in the campus community as a whole, comes not from active participation in Jewish affairs, but rather, from a broader, more generalized participation in the affairs of the larger community.

On the whole, the Jewish student

on the mid-western campus is relatively free to make his life as he sees fit. He can conform to the conventional patterns of campus Jewish life, or he can strike out on a broader scale. He will meet anti-Semitism, manifested in subtle ways—he will be refused admission to a fraternity, he will be told at a rooming house, "sorry, no Jews allowed;" he may find profane remarks about himself scribbled on the statue of a great American liberator; but if he is equipped to cope with the realities of the world in which he lives, he will not be unduly disturbed. He can find the kind of education that he seeks, and learn to make the kind of life that he desires for himself. The fact that he is a Jew is only another challenge to meet in a world of uncertainty for Jew and gentile alike. To the extent that he meets it successfully on the campus will determine in some measure the kind of contribution he will make to his community as a mature and functioning adult.

SAVANNAH, GA.

Abe Mazo, 69, passed away suddenly of a heart attack on Thursday, December 8.

Long a resident of Savannah, Mr. Mazo was active in a number of religious and civic organizations. He was a member of the firm of Slotin and Company.

In addition to his wife, Mr. Slotin is survived by four sons, one daughter and three grandchildren. One of the surviving sons is Albert Mazo of Greensboro, N. C.

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MRS. FRED KANTER, Reporter



A unique honor was paid to one of Asheville's outstanding citizens recently when the Mount Sinai Jewish Cemetery was named in honor of Lou Pollock. A dinner in honor of Mr. Pollock was held by the members of the board and stock holders of the West Asheville Hebrew Cemetery Association at the Bikur Cholim Synagogue, at which time he was eulogized by a number

of speakers, including both of Asheville's Rabbis. A handsome plaque was presented to Mr. Pollock in recognition of his services to the association.

Dr. Samuel H. Goldenson, Rabbi Emeritus of Temple Emanu-El, New York, was the distinguished guest of the Asheville community for three days during December. He spoke before the Beth Ha Tephila congregation, occupying the pulpit in the Temple, was the guest of the Boards of the Temple at dinner, spoke at Asheville-Biltmore College and the Lions Club. The Young Peoples League entertained Dr. Goldenson at dinner.

The second annual Father-Child night, sponsored by the Brotherhood of Temple Beth Ha Tephila was held on the evening of December 7 in the Temple annex. A dinner and program featured the evening. T. Galumbeck was in charge of the arrangements.

Rabbi Unger addressed the student body of High Point College at their chapel assembly program. Rabbi Unger spoke under the auspices of the Jewish Chautauqua Society.

Senator Frank P. Graham spoke to the local B'nai B'rith Lodge at its monthly meeting at the Jewish Community Center. Senator Gra-

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ham spoke on development and control of atomic power. A question period from the floor followed the speech. The meeting commemorated the 106th anniversary of E'nai B'rith and local lodge inducted nine new members. Isaac Gradman, member of the National Membership Committee, inducted the new members. President Sydney Schochet presided at the meeting and Joe Sternberg introduced the speaker.

Mr. and Mrs. Buddy Patton who were married last month. Mrs. Patton is the former Marylyn Blomberg, daughter of Mr. and Mrs. H. Blomberg.

Mr. and Mrs. S. Feldman on the birth of a granddaughter.

ROCAMORA-ZAGEIR

Miss Joan Sarah Zageir, daughter of Mr. and Mrs. Coleman Zageir, became the bride of William Morton Rocamora, son of Mrs. Fan B. Rocamora, in a ceremony at Temple Beth Ha-Tephila, performed by Rabbi Sidney Unger. The bride was given in marriage by her father and had as her matron of honor her sister, Mrs. Seymour Fligel. Bridesmaids were Mrs. Fred Kanter, Mrs. S. M. Patton and Miss Roberta Cooper of Asheville; Miss Joyce Checkner, of Wilmington, classmate of the bride at Brenau College; Miss Eva Baruch of New York, cousin of the bridegroom, and Miss Barbara Goldman, of Rochester, N. Y., cousin of the bride. The groom had his brother, Leon Rocamora, as best man. Ushers were S. M. Patton, Fred Kanter, James H. Brown, Jr., LeRoy Gross, Paul Goodman, and Seymour Fligel, all of Asheville; Bob Weintraub, New York, and Ed Kalin, St. Petersburg Fla. A reception at the Battery Park Hotel followed the ceremony, after which the couple left by car for a wedding trip. Upon their return they will live at the Coleman apartments.

Mrs. Rocamora was graduated from the Fassifern School for girls, attended Woman's College in Greensboro and received her B. A. degree in Sociology from Brenau College, Ga., in June 1949. Mr. Rocamora attended the Asheville schools and was graduated in 1944 from Georgia Tech with a B. S. Degree in engineering. He served three years in the U. S. Navy and is now associated with the Asheville Showcase and Fixture Co.

Mr. and Mrs. Hyman Winner announce the birth of their son, Stanley Ira, on December 3.

Rabbi Martin Kessler of Congregation Bikur Cholim is leaving his post in Asheville to become spiritual leader of Congregation

Sons of Israel in Chambersberg, Pa. Rabbi Kessler plans to leave early in January.

GASTONIA, N. C.

An interesting puppet film, "Nami Says Yes" featured the Sisterhood-Hadassah meeting following a business session. The Sisterhood-Hadassah have filled eight kits for the Jewish Agency for Palestine. The clothes were collected by Mesdames: Adolph Hahn, Morris Levinson, Max Planer, and Morris Silverstein.

An Institute on Judaism will be held in the Temple during the month of January. Serving luncheon on this occasion will be Mesdames: Sidney Cohen, Cy Girard, Herbert Girard, Adolph Hahn, Morris Levinson, Marshall Rauch, Leon Schneider, Louis Sherman, Leslie Weber and Jules Witten.

On Friday evening, December 16th, the Children's Hanukah Service and Sunday School Choir featured the Sabbath services. On the following Sunday The Hanukah entertainment for the Religious School took place. Feature of this event was the pageant, "At This Season" in which the entire school participated. Songs, dancing, refreshments and gifts provided an afternoon of merriment.

The Sisterhood-Hadassah annual New Year's Eve dance was a success socially and financially. The dance was held at the Armington Hotel.

Rabbi Mark was guest speaker at Pfeiffer Junior College at Misenheimer, using the topic, "The Synagogue—its History and Character." He also spoke to the Jewish community of Salisbury, the Civitan Club of Salisbury and at Catawba College, and Livingstone College.

WINSTON-SALEM, N. C.

The entire Jewish community extends its deepest sympathy to the Kapiloff and Tenenbaum families, upon the passing of Mrs. Sadie Kapiloff. Funeral services were conducted by Rabbi Erwin Herman.

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Social and Personal

GREENSBORO, N. C.



Dr. Samuel H. Goldenson, Rabbi Emeritus of Temple Emanu-el, New York City, at the Dedication Dinner of Temple Emanuel Religious School, Greensboro, N. C., Friday evening, December 9. Seated next to Rabbi Goldenson are Herbert S. Falk, president of the Congregation, and Mrs. Falk.

Miss Anne Leith Penn, daughter of Mrs. William Scott Penn of Clayton, was married to Stanley H. Garber, son of Mrs. Joseph Le-Bauer and the late David Garber, in a quiet home ceremony which took place on Wednesday morning, November 23, 1949, in Danville, Va. The couple will live in Greensboro where Mr. Garber is associated with the Mock-Judson-Voehringer Company of North Carolina.

Miss Selma Freitag, daughter of Mr. and Mrs. Fred E. Freitag, became the bride of Robert Clein of Greensboro, son of Benjamin Clein of New York, on Saturday evening, December 3, 1949, in a ceremony at Zichron Ephraim Synagogue in New York. The bride had Mrs. Max Sands of Canandaigua, N. Y., formerly of Greensboro, for her matron of honor. Philip Segal of Greensboro was best man. Mrs. Clein, a native of New York, is a graduate of Hunter College and was, until her marriage, employed by the Richfield Corporation of New York. Mr. Clein, a vice-president in the Worth Chemical Company, served in the armed forces during World War II. The couple are making their home at 3505 Ardale Road.

David and Mrs. Seymour Rogers announce the birth of their daughter, Linda Ruth, on Monday, November 28. The baby is a grandniece of Rabbi and Mrs. Rypins.

Mr. and Mrs. Herman Cone, Jr., announce the birth of their son, Herman, III, on Friday, November 25. The baby is a great-grandson of Mrs. Ceasar Cone.

WELDON, N. C.

Miss Lucille Kittner, daughter of Mr. and Mrs. Louis Kittner, became the bride of Bernard Joseph Frank of Portsmouth, Va., son of Mr. and Mrs. Max R. Frank of Newport News, Va., in an informal ceremony at the home of the bride's parents on November 6.

Rabbi Jerome G. Tolochko of Kinston performed the ceremony. Only attendant for the bride was her sister, Miss Dorothy Kittner of Washington, D. C. Sidney Frank, brother of the groom, was best man. Ushers were David Kittner of Philadelphia, Sherman Clevenson of Newport News, Joseph Kline of Kinston, N. Y., Harry Kittner of Weldon, and Bill Kittner of Chapel Hill.

Mrs. Frank attended Elon College and, until her marriage, was employed at the Farmer's Home Loan Agency in Halifax, N. C. Mr. Frank served in the U. S. Army, in the Pacific Theatre, and is now in business in Portsmouth, Va., where the couple will make their home.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, Reporter

The Beth El Sisterhood held a dinner and card party at the home of Mrs. S. A. Temko. Mrs. S. Merit was chairman of this affair, ably assisted by Mesdames S. Sultan, A. Fox, D. Eichner and B. Baker. At the November meeting of the Sisterhood a committee was appointed to check and wrap clothing for shipment to Europe.

A Chanuka party and program was presented by the Beth El Re-

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ligious School on Sunday, December 18. Mrs. E. Epstein was in charge of the entire affair.

The community extends deepest sympathy to the family of Sigmund Cohen who passed away after an illness of some time. A resident of Rocky Mount since 1937, Mr. Cohen had been active in various affairs of the community and was one of those members responsible for the establishing of the Beth El congregation.

Surviving are his wife, Mrs. Lena Cohen, one son, Alan, his mother, Mrs. C. A. Cohen, and a brother, Robert, of Miami, Fla.

CHARLOTTE, N. C.

Mr. and Mrs. Elias Margoles announce the birth of their daughter, Lorelle Anne.

Mr. and Mrs. William Koralek announce the birth of their daughter, Susan Orlene. The baby is the granddaughter of Mrs. Sam Fligel.

Dr. and Mrs. David Citron of Boston, Mass., announce the birth of their son. The baby is a grandson of Mr. and Mrs. Morris Citron, and a nephew of Mr. and Mrs. I. Ashendorf and Sam Citron, all of Charlotte.

Zimmerman-Fishman

Mr. and Mrs. Edward Fishman of New York City have announced the engagement of their daughter, Ruth, to Dr. Erwin H. Zimmerman, son of Mr. and Mrs. U. A. Zimmerman of Charlotte.

The first wedding ceremony conducted in the new Temple Beth El united in marriage Miss Renette Israel and Abe Corenswet. Rabbi Frankel performed the ceremony.

Ben Sinkoe, son of Mr. and Mrs. E. I. Sinkoe, celebrated his Bar Mitzvah with services on Friday night and Saturday morning, December 16 and 17, at Temple Israel. Mr. and Mrs. Sinkoe were hosts at an informal reception on both occasions.

The Young People's Club elected the following officers at their November meeting: Sol Levine, president; Al Rousso, vice-president; Mrs. George Nissenson, secretary; Ted Silver, treasurer. Den Retchin is the outgoing president.

The Charlotte chapter of Hadassah inaugurated the Educational Program for the coming season at a meeting at the home of Mrs. Leon Firestone. Mrs. Herman Rosenstein was co-hostess for this affair. Mrs. Aaron J. Tofield and Mrs. Solomon Levine are co-chairmen of the Education Project.

Hadassah held its annual Pledge Meeting in the Social Hall of Temple Israel. Mrs. I. Ashendorf presided. Mrs. Louis Schaffer, president, introduced the guest speaker, Mrs. S. Lubin, president of the Sea-

board Region of Hadassah.

The Temple Israel Sisterhood Bazaar was held on Sunday, December 1. Mrs. L. Schlanger and Mrs. Sam Goldstein were co-chairmen of this very successful affair.

The Temple Israel Kindergarten P.T. A. elected Mrs. Louis Goodman, president, and Mrs. Arthur Frank, secretary. The meeting was conducted by Kindergarten chairman, Dr. Philip Naumoff, and the guest discussion leader, Miss Julia Weill, assistant director of the Winthrop College Nursery School, was introduced by Miss Betty H. Guess. The meeting was arranged by Mrs. Leon Firestone. She and Mrs. Adolph Balkind were hostesses following the meeting.

KINSTON, N. C.

Miss Marjorie Leon Suddreth, daughter of Mr. and Mrs. Henry Caldwell Suddreth of Kinston, became the bride of Robert Israel Cohen of Kinston, son of Max Cohen and the late Mrs. Cohen of Springfield, Mass., at Kinston Country Club. Rabbi Maurice Feuer of Goldsboro conducted the service.

HIGH POINT, N. C.

Betzi Morris, of High Point, a member of the Greensboro BBG, was chosen Sweetheart of AZA by the High Point Chapter at the Tri-City dance held here on December 19. Prizes were won by Sylvia Sosnik, Winston-Salem, and Elliot Solomon, Greensboro.

EDITORIALS

(Concluded from Page 3)

gave us our late lamented Henry Monsky, for so many years the sparking force of B'nai B'rith activity. It was the brain-child of Sam Beber, and it must be a great source of satisfaction for him as he views the progress that this organization has made since he conceived it. B'nai B'rith became its adopted parent in 1925, and it is no mere coincidence that Aleph Zadik Aleph are the Hebrew equivalents of B'nai B'rith's motto, brotherly love, benevolence and harmony.

It is a far cry from the first convention held in Omaha, with four chapters, to its present status of more than 600 chapters with 13,000 active members, spreading influence not only in our own country, but in England, Canada, France, Israel and China. AZA together with its sister organization, B'nai B'rith Girls, is the first step on the B'nai B'rith ladder that leads through B.B. Young Men's and Young Women's groups, Hillel, and finally to the B'nai B'rith lodges themselves. It is youth's first contact with a Jewish organization that is recognized as being one of the most powerful influences in Jewish life today.

In saluting AZA on its 25th anniversary, let us invoke the ancient rabbinical blessing that it "may continue to grow from strength to strength."

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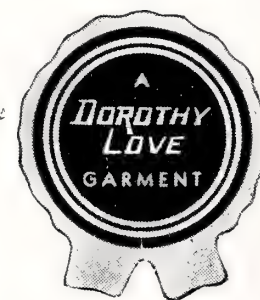
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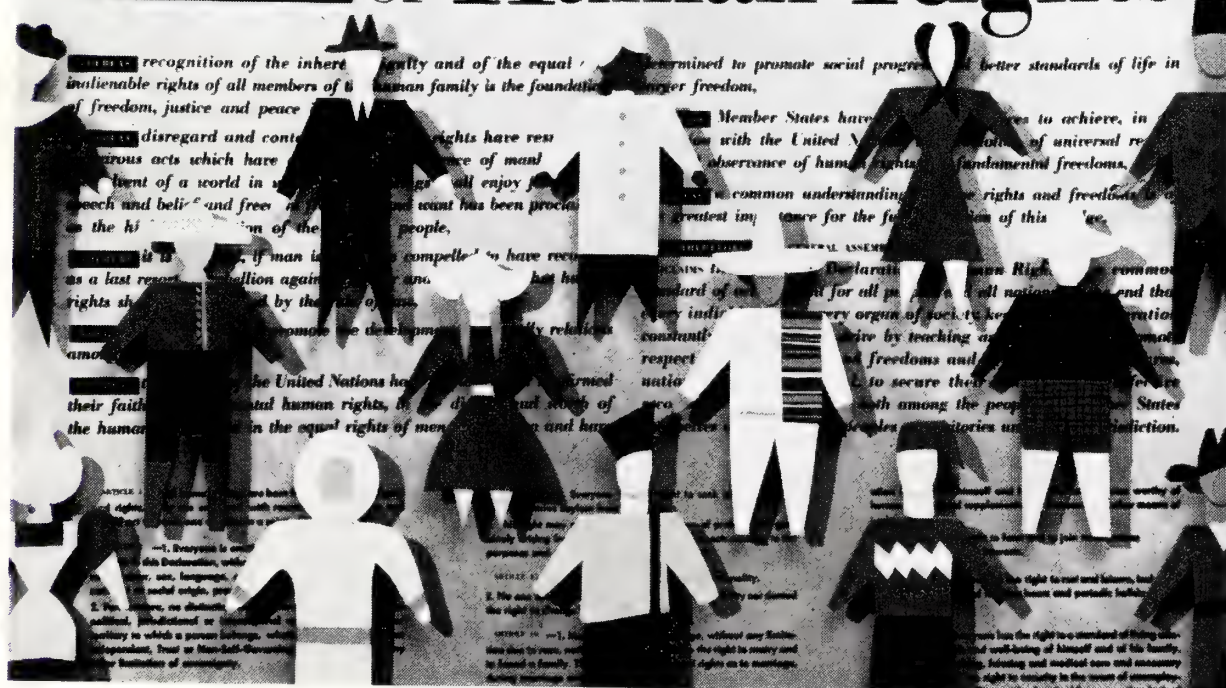
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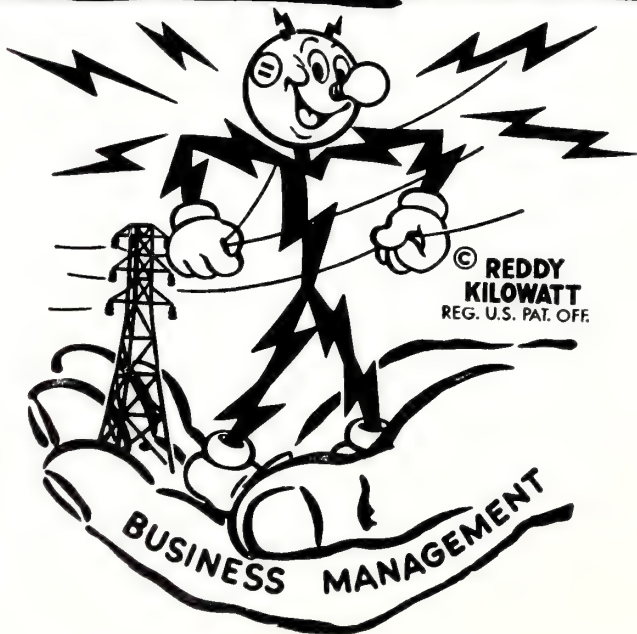
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The President on Brotherhood

President Harry S. Truman, in an address delivered at a meeting of the National Conference of Christians and Jews held at the Mayflower Hotel in Washington, D. C. on Armistice Day, paid tribute to Brotherhood Week, and the work of the Conference. We know of no better way to mark Brotherhood Week — February 19th to 26th — than to quote from that address. Mr. Truman said in part:

"I know of no organization that renders greater service to the basic principles on which this country is founded than the National Conference of Christians and Jews. This country is founded upon an ideal — the ideal of the equality of men before God and under the law. On the basis of this ideal, we have created a Nation composed of people from many lands with many faiths and many beliefs. Here in this country men of different traditions and different faiths have worked together for the common good.

"We have achieved our unity in this country, not by eliminating our differences in religion and tradition, not by hiding or suppressing our political and economic conflicts, but by holding to a concept which rises above them all, the concept of the brotherhood of man.

"It is only the people of religious faith throughout the world who have the power to overcome the force of tyranny. It is in their beliefs that the path can be found to justice and freedom. Their religious concepts are the only sure foundation of the democratic ideal.

"To them, therefore, we must extend the hand of brotherhood. This is a task for all men of good will, working together everywhere. There can be no higher challenge than to build a world of freedom and justice, a world in which all men are brothers. That is the goal toward which we must strive with all our strength."

Mr. Van Paasen Steps In

Pierre Van Paasen's latest opus, "Why Jesus Died," provides endless material for editorial comment, particularly if one is anxious to engage in controversy. We are not. We call attention to the book, because, while to us much of it is intriguing, it makes one positive statement that is of high interest to us as Jews, and another comment that may explain many things.

Mr. Van Paasen is on dangerous ground when he attempts, as he does, to reconcile reason with religion. He literally "steps in where angels fear to tread." Others, too numerous to mention, have made the same attempt without much success. It has been our own conviction that an individual's religion is determined by the point at which he ceases to apply logic, and accepts in faith.

"Why Jesus Died" is the most coldly analytical treatment of the subject that we have yet read. Reading it, for us, came at a singularly appropriate time. We began while Christmas was in the air — and on the radio — and concluded it when the first mentions of Brotherhood Week were being made. That gave particular timeliness to the author's spirited plea for brotherhood, in the closing pages of his book.

Mr. Van Paasen applies the icy search-light of pure logic on the life and death of Jesus. He makes a marked distinction between what is known historically as fact and what he variously terms "allegories," "dogma," "symbolism" and "legend." However, as we before stated, we are not concerned at this point with the manner in which he disproves, for instance, the story of Jesus' chastisement of the moneychangers in the Temple, or the fact that he discounts the story of the resurrection, and generally takes sharp issue with much of the New Testament. The two excerpts that do interest us are these.

In relating the story of the trial of Jesus in Jerusalem, Mr. Van

Paasen says: "Jesus never appeared before, and hence never was convicted by any Jewish court. The New Testament stories of his condemnation by the Sanhedrin are pure fantasy . . . The incontrovertible fact is that he was put to death by the ignominious Roman method of crucifixion. The only trial that Jesus underwent took place before Pontius Pilate, whose troops arrested him in the Garden of Gethsamane."

This statement adds one more to the list of those who exonerate the Jews of all responsibility for the death of Jesus. Lloyd C. Douglas made the same point in his book, "The Robe," and there have been of course, others, but Mr. Van Paasen's pronouncement seems to us the clearest and most forth-right. Perhaps in the future enough expressions of the same sentiment may result in a situation where our children's children, tiffing for the moment with a Christian companion, will not immediately have hurled at him the epithet, "Christ-killer."

The other statement which Mr. Van Paasen makes, of particular interest to us as Jews, is: "The Jews were made the culprits in the dramatic events in the fictionalized life and death of the savior-god Jesus Christ. Why? Because the Jews were the witnesses of the real life of Jesus. They could have denied, had they so chosen to do so, that there had been anything extraordinary, let alone divine, about the words and deeds of the carpenter's son from Nazareth."

This is perhaps as simple an explanation of anti-Semitism as we have yet heard.

We venture to believe that "Why Jesus Died" will not be given as Sunday School prizes by many Christian churches. It will only bear reading by those who are willing to approach it with open minds. You will find many such open minds when it comes to matters of politics, economics, etc., but not so many in the sphere of religion. Hence, Mr. Van Paasen's book will in all probability not rank among the best sellers of this, or any other generation. We doubt if this will be a disappointment to anyone, unless it be Mr. Van Paasen's publishers.

The U. J. A. in 1950

It must have come as a distinct shock to some Jewish communities to learn that the new United Jewish Appeal campaign calls for not less, but more than in 1948 and 1949. As a matter of fact, the 1950 goal of \$272,455,800, adopted at the Atlantic City meeting, puts the campaign among the most ambitious money-raising attempts of any kind in any time.

And yet, to those who have been reading the signs, it was long evident that if the broad program of rehabilitation and relief were to be achieved, some such figure was absolutely necessary. Where the requirements of the J.D.C. are considerably less than in recent campaigns, the needs of the U.P.A. are so much greater as to more than offset this.

With the mediocre yield of the 1949 campaign to date, and the complete results of the 1948 drive for a similar goal of \$250,000,000, so far from realization, it will take considerable manipulation by Mr. Morgenthau and his associates to come even close to the required figure.

U.J.A. is the concern of every Jew. Nevertheless, with so much of the contemplated funds going for work in the State of Israel, we believe that we are justified in saying that it is closer to some Jews than others, and that it therefore behooves those Jews not alone to give to the utmost, but to supply some of the leadership for the campaign in the various communities that has not always been forthcoming.

However, the need is real and urgent, and the attempt must be made. Defeatism will not help. It will need the strongest sort of courage, and the hardest kind of work to bring about the desired results, and the campaign slogan might well be, "We must not fail."

DIFFERENCES

. . . That Unite

By DR. SIMON GREENBERG, *Acting President*
The Jewish Theological Seminary of America

The following comments on the relationship between Israel and the Diaspora are extracts from an address delivered at a meeting held at the Jewish Theological Seminary of America in honor of Doctor Alexander Dushkin on the occasion of his departure for Israel to assume his duties as Professor of Education and Dean of Undergraduates Department of the Hebrew University. Dr. Greenberg's comments are a distinct contribution to one of the most important issues in Jewish life. Publication of this article does not necessarily mean endorsement of its views.—THE EDITOR.



DR. SIMON GREENBERG

A RECENT article in a current periodical written by two American Jewish students, relates that while on a trip through Europe, they watched refugees in southern France board a boat for Israel at midnight. Some of the boat's crew were young Americans. The author notes that when these young sailors learned that their visitors were also Americans, they "communicated their contempt for anyone not doing what they were doing, by silence or curt answers." Doctor Alexander Dushkin's depart-

ture for Israel at this time, seems to point an accusing finger at every one of us. No one of us who lives have been devoted to the Zionist movement can escape entirely the feeling that every one who, today, departs to take up residence in Israel is pointing a finger at him, not necessarily of contempt, or accusation, but certainly of questioning. Nor can we escape the soul-searching which such an occasion inevitably stirs, by a vehement affirmation of faith in the future of Jewish life outside of Israel. Far more

is involved than pinning on one's lapel a tag identifying the bearer as a member of the party of "Mec-hayveh hagolah," believers in the Diaspora. For one can have a very firm conviction regarding the possibility of worthwhile Jewish living outside the boundaries of Israel and yet feel very ill at ease at not going to Israel at this time to help in the mighty labors of upbuilding now facing our brethren there. Moreover, a logically constituted rationale for Jewish living in the "galut" is not enough. It must be associated with basic emotional drives as immediate and as compelling as those which created the Zionist movement. The legitimacy of these emotional drives must be recognized not only by the Jews living outside of Israel, drives must be recognized by those living in Israel. Human beings need the good will of their fellow men generally, but they need above all the good will and understanding of their own kith and kin. As Jews we need the good will of neighbors. But we also need one another's good will. It would be tragic, indeed, if those of us who choose or are compelled to live outside of Israel would be subjected, as we are today, to a constant barrage of frontal attacks or stinging innuendo from our brethren in Israel, questioning our sincerity as Jews or Zionists, designating us as second class members of the Jewish people, declaring our faith in the possibility of creative Jewish living in America as illusory and our efforts to vindicate that faith as futile. In current Zionist literature one is repeatedly told that: "It is incumbent upon us to implant in our youth the recognition of the fact that it is impossible to live full lives as Americans and at the same time creative and genuine Jewish lives. The good Zionist has no alternative to settlement in Israel." Ever so often I have the feeling that we need someone today who, from Israel, should echo Jeremiah's

message to the "Golah," "to build houses and dwell in them, plant gardens and eat the fruit of them, take ye wives and beget sons and daughters and multiply ye there and not be diminished."

Perhaps the time for such a message is not yet ripe. Perhaps the emphasis must still be no "Aliyah," settling in Israel. But the time will come when the other message will be of the utmost importance and unless we have men in Israel who understand it now and prepare the ground for it now, Israel may later have no one capable of formulating the message with authority and the "Golah" will have no one capable of receiving and understanding it.

One of the experiences bearing upon this problem which inscribed itself indelibly upon my memory is associated with the exercises opening the Hebrew University on Mt. Scopus in April 1925. Professor Mordecai M. Kaplan was one of the visiting public lecturers during those stirring days, and I have never forgotten the manner in which Doctor Magnes introduced him. He said, "I believe that a Jew can live a good, full, Jewish life anywhere in the world. But I have decided to live in Eretz Yisroel. The gentleman I am about to introduce to you believes that a full, good Jewish life is possible only in Eretz Yisroel. But he lives in the 'Galut.'" Doctor Magnes did not go on to enlarge upon that paradox. He merely referred to it as another of the many strange paradoxes abounding in human life. For the truth of the matter seems to be that the problem of the relationship between Israel and Diaspora belongs intellectually to the same realm or between God's omniscience and man's free will. Its solution cannot be propounded by a series of logically irrefutable, syllogistically formulated statements. To take hold of any one element of a paradox and declare that to

Offers Mrs. F.D.R.'s Award To Promote Interfaith



TRUE INTERFAITH — Mrs. Joseph Arens, recent DP arrival, proudly displays to Isaac L. Asofsky, Executive Director of HIAS, the Hebrew Immigrant Aid Society, the silver dish awarded to her by Mrs. Franklin D. Roosevelt, as an outstanding woman in America. Mrs. Arens, a Catholic, saved the life of a Jewish child, Felicia Grunfeder, in Warsaw, Poland, by hiding her in a coffin from the Nazis and later posing her as a Gentile during their stay in a concentration camp. She returned the child to her real mother, following liberation. Mrs. Arens offered to share the award with HIAS, which helped in Felicia's immigration to the United States, and thereby wrote the final chapter in Mrs. Arens' heroic epic. Mrs. Arens said she wanted the silver dish displayed at HIAS, 425 Lafayette Street, "as an indication that brotherly love, regardless of race or creed, always has its eventual recognition."

be the whole truth is to commit spiritual and intellectual suicide. To build one's life on God's mercy alone of God's justice alone, on absolute determinism, or on absolute free will, is to invite either fanaticism, madness or chaos or all of them together.

The inescapable, logically insoluble paradoxes of human life can be met successfully only by an act of faith which transcends the paradox and the individual elements within it, but includes all of the elements of the paradox within itself. Faith in the worthwhileness of human life includes within itself both free will and determinism. As occasion requires it, such faith utilizes either free will or determinism to vindicate itself. Such faith steadfastly and wisely refuses to be defeated or paralyzed because of the intellect's inability to reconcile the logical contradictions inherent within the means which Faith employs for its own purposes.

We must recognize that the statement that only in Israel can a Jew fulfill himself creatively and Jewishly is an invitation to the Jews of the Diaspora to commit spiritual suicide. At the same time the unequivocal statement that it is possible to fulfill oneself creatively and Jewishly in the Diaspora im-

plies at least a theoretic denial of the indispensability of Israel to Jewish life. The two statements are absolutely contradictory. Nevertheless, men of keen intellect and brilliant expression have supported each one of the statements by logical structures so sound and cogent as to be beyond the possibility of absolute refutation. To expect, choice between life in Israel or life in the Diaspora on the basis of a logically formulated argument is to ask that a logical reason be given for choosing one of two equally acceptable roads to a desired goal. Let us cease to goad one another to distraction to make unequivocal choice in favor of one of two equally valid alternatives. Let us not be Joshuas, constantly demanding of everyone, "Halanu atah im letzarenu," "Are you on our side or do you belong to the enemy?" Let us rather ever remember that while physically we can, at any time, be either in the Diaspora only or in Israel only, spiritually we can be in both places simultaneously.

We can transcend the paradox presented to us by the Israel-Golah controversy only by an act of Faith—a rather presumptuous, maybe but a faith nevertheless which is at even a somewhat arrogant faith—the core of all the suffering and

hope of our people. It is a faith reflected in the response which Joshua received from his celestial visitor: "I am here," he said, "not to do your bidding, nor the bidding of your enemy. I am here to do God's bidding," and when one firmly believes that the Jews are here to do God's bidding, he finds no contradiction between Israel and Golah. On the contrary, the two appear as the opposites which are indispensable for the highest and noblest forms of unity. For God has so created the world that differences are as vital to unity as likenesses. The unity of the family is based on differences between husband and wife, parents and children. There can be no family of husbands only, or of children only. The unity of the economic order is based on differences between agriculturist and manufacturer, artisan and laborer. The wonderful unity of our religious traditions is the result of the "Machlot leshem shamayim," the differences between Priest and Prophet, Hillel and Shammai, Abaye and Rabah, Elijah Gaon and the Besht, for they were differences that found their ultimate spiritual reconciliation in men who acted "Leshem shamayim," "for the sake of Heaven."

And I venture the opinion that only those Jews who believe both in the Golah and Israel with equal wholeheartedness, will have the wisdom to transcend and to include both aspects of Jewish life within their own lives, and to guide the affairs of our people both here and in Israel in a manner that will bring blessing to the Jewish people and mold a Jewish people which will be a blessing to mankind. Such an individual will be both among the most restless because when in Israel he will be thinking of the Golah and be saying to himself, "Here in this land it is easy to serve God. I ought to be out in the Diaspora, helping those in spiritually less favorable circumstances to live as Jews." And in the Golah he will be restless because he will always feel that there are certain mitzvos that are "Tluyot baaretz," certain opportunities to fulfill himself as a Jew which are available only in the land of Israel. But he will be forever serene because he will know that the heritage of Israel is not hemmed in, either by time or space, that Moses Maimonides, the Gaon of Vilna, never lived in Israel, but share with Amos, Hillel and Akiba the glory of complete spiritual fulfillment as human beings and as Jews.

AMERICAN JEWISH YOUTH MANIFESTS READINESS FOR LEADERSHIP



Youths and young adults in action at second annual assembly of National Jewish Youth Conference, sponsored by National Jewish Welfare Board (JWB), at Camp Wel-Met.



IN WORKSHOPS and commissions, delegates discussed, argued, debated, and considered major concerns of American Jewish youth, coming up with series of findings representing cross-section of opinions and beliefs of American Jewish young people. UPPER RIGHT: In plenary sessions, where delegates hammered out variety of findings, youth assembly was miniature representative body through which Jewish youth is preparing for communal leadership. LOWER LEFT: Delegates to as-

sembly from national youth organizations affiliated with National Jewish Youth Conference shown here with Arnulf M. Pins, center, Conference chairman. LOWER RIGHT: Assembly afforded graphic portrayal of work of many national Jewish organizations by way of exhibit of posters, brochures, scrapbooks and other display material, shown being examined by delegates as part of Conference program of giving Jewish youth opportunity to learn about American Jewish life.

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INVESTING IN ISRAEL

By P. BERNARD NORTMANN

This is the second of a series on Israel's economy based on the brochure "Investing in Israel," published by the Economic Department of the Jewish Agency for Palestine, 16 East 66th Street, New York 21, New York. Readers interested in obtaining the complete brochure may do so by writing to the Jewish Agency, enclosing 25 cents to cover costs.—THE EDITOR.

Economic Structure

The structure and organization of Israel's economy make it one of the most unusual in the world. Private capitalism, cooperative enterprises and collective settlements exist side by side; the immigrant or investor can find the economic unit which suits his individual taste and work out his own destiny.

The Government owns only the railroads, telephone, radio broadcasting and telegraph systems. It does not own any manufacturing industries, nor does it control electric power or waterworks. Thus, there is very little of what is generally characterized as state socialism.

Most industries are completely run by private companies. About eighty to ninety per cent of Israel industry is owned and operated by private individuals and corporations, while the remainder is in the hands of cooperatives, the most important of which are controlled by Histadrut (Israel's General Federation of Labor). The latest census in 1947 revealed that out of approximately 46,000 persons in industry, only 5,200 were employed by the Histadrut and other cooperative groups.

Private industry dominates the metal working, chemical, paper and printing, diamond, textile and clothing, dye, woodworking, leather and certain segments of the building materials and construction industries. The citrus industry and other food processing businesses are mainly under private control.

Representing the interests of private industry and trade in all matters are the Manufacturers' Association and the Chambers of Commerce. The manufacturers' association represents 40 branches of industry, each branch having a department concerned with such problems as raw material supply, marketing and distribution, export trade, and labor-management relations. The activities of these branches are coordinated by the Council of the Association.

Special agencies have been set up by the Association to handle industry-wide activities. Financing of raw material imports is carried out by the Palestine Industrial Bank of the Association, and development of export markets by the Foreign Trade Institute.

The Chambers of Commerce in Tel Aviv and Haifa function like those of other countries, and participate in conferences of the International Chamber of Commerce.

The Histadrut is especially important in building construction and materials, in the marketing of agricultural products, and road transportation. Cooperative enterprises have received more attention than the vastly larger role played by private individuals and corporations. In one respect this interest is well founded. The Histadrut has one of the most unusual structures in the world. Its membership includes the bulk of the workers in Israel.

As one of Israel's largest organizations, Histadrut's influence in the country is pervasive and powerful. At the same time, the individual



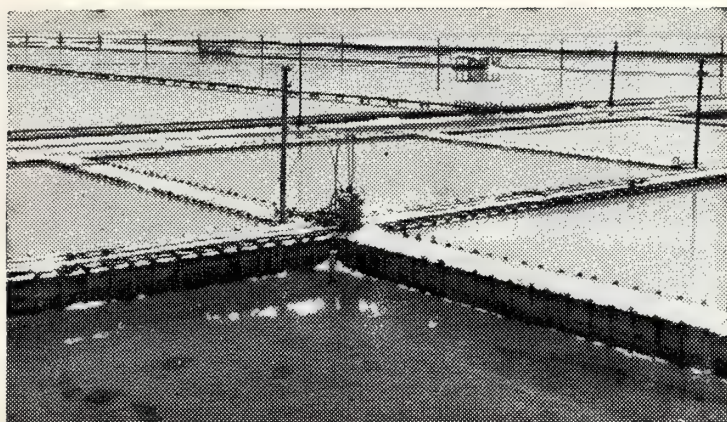
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Chemicals from the Dead Sea — a basic industry in Israel

and corporate owners of private industry, through their Manufacturers' Association, Chambers of Commerce and other trade groups, also push their own programs and make their influence felt. Co-operatives and private industry operate jointly on many fronts. In the citrus concentrates industry, the number of firms is about equally divided between private enterprises and co-operatives. All firms share technical information and market their products jointly.

Israel's urgent requirement at the present time is private capital. If private enterprise displays the boldness necessary in a young, pioneering country and invests capital in the quantities needed, there is no doubt that individual enterprise will continue to prosper and will be a vital force in shaping the future of the Jewish state.

Industry

Israel's industry has shown phenomenal growth in the past. Between 1930 and 1937, the number of establishments more than doubled; the number of persons engaged in industry trebled; the value of gross output increased more than three times; capital investment increased fivefold. Between 1937 and 1945, industry again doubled its output to meet the requirements of the armed services as well as of the growing civilian population. In industry alone (excluding handicrafts), capital investment increased from \$8,400,000 in 1930 to \$44,400,000 in 1937, and reached close to \$100,000,000 in 1945. Between 1946 and 1949 capital in-

vestments increased by about \$50,000,000.

Economic expansion was accelerated during the recent war. Most of the goods needed by the Allied Forces in the Near East during World War II and later by the Israel Army were of kinds not previously produced by Jewish industry. The special machinery required could not easily be obtained from abroad. Many requirements, formerly imported, were manufactured in Israel through the ingenuity and resourcefulness of the Jewish manufacturers, technicians and scientists. Presses for the manufacture of anti-tank mine components, for example, were improvised from machines originally intended for the production of cement floor tiles. A machine was developed for the manufacture of cast-iron shrapnel balls.

The country's current rapid population increase means a greater demand for construction, housing and services which, in turn, increases the demand for manufactured products. The chief hope for the effective absorption of large-scale immigration lies in the expansion of industry.

Industries Israel Needs

Israelis have specialized in light industries. Most important in value of output are the textile and clothing, paper and printing, foodstuffs and diamond industries. Recently production and employment in the diamond industry have fallen off.

Due to the rapid growth of population, most of this production goes for home consumption. Israel must develop an export industry on an extensive scale if it is to have a thriving industrial economy.

With few exceptions, almost any industry which tends to cut down imports will advance Israel's economy. Industries are needed to produce goods for the export market. Existing industries must expand to supply the rapidly growing domestic market.

Housing

Housing, for instance, is vitally necessary. World War II brought building activity almost to a standstill and in 1946 a spot survey showed the high occupancy average of 3.26 persons per room for the country as a whole compared with 1 or less persons per room in the U. S. Present large immigration,

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which has brought a population increase of 44 per cent over pre-state days, greatly intensifies the need for immediate residential construction, particularly of the small dwelling unit and apartment house type.

This need presents a challenge of the highest order as well as an important investment opportunity.

Hotels

Israel is vitally interested in the development of a tourist trade as an important source of foreign exchange and good-will. There is intense interest in visiting Israel among many thousands in America, both Jews and non-Jews.

Israel can become a mecca for tourists. Its weather is clear and balmy most of the year; it has excellent swimming, spas and other recreational facilities. Palestine's history as the Holy Land of three great religions as well as a widespread interest in the achievements of the Jewish State, heightened by Israel's appearance in the world limelight, has already sparked the desire of people all over the world to visit the country.

The Jewish Agency estimates that from 15,000 to 20,000 American tourists will visit Israel this year, with a resultant turnover of many millions of dollars. Much larger numbers are in prospect when adequate hotel and recreational facilities will become available.

A successful tourist trade depends upon modern well equipped hotels. Today Israel has only sixteen which can be called first-class by American standards. They accommodate fewer than 1,000 persons. Construction of more and better hotels, currently regarded as a most desirable form of investment, is therefore of first and utmost urgency.

Metal Industries

So great is the demand for iron and steel products that it appears desirable and, from available cost data, economically feasible to construct a steel rolling mill with a capacity of 30,000 tons per year. Also, improvements must be made in existing iron foundries. Plants to produce automotive parts, heating and plumbing facilities, metal foil and building accessories are urgently required.

Construction

In the construction field, at least a 50 per cent expansion of the cement, clay and brick industries appears necessary. Insulating board and lath, asphalt tile and plywood must also be produced in larger quantities.

Chemicals

The chemical industry, relying mainly on minerals in the Dead Sea, and the pharmaceutical industry are among the most promising of Israel enterprises. The training and spirit of Jewish chemists, as exemplified by the achievements of the Weizmann Institute, are ideal not only for the manufacture of existing products, but also for the research and development of new products. The output of the

Israel pharmaceutical industry can well compete with foreign products in respect to quality and appearance. Another important field for development is the whole range of oil by-products when the refineries in Haifa reopen.

Food Processing

Food processing and allied industries must be developed to meet the greatly increased domestic demand and the great potential foreign market. New capital investments can be utilized in the concentrating, freezing and canning of citrus fruits and for the expansion of the canned fish and wine industries.

Of fundamental importance to the entire Israel economy is the basic citrus industry, and much interest is being directed toward its by-products. Pasteurized juices, concentrates and marmalades are the main products of the industry, but much progress is being made in related products such as pulps, volatile oils, cattle fodder.

Textiles and Clothing

To supply Israel's domestic demand for standardized ready-made clothing and an export market for high-priced luxury clothing, the spinning, weaving, dyeing and printing industries have been expanding their facilities. However, manufacturing processes and machinery are only partly up-to-date; even in cotton—the most developed sector—production is inadequate to meet more than 75 per cent of the local demand for yarn and cloth. Exports are negligible. New capital for further development of the various branches of the textile industry is currently being sought. Given the capital, there is no reason why the Israel textile industry cannot compete successfully with the textile exports of most countries of the world.

ASHEVILLE, N. C.**Joins Staff of Asheville Jewish Center**

Saul Feldman, assistant and program director of the Charleston, S. C. Jewish Community Center for more than three and one-half years, became executive director of the Jewish Community Center of Asheville, N. C. this month.

Mr. Feldman joined the Charleston Jewish Center staff in April, 1947. A graduate of Vanderbilt University, Nashville, Tenn., he did case work with the Tennessee Department of Public Welfare and also served as a junior leader in the Jewish Community Center of Nashville.

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PLAIN TALK

By AL SEGAL

PROFILE OF A JEW

My friend, Joe Marx, is not often seen in the synagogue. I say this in no fault-finding of Joe Marx. If I pointed critically at Joe because he is not often in the synagogue, he would well point back and ask, "How often are you seen there?"

Nor is Joe Marx one of the loud-speaking big shots of Judaism in our town. That is to say, I have never seen Joe in tuxedo-clad eminence at any of the speakers' tables of the Jewish affairs in our town.

Nor is Joe heard in the controversies of Jewry or seen in contests for honors, such as being elected vice-president or secretary of this Jewish organization or that; nor is he among those who are continuously in a state of being mad at somebody who disagrees with him on this or that of Jewish life. (I am sure that Joes knows little about the current quarrels in Zion and cares less).

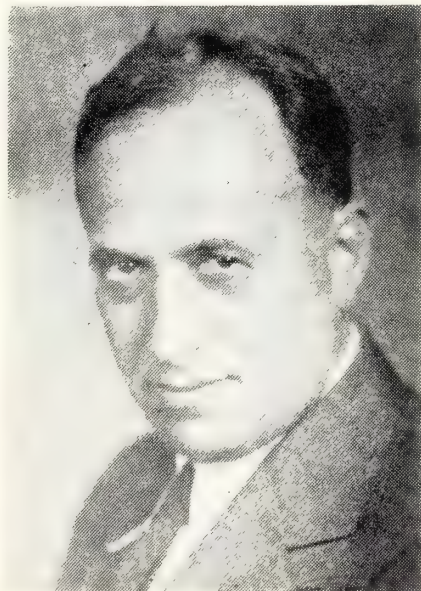
Joe Marx doesn't take it upon himself to find fault in the ways of other Jews. Joe carefully minds his own way of being a Jew. As I understand him, his idea of being Jewish has to do with ethical living and doing.

To be a Jew is to be a man who does justly, loves mercy and walks humbly. Such a Jew doesn't go around preaching this but in the way of his own life he tries to follow it. This way of Jewish life leads him to the higher and quieter places; in his path of Judaism he is far from the tumult of Jewish dialectics.

Joe Marx is a manufacturer in Cincinnati. (The Solo-Marx Co.) He makes rubber shoes and other things in his factory at Loveland,

a rural community close by Cincinnati.

His mind isn't altogether beset and trampled over by rubber shoes. It worries itself about the people who work for him in the making of these shoes. There was the matter of hiring a new stenographer a while ago.



AL SEGAL

Well, yes, all he needed to do was call up the employment service and in short order some nice-looking girls would be at the office applying for the job. That's the easiest way to get a stenographer.

Joe Marx was thinking of a harder way. He was thinking Jewishly in the way Jews think when they get prophetic. Joe was saying to himself, we Jews justly complain when our boys and girls can't get jobs because they are Jews.

"Shouldn't we as employers be first among those who make no point of race or religion in hiring people to work for them? Shouldn't I myself, as a Jew, practice in my business the concept of brotherhood that, as we are told, is of our religion?"

There was this the job of stenographer vacant in his office and why shouldn't he hire a Negro girl to do it? Negroes were few, if any, in offices in Cincinnati. Negroes were hired only for the more menial tasks.

Negro girls and boys had been training for stenography and book-keeping in the high schools, but they came only to frustration when they went to look for jobs in offices. Joe Marx said we give them equal education and we owe them the equal right to earn their livings at the work we have trained them to do.

The white girls in Joe Marx' office mightn't at first like having a colored girl among them. But the way to do with prejudice was not (Please Turn to Page 14)

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"WHISPER MY NAME"

By RABBI JEROME MARK, *Temple Emanuel, Gastonia, N. C.*

THERE ARE so many new novels of mediocre quality that I would not have given the above book a second thought if it were not for some interesting circumstances.

To begin with, it is a first novel by a young North Carolina author and journalist. Under the capable and liberal administration of Senator Frank Graham when he was president of the University of North Carolina, this state produced many talented authors who write with sympathy and understanding. As an added attraction, I was intrigued by the fact that the scene of the novel is laid in the city of Charlotte.

Finally, I could not resist the theme of the novel, namely, the story of a Jew who tried to live a lie.

Badly stated, the plot concerns itself with the life of Hyman Daniel Goldstein, born in Philadelphia, who comes to the city of Charlotte, which is thinly disguised under the name of Elizabeth. He comes as a mature man in 1910 to grow with the city and to make his fortune.

Embittered by his early experiences as a Jew in the slums of Philadelphia, he changes his name to Daniel Gordon, is baptized and joins the Baptist church, becomes a merchant prince and then a banker and marries an aristocratic heiress. For twenty years he is scrupulously careful to hide his Jewish identity only to find out in the end that the whole city knew that he was a Jew and mocked his futile efforts at suppressing the knowledge.

His enemies and business rivals knew it. Behind his back they say, "I think he really hates Jews now, he's been pretending so long." His aristocratic wife knew it and tried to console him for it towards the end of the story. His business associates and partners—both in his

department store and in the bank—knew it. In fact, it was his best friend, Hawse Bradford, who made money with Daniel Gordon as owners of the bank, who delivered the blow which came as a climax.

Bradford was not only his partner. There was a more intimate association between the two. Gordon made a gentleman out of this former social outcast and Bradford in turn had bolstered Gordon's courage in being more liberal and unconventional than his Baptist affiliates would permit. Now Gordon, anticipating the threatening depression of 1930, liquidated his investments and began to rely on ready cash only. Bradford wanted the bank to invest heavily in a real estate project and Gordon was set against it. Then Bradford brutally told Gordon: "Stop playing Jew intuition instead of your head." Gordon was beaten. Feebly he asked how the secret leaked out and was told:

"You brought it on yourself. You think we didn't see through all that Jew-cussin' you've been doing? Everybody in town knows it, and always has. You can't fool a whole town."

The book ends with a broken, weary, sick Gordon walking into the mansion which was never too much of a home for him, bitterly reflecting that he did not have to pretend, to live a lie, to whisper his name Goldstein, to deny his own people, and to contribute heavily to Baptist causes.

There were happy integrated Jews in Charlotte. It was a brilliant stroke on the part of the author to introduce Levine who, as he happened to overhear Gordon say over the telephone that a certain residential section was restricted, where lots would not be sold to Jews, informed the banker that the property he had for sale was also

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Frank Goldman, president of B'nai B'rith, presents one of the pens used by President Truman to sign the announcement of de jure recognition of Israel to Israeli Ambassador Eliahu Elath on the eve of the latter's departure for Israel, where he will enshrine it in the National Museum. The pen is encased in a silver receptacle with a plaque stating that it was presented by President Truman to Mr. Goldman and Maurice Bisgyer, National Secretary of B'nai B'rith, after they witnessed the event in the White House. Left to right: Mr. Bisgyer; Mr. Goldman; Ambassador Elath, and Quincy I. Abrams, president of District 1, B'nai B'rith, at whose 97th annual convention the presentation took place.

restricted. "I won't sell to anyone but a Jew."

Protective coloration is a healthy natural phenomenon, copied by man especially in times of war in camouflage. For example, the green caterpillar, because of his coloration, escapes the watchful eye of the bird looking for worms. The chameleon takes most advantage of nature's gift of protective coloration; he can change his colors to accommodate the color of any environment where he finds himself. This advantage however may well lead to disaster: it is told that a chameleon, placed on a scotch plaid, burst in trying to imitate its many colors.

The same thing may be said about Jewish assimilationists. We master the language, culture, arts, and institutions of the land where we integrate ourselves as citizens. We serve the land in war and in peace: witness American-Jewish heroes from the Revolutionary War to men like Judah Touro, until the second World War. Wit-

Justice Frankfurter, and the galaxy of great Jews who served with patriotic zeal and ability.

Such assimilation is often overdone by Jews like Daniel Gordon who attempt to suppress their Jewish identity. It was said that an assimilationist is a Jew who mingles only with such Jews as are known not to associate with other Jews. This is an old truth known since the days of Henrich Heine, who mocked his own spiritual poverty: "Du nennst dich Protestant mit emphase, Daruber protestiert aber deine Nase!" ("You call yourself emphatically a Protestant, but your nose protests against it.")

Much more can be said about the novel from a critical point of view. If Burke Davis desired to prove that a Jew who betrays his people and undergoes baptism must inevitably bring destruction on the girl he loves, Katie Morrow, wreck the happiness of his wife, Lucy, and ruin his own life on the rocks of disillusion, then he should have depicted Gordon as an otherwise honorable and honest man who sought to lose his Jewish disabilities in a futile attempt at assimilation. The author, however, weakens his thesis by showing an original flaw in Gordon's moral character. Gordon's first profit, while still in Philadelphia, is made from perjuring himself against his employer. For this he obtains \$800. On the other hand, the author has Gordon assert himself on the side of charity and kindness, with the indication that the hero cannot wholly succeed in throwing off his Jewish inheritance.

I further think that the title, "Whisper My Name," is ill chosen. Goldstein is no more a Jewish name than Gordon. In fact, we had authors and scholars named Gordon for two centuries. What is more,

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there are no characteristic Jewish names, except Cohen, Levi, Aaron, and a few similar ones. When we spoke German we used German names such as Lewisohn or Goldstein; in Russia we use names like Trotsky; in Spain we called ourselves Spinoza and Mendoza. Americanizing or Anglicizing our names is part of wholesome assimilation and not in itself a flight from reality.

There is one very serious issue I take with the book and the inexperienced Christian author.

Many literary productions deal with the same problem as the book before us. "Lost Boundaries" and "Pinky," in the movies, Joe Sinclair's "Wasteland," Lewisohn's "The Island Within," and others in fiction.

I feel profoundly, however, that it is the height of bad taste and brutal inhumanity for a Christian to write "Whisper My Name."

Mr. Davis exposes the shame of a people which just underwent a supreme martyrdom of which no Christian in all Christendom is wholly guiltless. Even here, in the land of the free, the Jew is excluded more and more from the economic benefits of this land and is ostracized from its social life. The professions and the field of higher education are constantly narrowing down on us threatening to crush all culture out of us. If the American majority has not yet reduced us Jews to the status of secondary and inferior citizenship, they are certainly trying hard enough to do so. So desperate is our situation becoming that we are prone to cry out in prayer with the Kosnitzer rebbe.

Ribbono shel alom—Master of the universe—if thou wouldst redeem the Jews, redeem the goyim!

Daniel Gordon fails in his efforts at protective coloration. The prophet Isaiah (Chapter 28) aptly summarizes the situation in these words:

"For the bed is too short for a man to stretch himself; And the covering too narrow when he gathereth himself up."

But no one will argue that this Procrustean bed in which the refugee from the Philadelphia Ghetto slum sought repose was of Jewish manufacture. It was made by the KKK, by imported German anti-Semitism, by the heirs of Torquemada and the Inquisition.

What right, what moral justification then, has this young gentle writer, without sympathy and understanding, to ridicule Gordon, or any other misguided Jew, for his ultimate disillusionment? Like Job said to his friends we may say to the Burke Davises:

"Sorry comforters are ye all. I also could speak as ye do, if your soul were in my soul's stead."

Without too much inquiry and even without belaboring the point, any immature Jewish author could find Daniel Gordon's brother under the skin in the folds of the Christian church.

A sympathetic writer impelled

by a true sense of Christian understanding, would, under the circumstances, have had an entirely different story to tell. I have in mind especially the genius of the warm-hearted Christian poet and playwright, Gotthold Ephraim Lessing. He too was faced with the problem of discrimination and persecution in Germany. During the time that we fought the Revolutionary War in this country, the Jews of Prussia were not even accorded recognition as second-rate citizen. Lessing, the intimate and admirer of Moses Mendelssohn, wrote "Nathan the Wise" to prove not only to Germany of the 18th century, but to the world that, despite all their persecution and suffering, the Jews can produce men of superior wisdom, sterling character, and infinite generosity.

I am sure that, had Burke Davis taken the trouble to find a Jewish hero or prototype for a twentieth century "Nathan the Wise," he would not have found his search unprofitable. It is still true that:

"From Moses (the Law-giver), to Moses (either Maimonides or the Berlin philosopher), none has arisen to equal Moses."

Nevertheless, a modern author can well find intensely dramatic material in such Jewish careers as those of David Lilienthal or Albert Einstein.

All we need is good will; without it American democracy, as well as Judeo-Christian ethics, will crumble into chaos, reducing man to barbarism. This is the first lesson for our young authors to master.

Berl Locker, chairman of the Jewish Agency Executive, has been named to serve as acting treasurer of the Agency.

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MOVIE SCORE

by MARTIN FRIED

We received a letter from reader Malvin Wald which we are happy to print because it shows something is actually being done to help new people break into motion pictures. Mr. Wald, co-author with Albert Maltz of "Naked City," writes:

"In a recent column, you outlined a plan of writer Sidney Shelton of MGM whereby new film talent would receive apprentice training at movie studios. For years the big studios have talked in grandiose terms about helping young people . . . but how much have they done in actual practice? Along with Ida Lupino and Collier Young, I have recently formed a new film company, The Filmmakers, Inc. I believe that we are doing more to further young people's careers than any major studio. For instance, in our first production, "Never Fear," we are starring four newcomers, Keefe Brasselle, Sally Forrest, Eve Miller, and Hugh O'Brian.

"In addition to being a screenwriter and film-maker, I am also a member of the faculty of the University of Southern California Cinema Department. Being so close to the needs of young people for experience, we are allowing graduate student Eugene Peterson to sit in on the entire production of a picture. He is getting an opportunity that very few people in Hollywood itself have — the chance to observe every aspect of an independent production. Mr. Peterson plans to write a thesis on his experience with The Filmmakers so that what he has learned about production can be passed on to students in other universities. On all future productions of The Filmmakers there will be a student observer learning at first-hand how movies are made. How many major studios have such a policy in practice?"

The answer to the last question

is, alas, none. Certainly what Ida Lupino, Collier Young, and Malvin Wald are doing in behalf of film newcomers is a challenge to the major studios, a challenge we earnestly hope they accept.

Short Notes—Last night we saw how television has taken over the premiere gimmick from motion pictures. CBS started its new Ed Wynn television show with as much hoopla, searchlights and celebrities as any MGM picture ever enlisted. Sunset Boulevard was crowded with thousands of spectators while inside the studio Ed Wynn came out of retirement to show Milton Berle he had competition in television. While watching the show on the stage, we were fortunate in having an RCA Victor television set in front of us, so we could compare what actually took place on the stage with what came over the airwaves. Truthfully what the viewers saw on their sets was a pale image of the real show. Only color television could do justice to Wynn's gaudy costumes and certainly Gerturde Niesen's spirited dancing and singing was many more times enjoyable in the flesh than on the TV screen. After the show, we attended a gala party at a Sunset Strip night club which rivaled any other Hollywood party in amount of noise, crush and excitement. The first Hollywood televis-



HON. HUGO L. BLACK

Hon. Hugo L. Black addressed a meeting of the American Jewish Committee at the Hotel Plaza, January 20th.

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ion premiere was a distinct success . . . The acclaim gotten by "Quartet," the British film which combines four unrelated short stories by Somerset Maugham, has started a Hollywood cycle of similar pictures. Norma Productions, the Burt Lancaster-Harold Hecht film company, announces a quartet of its own, two of which are "Boys Will Be Boys" by Irvin S. Cobb and the "Catbird Seat" by James Thurber. And Metro-Goldwyn-Mayer declares it will produce "Big Country," which will consist of eight short stories by American writers. In this "Octet" of Metro's, we suggest that a story that could be included would be Albert Maltz' "The Happiest Man On Earth." Since this tale was already filmed by Metro as a short, our suggestion can be accepted as an economy measure. And, still on the economy note, why not also include a fine short written and directed by William Saroyan for Metro which was seen by all too few filmgoers?

"Miss Grant Takes Richmond" — (Columbia) — Lucille Ball, who seems to have inherited the late Carole Lombard's mantle as a screen comedienne, provides most of the fun in this screwy, nonsensical comedy about a judge's niece who falls in love with a bookie. William Holden is a bit too stiff for the bookie part but Miss Ball is hilariously convincing as the well-meaning but blundering babe. You'll grit your teeth at the blitheness with which Hollywood makes a hero out of a bookie but still you'll laugh. Recommended.

"Roseanna McCoy" — (RKO) — In other hands than Samuel Goldwyn's, this film about the feuding Hatfields and McCoy's would be a stinker. But with Farley Granger and new star Joan Evans playing appealing Romeo and Juliet roles, with magnificent photography and production, and a sensitive screenplay by John Collier, the film holds your interest. Recommended.

CHARLESTON, S. C.

In the January column of Charleston News, mention was made of a Chanuka celebration of the Brith Sholom Sunday School. This should have referred to the Sunday School of the Charleston Hebrew Institute, and it was held at the Jewish Community Center. We regret the error.

The Jewish Agency plans to resettle some 10,000 families on the land in Israel in the coming year.

PLAIN TALK

(Concluded from Page 9)

to give in to it; prejudice festers and grows because people are afraid to quarrel with it. If the white girls could meet and face an object of their prejudice, maybe they would come around to see that the Negro stenographer was the same kind of person as they, except for the way her skin was tinted.

Joe Marx could feel exquisitely Jewish as he went about to hire a colored stenographer for his office. The week before the girl came, he brought to the office a speaker to give a speech to all the office help on every American's right to equal opportunity. It was on Lincoln's birthday. The speaker was Marshall Bragdon, who is executive secretary of the Cincinnati Mayor's Friendly Relations Committee.

Three years have passed. It worked out all right. Not just that the Negro girl turned out to be a capable stenographer. (She was promoted to the secretary to the executive of one of the departments.) That was the least.

What caused Joe Marx to exult the more was the way the early prejudice had dissolved in his office. It had dissolved like some foul infection in the fresh air and sunlight. From becoming acquainted with the Negro stenographer, the white girls had come to respect her.

The white girls had come to the highest degree of social education: They had learned to see that every individual was to be judged only by his own merit or his own fault.

Joe Marx felt the stirrings of a prophet. His Jewish friends in business must know about this. As Jews, they too would understand that the highest duty of a Jew was to practice the ethical creed of his teaching. If the Jew yearned for justice for his children in employment, he must be willing to render such justice unto others.

Joe Marx thus wrote friends in business. Negro stenographers no longer are entirely absent from business offices in Cincinnati. Four Jewish business houses employ them—all friends of Joe Marx, who started them toward that way of being just and Jewish.

Joe Marx isn't making the least boast of his way of being a Jew and isn't quarreling with any other of the more complicated ways. And if you ask me, I don't know a better way than Joe's since it has to do with the main essential of being Jewish.

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With the graduation of the second group of Fellows of the Institute on Advanced Studies in Community Organization of the Training Bureau for Jewish Communal Service, the Training Bureau may truly be said to have emerged from the experimental stage.

Conceived three years ago by Jewish leaders throughout the United States to fill the need for professional workers oriented in Jewish history, sociology, religion and philosophy, as well as being trained social workers, the Training Bureau has fulfilled its avowed purpose of becoming a center of educational experience for the training of Jewish communal workers.

Not only has it graduated two groups of Fellows — men and women who have taken five months of intensive study in New York and nine months of supervised field activity — but it has taken steps to bring its resources to all fields of communal endeavor throughout the country.

The Training Bureau has conducted a successful institute on "Background for Jewish Social Work" for practitioners in New York, an in-service training program which has already been followed in Chicago by the Chicago College for Jewish Studies, and which is now being considered in 12 other major cities.

The Training Bureau is also planning regional in-service institutes and has organized a research project for the study of the Jewish component in case work. It has initiated conversations with the Jewish theological seminaries and the Jewish Education Association with a view towards bringing its resources in the field of Jewish communal service to rabbis and Jewish educators.

It is conducting this year a special course on Jewish background in social work at the Boston University School of Social Work, and is arranging for similar courses at other leading schools. In cooperation with the Hillel Foundation it will launch a program of vocational guidance for college students that it is hoped will attract to Jewish communal service the finest type of Jewish student.

This is a record of progress and cooperation of which any three-year-old organization may well be proud. To its leaders the Jewish community owes a vote of thanks. Certainly the broad program of the Training Bureau for Jewish Communal Service cannot help but improve the already high standards in Jewish communal work.

—The American Israelite.

ANTI-SEMITISM IN GERMANY

The tale of rising anti-Semitism in Germany is so old that there is an inclination in some circles to completely forget it, or to take it for granted as an irradicable German national trait. It is true that the hate scourge is part and parcel of the foul German soil and soul and that no one is really amazed when it emerges over and again in all its frightfulness and ugliness and in all strata of German society. But, to ignore that occurrence even in a country, which, we hope, will soon have no Jews, is akin to treating a highly communicable disease by ignoring its nature.

Germany is in the center of Europe, and once the ugly trademark of Hitlerism is permitted to rise in new vehemence there, it will spread rapidly along the shattered roads of the rest of the world. With Europe's sick social structure amenable to all sorts of psychopathic trends, the danger of Germany again becoming the fuhrrer of international anti-Semitism is not as remote as it would seem to the foolish and incautious.

It was, therefore, no accident that the theme of anti-Semitism in Germany was given much thought at the world Jewish Congress executive sessions in Paris. The sharpest and clearest expression of apprehension was delivered by Harry Greenstein, U. S. Advisor on Jewish Affairs, when he told the gathering that Germany was reeking with hostility toward Jews and that it might take generations "before the virulent form of Nazi anti-Semitism" spends itself in that country. Coming from a person who is reputed to be extremely cautious and who weighs his words carefully before uttering them, the warning deserves double attention, particularly from the occupation powers who, as Mr. Greenstein pointed out, ought to make it their business to combat the anti-Semitic movement not merely because it is directed against Jews, but because it is an unmistakable sign of the resurgence of German nationalism in its most vicious form.

Our own book with Germany will never close. Except perhaps for the sick, the evil and the psychopathic, no Jews will remain on the accursed German soil. However, to the extent that national anti-Semitism is an international warning signal, the victors in mankind's most destructive war must not remain slumbering on their post.

The Jewish Chronicle.

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VISITING Around Greensboro

By MIN KLEIN

NINETEEN-FIFTY was ushered into our community in various fashions - - - we hear it said the BETH DAVID SISTERHOOD dance attracted a tremendous attendance and was a great success socially and financially . . . many of our folks took advantage of the vacation season to do some traveling - - - the ZAUBERS were in Texas to visit son Ray, and family and to stop off for the Carolina-Rice game . . . the LOU SILVERSTEINS went to Cincinnati to celebrate their 25th wedding anniversary on January 9th, with relatives and friends there . . . the entire community offers GOLDEN greetings and PLATINUM wishes on your SILVER anniversary . . . the GEORGE BLANKSTEINS were in FLORIDA and had an opportunity to spend some time with the CHARLIE PEARLS who were there for several weeks - - - daughter BETTY spent the vacation days with RITA in NYC . . . HILDA PECK had an exciting trip to the Big City topping it off with the right answer on one of those information radio programs and walking off with a \$500 bond as prize . . . AL JACOBSON drove his family to Washington from whence MOM and FLO proceeded to NYC where Flo went especially to attend the reunion of the BRANDEIS' 1949 grads . . . the AL RAUCHS were in NYC to visit family and friends, and BRAUNA JACOBS reports a grand time in Philadelphia, where she visited her uncle and aunt, the MAURY JACOBS, formerly of OUR TOWN, and other friends . . . which reminds us to mention how nice it was to see MARTY JACOBS in from UNC for a few vacation days, and to hear how well MOM JACOBS is getting along after her Duke hospital treatments in Durham . . . On the hurry-and-get-well list also is HERMAN TEMKO, recuperating from an operation . . . Going to Savannah, Ga. for the AZA regional convention were local members, president, MURRAY POLITIS, HENRY ISAACSON, and BILL ZUCKERMAN, delegates, and RONNIE KRIEGSMAN, ROBERT ERLMAN, CHARLES BLANKSTEIN, BILL MARKS, JERRY GOLDSTEIN, and LOUIS BATES . . . BBGs, EVELYN GREENBERG and BARBARA PRAGO went down as guests and report a grand time . . . We hear there are some interesting plans in the air, and the local BBGs are head over heels in plans for the annual CABARET SHOW, come MARCH 18 - - - remember the outstanding success of their last year's venture into this project??? Watch for more information on this enjoyable event . . . Special guest in the Beth David pulpit last month was MR. ELIEZER KATZ, of Haifa, Israel, who, with Mrs.

Katz and daughter, Ruth Hannah, visited their relatives in Our Town, the ERNEST KATZ and the ERNEST KAHNS . . . In an open forum following services, Mr. Katz answered many questions on Israel . . . The January meeting of the Council of Jewish Women featured convention reports by President, CLARA MAY FRIEDLAENDER, HILDA WEINSTEIN and LEE TANNENBAUM, who were delegates at the Triennial in Baltimore, recently . . . Outstanding event of the TEMPLE EMANUEL BROTHERHOOD was the dinner meeting held last month, at which time RABBI PHILIP FRANKEL of Charlotte, well known to our community, was guest speaker . . . This year's subject of study for the TEMPLE EMANUEL SISTERHOOD group was centered around the subject "The Jewish Child in a Jewish World," following up the 1949 subject, "The Jewish Child in a Christian World" - - - the course was conducted once more by Rabbi Rypins and took place on three successive Tuesdays at the home of Sisterhood members FRAN KAY, BERNICE WILEY, and KAY BLOCK . . . JACK SALZ occupied the Temple Emanuel pulpit in the absence of Rabbi Rypins, conducting a service especially keyed to the five boys whose Bar Mitzvahs took place during the past year - - - SHEROLD KLEIN, CHARLES BLANKSTEIN, MICHAEL BERNHOLZ, MICHAEL TEMKO, and ROBERT WEINSTEIN. Subject of the sermon was "Our Temple Youth - - Vows and Values." Parents of honorees were hosts at the Oneg Shabbots gathering. A large number of pleased listeners from Our Town were on hand for the second program in the Tri-City Cultural series presented in Winston-Salem, which included Ruth Kobart and Robert Spiro in a presentation of songs in Yiddish, Hebrew, English - - even Italian and French . . . Thrill of the month was hearing DR. SHLOMO BARDIN, founder and guide of the Brandeis Camp Institutes, tell of the wide and constructive programs carried on by these camps - - - Dr. Bardin came from NYC especially to speak at a regional meeting of the N. C. Brandeis committee . . . First of the Temple Emanuel Religious School PTA meetings brought out a large attendance of interested mothers and fathers to hear about the activities of their children in the School . . . Our RABBIS have busy days - - RABBI SINCOFF and RABBI RYPINS attended the sessions sponsored by the Greensboro Ministerial Association on "Pastoral Counseling" and both were guest speakers at Guilford College during the past several weeks . . . HADASSAH held their regular meeting on Wednesday the 18th at the

Temple, and followed this with a showing of "Tomorrow is a Wonderful Day" . . . plans for a full schedule ahead . . . It's always nice to welcome newcomers into our community, but it is especially gratifying to say "welcome back" to the DAVID COOPERS, who, with JUDY and STEPHEN are now permanently established here after about three and one-half years in Philly . . . Once again we find it necessary to extend condolences in our community - - to MRS. REBECCA MYERS and family on the death of Mrs. Myers' brother, Mr. Jack Brenner, and to JACK SALZ, who was called to New York on January 10, at the death of his father . . . Seems as though we've hardly finished speaking of Chanukah - - when here's PURIM just around the corner . . . there'll be busy times again! . . .

GREENSBORO, N. C.

Mr. and Mrs. Martin Bernstein announce the arrival of their second daughter, Rachel, at Wesley Long Hospital, on January 12. The child is the grand-daughter of Mr. and Mrs. Walter Bernstein.

STATESVILLE, N. C.

MISS HENRIETTA WALLACE,
Reporter

Mr. and Mrs. Henry Weil were in New York for the annual Executives Dinner of the personnel of of Beaunit Mills, at the Waldorf-Astoria hotel. Mr. and Mrs. Manuel Gottlieb of New York were visitors of the Weils in Statesville.

John Hoffman of High Point, and Bill Hoffman, graduate student at the University of Wisconsin, spent their winter vacation with their parents, Dr. and Mrs. Wallace Hoffman.

Mrs. S. Leyton of Pittsburgh spent several weeks as guest of Mr. and Mrs. L. Gordon. Also guests of the Gordons were Mr. and Mrs. David Lester of Wilson and their daughter, Miss Jean Lester, Saul Gordon, senior at U. N. C., and Alfred Gordon, student at Oak Ridge.

Mrs. Larry Rochlin was a vacation visitor at Miami Beach, Fla.

David Gordon of High Point was guest of his uncle and aunt, Mr. and Mrs. Steinberger, recently.

Mr. and Mrs. Julius Aronson were in New York for a week.

Norman Steinberg attended the Regional AZA convention in Savannah, Ga. A large number of N. C. boys and girls attended this af-

Public Works Expanded

The Israeli government has extended its public works program to the extent that it is now spending almost \$8,000,000 on such work. Labor Minister Golda Meyerson has revealed.

Social and Personal

WINSTON-SALEM, N. C.

MRS. STANLEY TULMAN, Reporter



University Medical School quota. Mrs. P. Margolin gave a report on the life of the founder of Hadasah, Miss Henrietta Szold. In conclusion, a program of Palestinian music was presented by Elisha Katzin.

The monthly meeting of the Council of Jewish Women was held January 3 at the Temple rooms. A report was given by Mrs. A. Schwartz on Council's Kroger Book project. Mrs. E. Lefkowitz reported on the New Year's Eve dance given by Council at the Balinese Room of the Robert E. Lee hotel. A movie, "The Home That Council Built," which was filmed at Council's home for unattached girls in Paris, was shown. Refreshments were served.

Rabbi and Mrs. Erwin L. Herman joyfully announce the adoption of a son, Jeffrey David. The entire Jewish community joins in wishing the new parents and baby the best of health and a great deal of "nachas."

The second program in the Tri-City series was held in Winston-Salem on Monday, January 9, at the Wiley School Auditorium. Performing artists were Ruth Kobart, soprano, and Robert Spiro, baritone.

The entire Jewish community extends its deepest sympathy to the Brenner family upon the passing of Frank Brenner.

He is survived by his wife, Jenny, and three sons, Morris, Abe, and Herbert. Funeral services were conducted December 28, by Rabbi Erwin Herman.

The first fund-raising function of the Sisterhood was held in the form of a "Blintze" party at the home of Mrs. I. Eisenberg. Card games were played and "blintzes" and coffee were served.

Youth Aliyah has revealed that it brought 45,000 children to Israel under its auspices since 1934.

Mr. and Mrs. Louis Tobian of Dallas, Texas, announce the engagement of their daughter, Jean, to Dr. Seymour Eisenberg, son of Mrs. I. Eisenberg, 609 Oaklawn Avenue, and the late Mr. Eisenberg. Jean is a graduate of the Hockaday Preparatory School in Dallas and Wellesley College. Seymour is a graduate of Carolina University as well as of the Bowman Gray School of Medicine of Wake Forest College. He served as a lieutenant (jg) in the U. S. Navy Medical Corps, attached to the Marines in China. He is now a research fellow in the Department of Internal Medicine of Southwestern Medical College in Dallas.

The regular meeting of Hadasah was held at the Y. W. C. A. on December 21. A very informative report about Hadassah's Youth Aliyah work was presented by Mrs. S. Solomon. Mrs. M. Goldberg, chairman of the Emergency Clothing Drive, reported that the Winston chapter could very well be proud of a job well done. Mrs. S. Simons reported on her magazine sales project, proceeds from which are applied to the Hadassah-Hebrew

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Social and Personal

GOLDSBORO, N. C.

Mrs. SEYMOUR BROWN, *Reporter*

The Sisterhood of Goldsboro held its monthly meeting at the home of Mrs. M. N. Shrago on Wednesday, January 4. Miss Gertrude Weil led the program which was a Biblical discussion based on the book of Exodus.

Goldsboro Hadassah, under the leadership of Mrs. Harry Shrago, chairman of Child Welfare, held a Child Welfare luncheon on Monday, January 9, at the home of Mrs. Isaac Kadis. A luncheon typical of the one eaten by the children of Israel was served. The program, on the subject, "Children of Israel," was presented by Mrs. Seymour Brown.

The Sisterhood, with Mrs. Charles Korschun as chairman, had an entertaining program for the children for Chanukah. A play was presented by some of the pupils in Sunday School, followed by refreshments and Chanukah favors. Bernard Joseph provided tricks and games for added entertainment.

Richard P. Sherman, son of Mr. and Mrs. Louis Sherman, who was designated the highest ranking graduate of the December, 1949, graduating class at the Citadel, the military college of South Carolina.

Alan Korschun, son of Mr. and Mrs. Charles Korschun, who was recently awarded his Eagle Scout badge at a special ceremony.

A. M. Shrago on his recent Masonic honor.

Joe Rosenthal, son of Mr. and Mrs. Emil Rosenthal, on his recent election as Secretary-Treasurer of the Student Council of Swarthmore College.

Mrs. N. A. Edwards on her appointment as chairman of the North Carolina Roadside Development Council.

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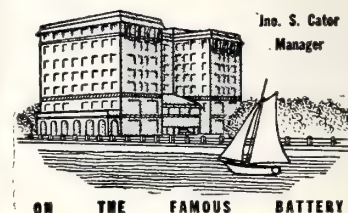
NORTH CHARLESTON

Dr. William Trachtenberg on his election as president of Wayne Medical Society.

Mrs. E. E. Eutsler on the birth of a grandson. The child's parents are Mr. and Mrs. Keith Eutsler of Kingston.

Harold Kadis and Allen Korschun on receiving the Eagle Scout badge.

Negotiations have opened in Vienna for a trade treaty between Israel and Austria.

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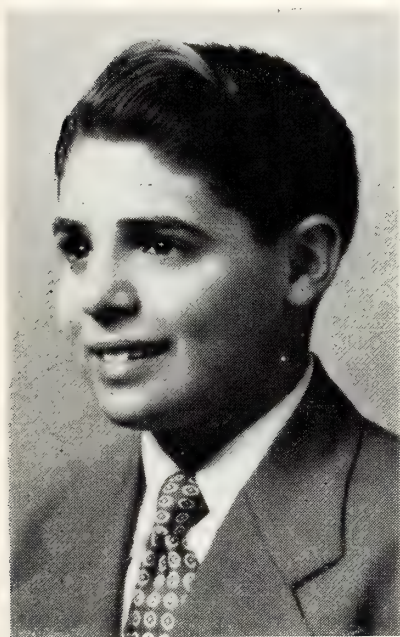
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Social and Personal

GREENSBORO, N. C.



ROBERT WEINSTEIN

Robert Weinstein, son of Mr. and Mrs. S. Bernard Weinstein, whose Bar Mitzvah was celebrated at Temple Emanuel on October 21.

GASTONIA, N. C.

Emil Zabell of Atlanta, Ga., was guest speaker at the Friday even-

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ing services on January 6. Mr. Zabbell, who spoke on the work of the Jewish Children's service, showed a movie to illustrate his talk. An Oneg Shabbos gathering followed the services.

In the absence of Mrs. Leon Schneider, Mrs. Jules Witten presided at the December meeting of the Sisterhood-Hadassah. The TV set, raffled by Mrs. M. Levinson, was won by Leo, of Leo's Delicatessen, Charlotte. It was also reported that ten kits of clothing had been collected and sent to Israel. Responsible for this project were Mrs. Morris Levinson, Mrs. Morris Silverstein, and Mrs. Leon Schneider. The following stores donated clothing: The Children's Shop, Cinderella Shop, Cohen's, Randy's, Silverstein's, Schneider's, Sidney's, and The Vogue.

Mr. and Mrs. M. Planer announce the birth of their son, Michael Jay.

HENDERSONVILLE, N. C.

MRS. K. SHERMAN, Reporter

Highlighting the social season, the Floradora Room opened its doors for a New Year's party sponsored by Hadassah. Mrs. Nathan Patla was chairman of the very successful affair.

Entertainment was furnished by the Floradora Girls, Dem Bowery Bums, and Gas House Quartet. After a midnite buffet supper, dancing was enjoyed by all.

Mr. and Mrs. Eddie Mottzman announce the birth of their daughter, Harriet Beth.

A Chanukah party at the Community Center for children was sponsored by the Hendersonville Chapter of Hadassah. Singing and games highlighted the entertainment. Refreshments and favors were distributed. Mrs. Marty Beckerman was chairman of the affair.

Mr. and Mrs. Jack Schulman and Miss Toni Schulinan spent the holiday season in Miami Beach, Fla.

Mrs. Nathan Patla and Mrs. Sam Cooley are visiting in Charleston, S. C. and Miami, Fla.

ROCK HILL, S. C.

Jake Samet, 56, passed away on December 29 at a Rock Hill hospital, following an illness of some time. A native of Lithuania, Mr. Samet had lived in Rock Hill for over 30 years.

Surviving, in addition to the widow, are one daughter, Mrs. Arnold Gerr of Rock Hill, and one grandchild; three brothers, M. Samet of Mt. Airy, Julius Samet of Greensboro, and Max Samet of High Point.

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MRS. ROBERT GABRIEL SIMS

WINSTON-SALEM, N. C.

Marriage:

Miss Rosalie Teichman, daughter of Mr. and Mrs. Leon Teichman of 2332 Fairway Drive, became the bride of Robert Gabriel Sims, son of Mr. and Mrs. Harry W. Sims of Brockton, Mass., at 4 p. m. Sunday, December 18, 1949 in the Salem Room of the Robert E. Lee Hotel. Rabbi Erwin L. Herman officiated.

Miss Isabel Shaeffer, organist, and Miss Kathryn Siceloff, vocalist, presented a program of wedding music.

Miss Hannah Teichman was her sister's maid of honor. Mrs. G. Levy of Brookline, Mass., sister of the bridegroom, was matron of honor. Jack Sims was his brother's best man. Ushers were Hy Temin and Bruce Levin. Immediately after the wedding a reception was held in the State Room of the hotel, following which a dinner for the family and out-of-town guests was held in the Salem Room. The couple left for a wedding trip to unannounced points.

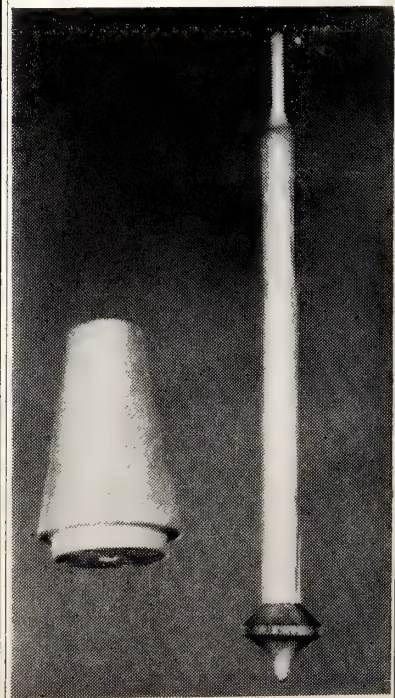
Mrs. Sims is a graduate of R. J. Reynolds High School and Woman's College, Greensboro. Mr. Sims attended Brockton schools and is a graduate of Wharton's School of Commerce and Finance of the University of Pennsylvania. He is now in business in Brockton, Mass., where the couple will make their home.

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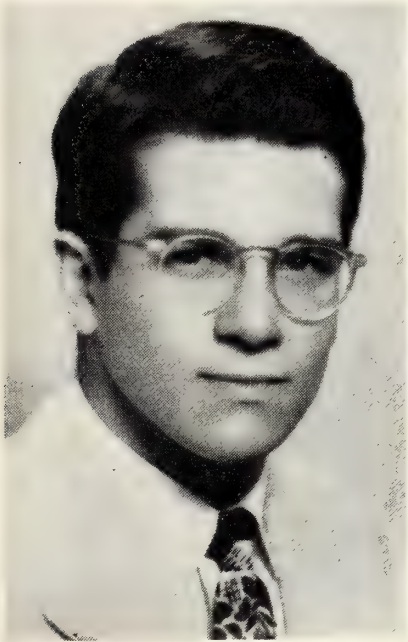
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Social and Personal

HIGH POINT, N. C.



At the 13th annual convention of the Southern Region, District 5, of A. Z. held in Savannah, Ga., Henry Shavitz of this city was elected president for the ensuing year. The Southern Region comprises North and South Carolina and Georgia. The meeting was climaxed by a New Year's Eve dance held at the Hotel Savannah.

Regional Sweetheart, elected in a popularity contest, was Freida Levine of Charleston, S. C.

Other officers elected are: Saul Feldman, Atlanta, vice-president; Maurice Fox, Charleston, secretary; Jerry Saul, Augusta, treasurer; Ralph Dolgoff, Savannah, sergeant-at-arms; Jack Breibart, Charleston, assistant sergeant-at-arms; Morty Ershler, High Point, editor; Elliot Levitas, Atlanta,

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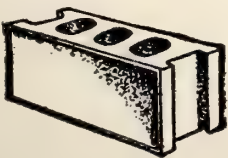
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claplain; Sol Breibert, Charleston, Danny Ballow, High Point, and Eliot Serotta, Augusta, regional advisors.

The next convention of the group, an affiliate of B'nai B'rith, will be held in Atlanta.

CHARLOTTE, N. C.

Rabbi Tofield assisted in the dedication of a monument to the Mecklenburg County war dead, erected at the Evergreen Cemetery. The names of Max Usilowitz and Robert Baker are among those included on the memorial.

The Temple Sisterhood Bazaar was a financial and social success. Many articles made by the members of the local Sisterhood were contributed and raffled off and a large quantity of food, donated by various members in the community was sold. Bazaar chairmen, Mrs. Louis Schlanger and Mrs. Sam Goldstein were assisted by a large number of members in cake sales, collecting of items, sewing and knitting, etc. Mrs. Abe Goldstein is Ways and Means chairman.

Rabbi Philip Frankel is conducting a series of lectures for the Beth El Men's Club at their meetings on the first and third Wednesdays of each month. During one of the January meetings he discussed "The Marranos." Rabbi Frankel also spoke before the Women's Circles of the Myers Park Presbyterian Church on January 9. His subject was "What is Judaism?" On January 12, Rabbi Frankel was guest speaker at the meeting of the Temple Emanuel Brotherhood in Greensboro.

The Men's Club of Temple Israel had as their guest speaker at the December meeting, Rabbi Sanders A. Tofield of Jacksonville, Fla., a brother of Rabbi Aaron Tofield. Recently returned from Israel on a mission in behalf of the Rabbinical Assembly of America, Rabbi Tofield brought a stirring message and presented an illustrated lecture of his tour. Following this address, members gathered in

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the library where, under the leadership of Maurice Weinstein, a discussion was held with Rabbi Tofield on "Reconstructionism and the Jewish Law."

Bar Mitzvah:

Morris Benjamin Sinkoe, son of Mr. and Mrs. E. I. Sinkoe, celebrated his Bar Mitzvah with services at Temple Israel, on Friday evening, December 16, and Saturday morning, December 17. Mr. and Mrs. Sinkoe were hosts at a reception on Friday evening and a luncheon on Saturday, following the service. In honor of the Bar Mitzvah, the Junior Congregation of Temple Israel joined with the main service. Rabbi Aaron Tofield conducted the service.



BLIX RUSKAY

Blix Ruskay and Lou Mason on Third Tri-City Program

The third in the series of four cultural programs of Jewish content, sponsored by the Tri-City Cultural Committee, representing the Jewish communities of High Point, Winston-Salem, and Greensboro, will be held on Saturday night, February 18, at Ray Street School Auditorium, High Point. The artists will be Miss Blix Ruskay, satirist, monologist, and impersonator, who has performances at New York's Carnegie Hall, and Brooklyn's Academy of Music to her credit, along with coast-to-

coast radio programs, and Lou Mason, internationally famous as a humorist and raconteur.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, Reporter

The December meeting of the Beth El Sisterhood was held at the home of Mrs. J. Rosenbloom. Most of the business of this meeting was in connection with the Religious School.

Jake Rosenbloom, student at the University of N. C., attended the ZBT fraternity convention in Miami during the winter holidays. He is president of the U. N. C. chapter.

Miss Lee Rosenbloom, student at Salem College, was in Hartford, Conn., where she visited Miss Juliette Puckler during winter vacation.

Miss Margy Epstein, student at the American University in Washington, D. C., was home with her parents, Mr. and Mrs. L. Epstein, during the winter vacation. Also visiting the Epsteins was Mrs. H. Lipman of West Haven. Mrs. Lipman is Mrs. Epstein's mother.

Mrs. M. Ostrow has returned after a visit with relatives in Winston-Salem.

Mr. and Mrs. H. Berk are spending the winter at Miami Beach, Fla.

Best wishes to Mrs. Bessie Gold who celebrated her 72nd birthday on January 7th.

Mr. and Mrs. Herbert Marks announce the birth of a daughter, Sandra Elaine. Mrs. Marks is the former Hortense Edwards. The Marks' reside in Richmond, Va.

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United States Bonds and Notes	25,205,006.26
State of North Carolina Bonds	581,119.83
County, Municipal and General Market Bonds	2,622,018.34
Stock in Federal Reserve Bank	78,000.00
Loans and Discounts (Net)	19,929,793.49
Banking Houses and Equipment, less Depreciation	498,122.72
Customers' Liability on Letters of Credit	550.00
Other Resources	291,357.21
TOTAL RESOURCES	\$69,412,634.77

LIABILITIES

Deposits	\$66,036,806.56
Capital Stock	1,000,000.00
Surplus	1,600,000.00
Undivided Profits	351,740.56
Dividend Payable January 1st	50,000.00
Reserve for Taxes, Interest, Etc.	209,264.00
Unearned Interest and Discount	164,273.65
Letters of Credit Outstanding	550.00
TOTAL LIABILITIES	\$69,412,634.77

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AMERICAN JEWISH TIMES

**MARCH
1950**



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UNITED JEWISH APPEAL

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Joint Distribution Committee, United Palestine Appeal
and United Service for New Americans

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For Those Who Plan To Visit Israel

The Israel Office of Information has issued a highly interesting pocket booklet entitled "Israel Welcomes You." It is a "must" for any one planning to visit the new State.

The booklet contains authoritative information on many subjects that otherwise might prove troublesome to first-time visitors to the Republic. Customs regulations; currency, climate, with suggestions for appropriate clothing; hotel accommodations, and rates; meals; tipping; general health information; economic advice; languages; theatres; museums; censorship regulations; these and many others are sectional headings, and there are paragraphs devoted to such practical items as what to do with your automobile, if you bring one; how much food you may bring in; gasoline; conducted tours; sea-side resorts and rest homes; the license requirements for selling goods, etc.

If you are among the many who plan to visit Israel you would do well to take along one of these booklets. It might save you time and prevent inconvenience.

The Genocide Convention

A sub-committee of the Senate Foreign Relations Committee has been conducting hearings on the ratification by the United States Government of the United Nations Convention on Genocide. It is to be hoped that the matter will be brought before Congress at the earliest possible moment because of the effect that a favorable decision on the part of our government would have on other countries whose ratification will also be necessary for the Convention to be effective.

Genocide is that most ancient and awful of crimes — the mass destruction of entire groups of the human family. It is also a contemporary crime. It has recurred from Genghis Khan to Hitler, down to the present day. Within man's memory its perpetrators have exterminated over a million Christians in the Ottoman Empire and the Balkans, countless Christian Assyrians in Iraq, the Hereros in Africa. Nazi genocides wiped out six million Jews, several million Poles and Slaves. Within the past few years over a million Moslems of Pakistan have been its victims. Today it is a threat to Indians in South Africa and to Protestants, Catholics and Jews in various parts of the earth.

Mindful of Nazi gas chambers, delegates of 54 countries to the General Assembly of the United Nations on December 11, 1946, unanimously declared genocide to be an international crime and called for formulation of a Convention, viz. an international statute and treaty, whereby the nations of the world would solemnly covenant to prevent and punish genocide.

For two years drafting committees labored in preparation of such a document. The State Department of the United States gave effective leadership in this cause. President Truman supported the effort. When a final draft was at length prepared George Marshall, Warren R. Austin and John Foster Dulles urged its adoption. So did world leaders from every part of the globe.

The Genocide Convention, is to be presented to the United States Senate for ratification as an international treaty. The legal implications in this important matter have received careful study by the Bar Association of the City of New York of which Robert P. Patterson is President, and by its Committee on International Law, of which Adolph A. Berle, Jr., is chairman. That Association, at a meeting of its membership on March 8, 1949 voted to support ratification by the United States Senate.

It will require 20 nations to put the Genocide Convention into effect. So far, while it has been signed by diplomatic representatives of 43 nations, only five nations have formally ratified it. Approval by the

United States would undoubtedly step up the pace of formal ratification by other countries.

The purposes of the Genocide Convention would seem to be so laudable as to create wonderment that there should be any opposition. Support has been given by more than fifty of the country's leading religious, civic, labor and other organizations. The threat of opposition seems to be limited to members of the legal profession, who fear that favorable action might involve us as a nation in an untenable legal position.

The United States Committee for a United Nations Genocide Convention has analyzed the principal points of opposition, and has supplied answers as follows:

(a) Opponents say that the treaty (since treaties are the supreme law of the land) would give Congress final authority over the states in such matters as lynching.

Reply: The treaty states in Article V that "contracting parties (will enact) the necessary legislation to give effect", etc. Thus Congress can enact legislation in accord with American Constitution and tradition.

(b) Opponents say that the treaty would give an international court authority over American citizens.

Reply: The treaty says in Article VI that trials shall be in courts of the nation where the act was committed or "by such international penal tribunal as may have jurisdiction with respect to such contracting parties as shall have accepted the jurisdiction of such tribunal." Thus Congress has final control because it can name the courts where citizens accused of Genocide would be tried.

(c) Opponents charge that "every death in a race riot, every lynching would become an international crime."

Reply: Not true. The treaty states that there must be intent to commit genocide as defined in the Convention, to destroy a national, ethnical, racial or religious group *in whole or in part*. Lynching (killing one or several members of a minority group) is homicide, not genocide. Decision will rest with the court or courts on which Congress confers jurisdiction.

(d) Opponents charge that the phrase "mental harm" cannot be defined legally.

Reply: That will depend on actual court cases and since American courts will have jurisdiction, American citizens will be amply protected from arbitrary interpretation of the phrase.

Genocide has become an obvious crime of a character justifying international agreement to outlaw it. The United States gave vigorous leadership to adoption of the Convention by the General Assembly of the United Nations. To repudiate the Convention would be a blow to the United Nations and America's growing participation in international affairs.

An Attempted Re-Emergence

The American Jewish Times is not interested in politics. It is however, interested in certain politicians.

The announced candidacy of Robert R. Reynolds, former United States Senator from the State of North Carolina for the coming election against Frank P. Graham, recently appointed, was occasion for surprise only because it indicated that Mr. Reynolds and his supporters seem to believe that they have a chance to return Mr. Reynolds to the Senate.

Much water has passed under many bridges since Robert R. Reynolds was in the upper house of our Congress. Many of the things for which Mr. Reynolds stood have been relegated to the junk pile. When citizens of North Carolina have the privilege of voting for a man of the calibre of Frank Graham, there should be no conceivable reason why they should choose a Reynolds. The result will be an interesting check on whether North Carolina has "grown up" to the extent we have reason to believe.



DR. SAMUEL BELKIN

A Noted Scholar Discusses **THE RABBI**

By DR. SAMUEL BELKIN, *President, Yeshiva University*

Dr. Belkin, distinguished scholar and author, is an eminent Talmudic scholar and, at the same time, a product of America's leading institutions of higher learning, Brown and Harvard Universities, where he pursued his academic education.—THE EDITOR.

THE JEWISH faith is democratic theocracy that recognizes the potential ability of every human being to commune with God. Man and his Maker require no intermediary. Judaism has, therefore, never known of any distinction between Rabbi and layman with regard to ecclesiastical attributes or religious obligations. The Rabbi is not a super-religious personality, nor does he possess a private door to godliness. Both he and the layman are equally responsible for the fulfillment of the duties placed upon all Jews by the Torah. We might well characterize him in the words of the late George Foot Moore as a "diplomaed Doctor of Law." The Rabbinate, however, without being an association of Jewish ministers, priests or theologians, has, nevertheless, exercised the most profound influence upon the course of Jewish life: so much so, that its very continuity may be said to depend upon the proper functioning of the Rabbinate.

If we understand the real significance and meaning of the Synagogue, we can appreciate, all the

better, the character and place of the Rabbi in Israel. The Rabbi is the custodian of the ideals for which the Synagogue stands. He must, first, symbolize the Bet Hakeneset. It is his duty to be the leader of the Jewish community and of all that pertains to community welfare. He is the social worker, better yet, the social architect. His social activity, however, is motivated and conditioned by a pious outlook and a spiritual purpose which makes it in the deepest sense religious. The social or communal function which is given a higher spiritual purpose is no longer a purely social and secular activity, but a genuinely religious one.

Again, the Rabbi must symbolize the "Bet Hatfilah;" he must in his own life personify Jewish piety. Above all, however, the Rabbi must symbolize the "Bet Hamidrash," for the reservoir from which he draws his inspiration is the Torah. A Rabbi, from the historic point of view, is one who is imbued with the conviction of the centrality of Torah learning and Torah practice as the essence of

Judaism. Thus his true function is to be the Jewish scholar, the authority on Jewish Law, teaching the Torah to his Community.

There is more to the Torah than a cursory glance can reveal. Rabbi Judah once said that whoever translates a verse of the Torah in strict literalness is a falsifier, and he who makes additions or changes in it is a blasphemer. It is the Rabbi who must bring to his people the hidden treasures that rest in the commentaries and that are contained in the rich repositories of Jewish learning. If one claiming to be a Rabbi does not have the profound knowledge of the Torah expounded in the Oral Law, and without "S'micha" or true Rabbinic authority, therefore, is unable to forge a link in the precious chain of scholarship which is the Rabbinate, tracing its way back to the beginnings of our spiritual existence, then he will either ignorantly falsify the essence of the Torah or constantly endeavor to change the Law in order to adjust it to his own outlook—indeed, an act of blasphemy.

One must bear in mind that Judaism does not consist only of theological dogma. The Rabbi is not simply a theologian trained to think of Judaism solely in terms of doctrines, beliefs and articles of faith. Theology, as a separate branch of study, has never been a central element in Judaism. Maimonides, for instance, in his commentary on the Mishnah, enumerates thirteen fundamental doctrines which are, in his opinion, the basic elements of Jewish faith. Although developed through deep study and earnest reflection, accepted by the majority of Jews and incorporated in the prayer book, neither the recitation of these articles of faith nor of those developed by other Jewish scholars in succeeding generations was ever made obligatory. Through the irony of fate, the Yigdal hymn that contains Maimonides' creed has become part of congregational singing.

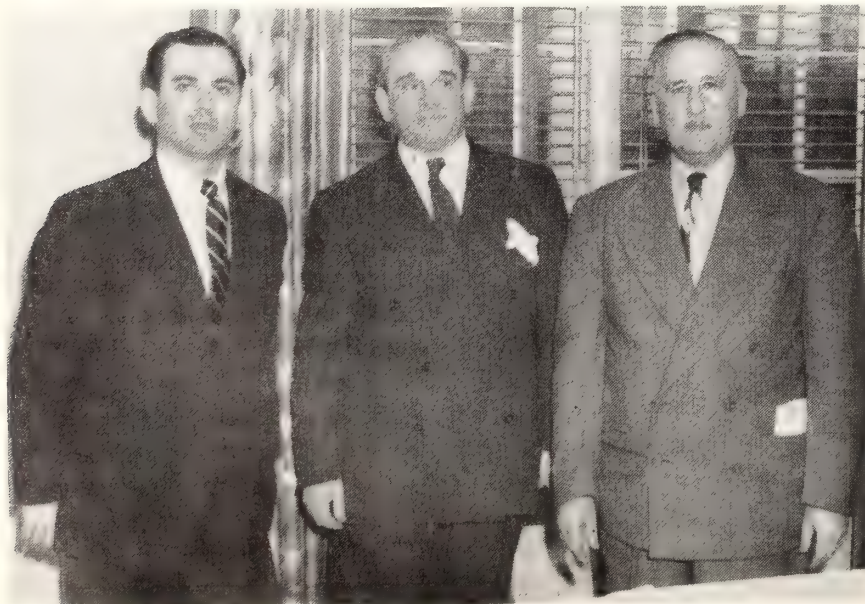
This is not to say, as have some modern scholars, that since Judaism requires no confession of faith,

it has, then, no dogmas at all. On the contrary, Maimonides' articles of faith are fundamental beliefs of Judaism. Judaism does not, however, recognize abstract beliefs in themselves as the fundamentals of its religious life. It is the duties and obligations revealed in the Torah that are the fundamentals of Judaism.

Maimonides, for example, includes belief in the Existence and Unity of God as two of the six hundred and thirteen positive and negative commandments. These two commandments surely cannot be fulfilled by simply saying "I believe in the Existence of God, and in the Unity of God." It is not the theoretical and theological belief in God's existence that is the fundamental element, but the acceptance of "the yoke of the Kingdom of Heaven." It is through practical obedience to the Will of God as manifested in the Torah, that a Jew reveals his knowledge of the existence of God and the Unity of God. In Judaism, theology per se has no meaning unless interpreted in terms of conduct, in terms of its effect on human activity.

A proselyte who desires initiation into the fold of Judaism is not only instructed in articles of faith or in abstract theological dogmas, but in the duties of the Torah, in the "minor and major" commandments. Rabbi Judah ha-Levi writes: "We do not accept a person who enters our religion through confession alone. We require deeds, including within the meaning of that term self-restraint, purity, study of the Law, circumcision, and the performance of other duties commanded by the Torah." Salvation in Judaism is not obtained by acceptance of the theological dogma alone, but through the genuine love of God that fulfills itself in action, in the observance of the law.

Judaism has never endeavored to formulate a definite body of articulated and systematized abstract theology. The existence of God as a father in heaven, who bestows his guidance in particular and universal providence, is not a matter of



AT THE LUNCHEON TO DR. SHLOMO BARDIN—Dr. Shlomo Bardin, National Director of the Brandeis Camp Institute, who was guest at a luncheon held at Bliss' Restaurant, Greensboro, N. C., on January 29. At left of Dr. Bardin is Horace Richter, and at right, Chester A. Brown.

speculation, but a living reality. The Torah, as the revealed Word of God, is not a matter of academic dispute. It is to the understanding of the law of the Torah as a divine way of life that Jews have concentrated their entire energy.

Yeshivot were, therefore, never "Theological Seminaries," but schools in which Torah in all its manifestations was studied. For this reason, the "Yeshiva Rabbi" symbolizes, above all, Torah learning and Torah practice. As one who is trained in the Halakha, he knows the true meaning of the Law and as one who has knowledge of the Hagadah he can explain the higher moral and spiritual purpose that one fulfills by the observance of its precepts.

This position is occupied today only by the Rabbinat in America with traditional Smicha. After watching the antics of numerous so-called "Rabbis," the American Jewish community, now reaching maturity, has learned to admire the disciplined attitude of the young, American, Orthodox Rabbi in his personal and community life. Our "Yeshiva Rabbis" are quickly coming to the fore, as the true leaders of American Jewry.

II
The Rabbi and the Community

There are certain problems, however, with which we must seriously concern ourselves. Firstly, the Rabbi alone cannot be the symbol and embodiment of those things which Judaism requires from each of its members. He cannot be the sole guardian of Jewish ideals nor the community agent for the observance of Torah. Yet how often have we heard tell of communities that are unable to provide a Kosher home for the Rabbi whom they have requested, if that be his need. The members of the Synagogue understand fully that the Rabbi must observe Kashrut, but see nothing wrong in their own negative attitude towards its observance. The Rabbi thus becomes not only the representative of the Jewish community and the authoritative interpreter of Jewish tradition but the sole personification of things Jewish. This present-day gap between the Rabbi and the laity with regard to religious observance is one of our most challenging problems.

One of the peculiar results of this situation is the assumption by the laity of certain prerogatives not within its purview. The Rabbinat, in carrying out its duty of teaching Torah and Judaism, has always been the accepted authority and guide for Jewish life. No matter how observant or learned a community might have been, all questions pertaining to Synagogue practice and religious observance were always decided by the Rabbi. Even in those communities where laymen were as learned as the Rabbi—for the Rabbi has no monopoly on learning—his ruling was always accepted. Was it not for this purpose that he had been chosen by the community as its leader?

Today, however, when our laity openly admits its lack of Jewish learning and its laxity of observance, perhaps, because of those very factors, it has relegated to itself the authority of decision in matters of religious law—an authority which belongs only to the Rabbi, by virtue of his "Smicha"—his training and knowledge.

When, for example, a community desires to build a new Synagogue or schoolhouse, the Rabbi becomes the prime mover in the campaign, functioning as the leader, the worker and fund-raiser. But when fundamental questions arise concerning the structure of the Synagogue, the type of instruction to be given in the school and matters of Synagogue worship which border along the fundamentals of Jewish law, the members of the congregation assume the authority to take decisions by vote. Synagogue boards disregard the Rabbi, vote to abrogate traditional standards of the Synagogue and introduce features which are anti-Jewish in character. Majority rule becomes Jewish Law! But of what value is majority rule if its decisions negate the laws of the Torah, and destroying Jewish tradition, destroy Judaism, as well.

The great Jewish scholar, Nachmanides, was once asked whether the rule of the majority, the accepted norm in Jewish law, can be applied to the opinions of many general practitioners as against the judgment of one outstanding specialist. His answer was, of course, that in a case of that sort the opinion of the specialist must be accepted. Must not this principle, now, be applied to the Rabbi who is the genuine exponent of the traditions of Israel? Since he is the interpreter of Torah Law which is eternally binding upon every Jew, he must be recognized as the indispensable guide for the spiritual and religious needs of his congregation.

True, the Rabbi is not infallible nor are his teachings or his decisions immune from error. The Rabbi, however, does not merely express his personal opinion. He states the law as found in the Schulchan Aruch and that decision is binding upon the community. Unless recognized Jewish authority can prove that the Rabbi has not correctly interpreted the law, his decision must remain binding.

There is another terribly serious matter stemming from this same root with which we must reckon at this time—the matter of separation of men and women in the Synagogue. It is an unquestionable historic fact that as a symbol of Jewish purity, mixed pews have always been foreign to the Synagogue. The past 30 years in America, however, have seen destructive action by irreligious, organized Temple bodies whose real motivation—let us not be satisfied by rationalizations—was firstly, the desire to imitate the church—imitation has been the characteristic feature of the Non-Traditional Jewish community for the last century—and secondly, a

desire to achieve an actual separation from the Traditional Rabbinat and from the Traditional community, as the early Church, for example, changed the Sabbath to Sunday in order to show a tangible division from Jewish Tradition. Hence, non-Orthodox bodies have not merely tolerated, but actually welcomed and encouraged this breach in Jewish tradition as they have striven for fundamental changes in the Prayer Book, thus abrogating not only Jewish practice but renouncing fundamental beliefs of Judaism.

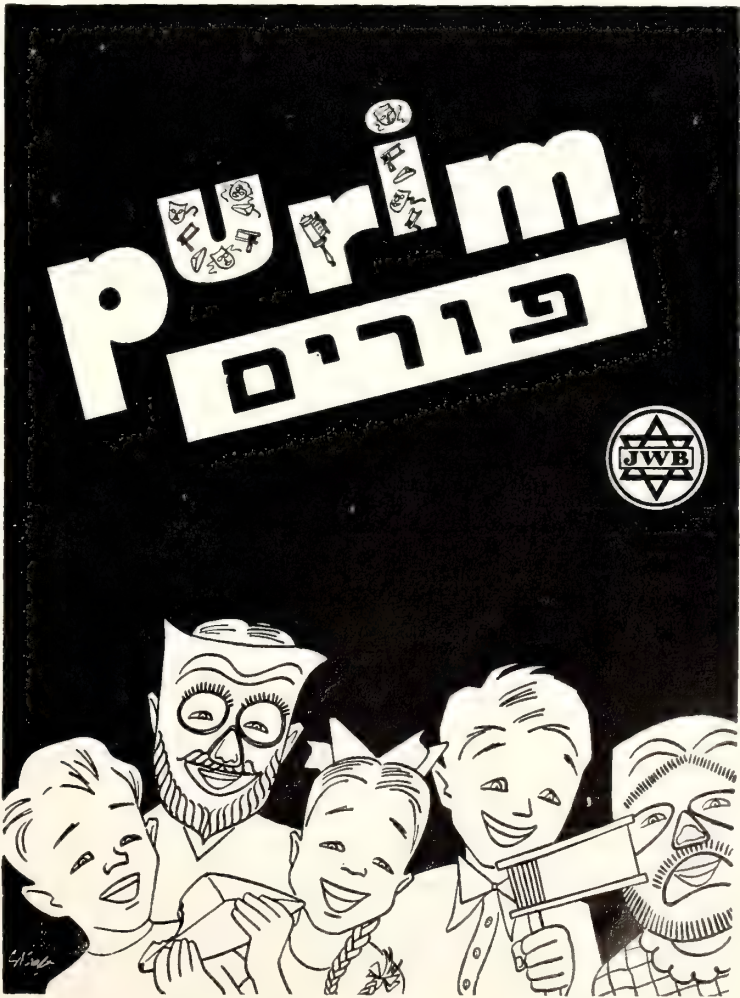
The problem is presented most challengingly by the Synagogues now being erected and by the architectural plans now being prepared for the future. Where some congregations hesitate to make changes in existing structures for sentimental if not religious reasons, they feel hardly any obligation to continue the tradition in a new Synagogue. These are facts with which we must reckon and concerning which we must take a united stand.

It is the duty of a Rabbi who finds himself in a community which has, through ignorance of Jewish tradition, drifted from an understanding and practice of Jewish observance, to make every effort to restore the true standards of the Synagogue. We dare not, by passive acceptance of a condition, not of our own making, permit the Synagogue to drift down the already too-well-trodden path of imitation and assimilation. Mixed

pews can be checked if we make it our responsibility to do so!

Our laity must be shown the destructive results brought about by the breakdown of the traditional Synagogue and their energies must be brought to bear to strengthen and preserve the Orthodox—the historic Synagogue. A few people can no longer be permitted to force the issue at congregational meetings and vote to abrogate basic tradition. All this will require dedication and struggle. The results of acquiescence, however, are obvious. They spell our own destruction.

We require most of all, a strong movement that will lead to an understanding of Orthodox Synagogue tradition—a movement that will unite all Orthodox synagogues, still the majority of American Synagogues, into one strong and cohesive body. As long as individual Synagogues are permitted to drift and thoughtlessly tread their own paths, Jewish Tradition in America will surely be neither the beneficiary nor the spiritual benefactor. Only a forceful and intelligent Traditional Synagogue organization will be able to truly draw the lines of responsibility for the Rabbi and lay leaders of the congregation, so that they will become partners and co-workers in this sacred enterprise. Only if the Traditional Synagogue will base itself upon a single and firm policy toward Jewish observance, will the Synagogue and the Rabbi again become the great unifying and creative forces in Jewish life.



The gayety and frivolity of the Purim holiday, celebrated this month, is well expressed in this poster of the National Jewish Welfare Board

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"And Thou Shall Teach Them Diligently Unto Thy Children"

By CHESTER A. BROWN

The following is an address that was made by Chester A. Brown before members of Beth El Congregation at the synagogue in Durham, N. C. on the occasion of B'nai B'rith Sabbath.—THE EDITOR.

THERE IS much in the world scene today that would serve as ammunition for the pessimist, if one were inclined to the philosophy of dire things to come. International politics, the unsettled economic conditions in most of the leading nations of the globe, the threat of the atom bomb . . . or even newer, the hydrogen bomb . . . making anything resembling optimistic predictions seem pretty much like whistling in the dark to keep up our courage.

Coming closer to the matters that affect us as Jews, we have the difficulties that are faced by the young State of Israel, where open defiance of the United Nations may result in an unfavorable world reaction that may affect Jews everywhere; a new United Jewish Appeal with a goal in astronomical figures; an increasing manifestation of anti-Semitism on the part of individuals rather than organized efforts. We are faced with a sadly perplexed younger generation, yielding to superficial lures that are taking them away from the faith of their fathers, with a consequent serious threat to Jewish survival. And yet, we as Jews can hardly be classed as pessimists. We could not have survived our 2,000 years if we were. Our history is replete with threats worse even than those that exist today. And we have survived because of the one force in our rich heritage . . . faith.

Our living today as humans and as Jews calls for a re-manifestation of faith. It has long been my own personal belief that an individual's religion is determined by the point at which he ceases to apply the cold light of logic, and accepts in faith.

What we need today is a program of positive Judaism. We must re-discover the positive values in our religion and forget defense

mechanisms. Some of us feel that it is too late for us as adults to salvage something from our current negative existence. The present adult generation is pretty much set in its ways. We are overly conscious of our divergent antecedents, of our countries of origin. We are rigidly Zionist, or anti-Zionist. We are definitely Orthodox, Conservative, or Liberal. Our ideas are pretty inflexibly fixed. But not so with our youth. If we feel that way, then we must begin to work with the up-and-coming generation to bolster their faltering, guide them and make them aware of the glory of being Jews.

This should not be too difficult. We have the instrumentalities to hand. We have our synagogues and temples, we have our religious schools. We have a number of organizations founded on Jewish teaching such as the Brandeis Camp Institute . . . and we have B'nai B'rith. It is not my intention to give you a history of this leading organization in world Jewry, now 107 years young. Presumably you are all familiar with it. But I would like to point out how this organization can be made to function for us in our present dilemma, particularly with reference to our younger generation.

B'nai B'rith has two affiliate organizations that concern themselves with youth . . . Hillel and the B'nai B'rith Youth Organization. The former is directing its efforts to our young men and women at college levels, and the BBYO takes in the teen-agers.

I recall an interesting conversation some years ago, with the rabbi who was at the time directing the Hillel chapter at the University of North Carolina in Chapel Hill. It was during the last war. He told me of the things that he encoun-

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tered when he first took hold of his post. The campus was under military supervision, and he discussed with the commanding officer the matter of ascertaining the number and names of the Jewish students on campus, as a necessary initial step in his work. The officer was most accommodating, and offered to go over the index cards with him. They started out, but after thumbing a dozen or so cards, the rabbi assured the officer that he really didn't need to take up his time . . . if the cards were left with him, he could proceed by himself. The facts of the matter were that the rabbi wanted to save himself embarrassment, for even in the few cards scanned, he saw a trend that made him feel ashamed. It subsequently turned out that out of a potential Jewish enrollment of over 200, only 10 had positively identified themselves as Jews.

It matters not whether situations such as this arise from our neglect or parents, or are the product of an environment that has proved too strong. We are dealing with facts . . . alarming facts . . . and not theories. It is reasonable to suppose that if somewhere along the line these youngsters had been exposed to Jewish influence, had been made aware of their glorious past and present, we would not see this wholesale desire to escape.

Twenty-five years ago in the city of Omaha, Nebraska . . . the same city, incidentally, that gave us the late lamented B'nai B'rith leader, Henry Monsky . . . another far-seeing Ben B'rith, Sam Beeber, founded the AZA. It wasn't, of course, mere coincidence that these initials stand for Hebrew words that mean brotherly love, benevolence and harmony . . . which are the foundation stones of B'nai B'rith. The group dedicated itself to educating young boys along the lines of living as good citizens and Jews. It was an elementary school from which they were to matriculate into the larger field of B'nai B'rith activity, those going to college having an intermediate step in Hillel.

While AZA is a Jewish group, it is not limited in its scope to religious activities, but its program includes consideration of the individual as a citizen as well. This is

evidenced by the seven cardinal principals of its creed: Patriotism, Judaism, Filial Love, Charity, Conduct, Purity, and Fraternity. Its full program includes religious activity, attendance at services, the encouragement and development of junior congregations, observance of all religious holidays, with appropriate programs, annual observance of AZA Sabbath, sermon contests; community service, regular contributions to communal enterprises, participation in drives, aiding the community at large in every

HEADS UJA WOMEN'S DIVISION



Mrs. S. A. Brailove, outstanding New Jersey communal leader, has been named Chairman of the National Women's Division of the United Jewish Appeal. A member of the National Women's Division Executive Committee and Co-Chairman of the UJA's New Jersey Region, Mrs. Brailove will lead the mobilization of American Jewish Women in the 1950 nationwide campaign to meet needs in Israel, Europe, North Africa and the United States totaling \$272,455,800. Mrs. Brailove succeeds the late Mrs. Ernest G. Wadel of Dallas, Texas, who was killed in an airplane crash shortly after her retirement from her post. Mrs. Brailove was a member of the first delegation of UJA leaders to visit Israel following the UN decision creating a free and independent Jewish State and has been one of the Women's Division's most prominent campaigners. In 1948 and 1949, Jewish women throughout the country contributed more than \$32,000,000 through the UJA for support of the Joint Distribution Committee, United Palestine and United Service for New Americans.

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possible way; cultural activity, the planning and execution of programs to increase knowledge, develop talent and stimulate interest in important Jewish national and world affairs; publications of newspapers, tournaments in debate and oratory, sponsorship of youth brotherhood rallies, social observance of Jewish festivals, sponsorship of plays, dances, banquets, tournaments to bring together brothers from other cities, athletics, etc. In 1927, the first group of girls that ultimately became the B'nai B'rith Girls was organized in California under the sponsorship of one of the early B'nai B'rith women's chapters, and subsequent need was experienced for a non-campus-age group between AZA and BBG and the regulation B'nai B'rith lodges, and in 1944 B'nai B'rith organized a Youth Commission that added B'nai B'rith Young Men and Young Women to AZA and BBG. The most recent enunciation of principles reads, "The B'nai B'rith Youth Organization should strive to create in young people a synthesis of the best in the Jewish and the American heritage. As Jews, they should become informed, self-reliant, and socially responsible. As Americans they should be encouraged to share fully in the privileges and responsibilities of democratic living. Such objectives may be best achieved through a program of cultural, religious, interfaith, social welfare, athletic and social activities, planned and executed by the young people themselves, under the guidance of trained counsellors, who are equally at home in Jewish and American experience."

The beginnings of Hillel are highly interesting, and it is worthy of note that a Christian minister had an important part in the founding of the first Hillel chapter at the University of Illinois. Dr. Edward Chauncey Baldwin was professor of Biblical Literature at that University from 1905 to 1930, when he died. He became deeply

concerned over the fact that so many of his Jewish students knew so little about the Bible which their ancestors had created. For years he argued with contemporary rabbis, urging them to pay less heed to anti-Semitism and discrimination, and more to strengthening the religious loyalty of Jewish life in a veritable hemorrhage. In 1921 his pleas found fertile ground in Benjamin Frankel, a young student from the Hebrew Union College who, in the course of his congregational assignment began visiting the Champaign-Urbana community in Illinois. Upon his ordination in 1923, Rabbi Frankel accepted the small student community at the University as his rabbinical responsibility. He was aided by Isaac Kuhn, Champaign's leading citizen, and by Dr. Louis Mann, rabbi of Sinai Temple in Chicago. A year later B'nai B'rith took up the burden, and thus the first Hillel foundation came into being. Today there are Hillel installations on close to 200 college campuses.

It is a difficult matter to describe the Hillel technique. It differs on different campuses, largely by reason of the size of the educational institution. The directors are usually rabbis that come from all the rabbinical seminaries of this country. Their training in a particular religious view is not carried to their work, and they are not permitted to be missionaries for any special viewpoint. Their function as consultant to the individual student is perhaps as important a phase of Hillel work as there is, for as advisor and friend they can do many things for the individual that such a confidential relationship permits. Observance of religious service, well-integrated cultural and religious programs, discussion groups, and kindred features are standard for all Hillel installations. Most campuses have classes in Hebrew. Lecture courses and forums on both general and Jewish themes (Please Turn To Page 14)



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Investing In Israel

By P. BARNARD NORTMAN

This is another in the series on Israel's economy based on the brochure "Investing in Israel," published by the Economic Department of the Jewish Agency for Palestine, 16 East 66th Street, New York 21, New York. Readers interested in obtaining the complete brochure may do so by writing to the Jewish Agency, enclosing 25c to cover costs.

—THE EDITOR.

Balance of Trade
THE industrialization of Israel has brought about a change in the composition of imports.

In 1926, 58% of all imports consisted of manufactured goods, 27% of food and tobacco, 8% of raw materials and 7% of miscellaneous imports. Twenty years later, the import of manufactured articles had dropped to 40% of total imports; the amount of food imported was about the same (2%); while raw material imports jumped to 31% of the total.

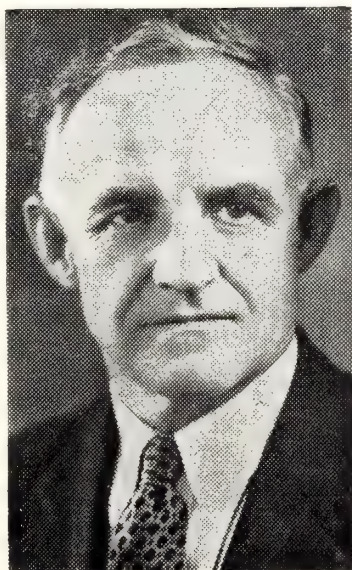
Palestinian exports have increased constantly and their composition has become more and more diversified. Oranges, potash, diamonds, some textile, olive oils are Israel's chief exports. Since 1939, exports of manufactured and industrial articles, especially to neighboring countries, have risen from 15% of the total value of exports to 36% in 1947; exports of raw materials rose from 3% in 1939 to 32% in 1947; while food and tobacco dropped from 82% in 1939 to 32% in 1947.

Modern Palestine has always had a deficit in its balance of trade; the value of her exports rarely amounted to more than 20-40% of her imports. Such a deficit, however, does not necessarily reflect on the "solvency" of a country's economy.

Though a country may have an adverse trade balance, it can pay for the excess of imports over exports with funds secured from non-merchandise transactions consisting of its "invisible" exports of services (such as receipts from tourists), capital income from foreign

investments, and inflow of foreign-owned capital in the form of investments, loans, immigrant transfers of wealth, etc.

For instance, the United States had, with very few exceptions, an annual trade deficit for almost a century, beginning in 1790 and ending in 1875. During this period the United States was able to import more than it exported mainly because foreign investors, particu-



Senator Graham to Address North Carolina Association of Jewish Women

The annual convention of the North Carolina Association of Jewish Women, to be held at the O. Henry Hotel in Greensboro on April 16, will have as its featured speaker United States Senator from North Carolina Frank P. Graham.

A complete program of the meeting, together with the affiliate groups, the North Carolina Association of Jewish Men, and the youth group, will be announced in the April issue. This advance notice of Dr. Graham as the banquet speaker is made so as to enable individuals and communities to clear their calendars in order to accord the speaker the reception to which he is entitled.

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Building Industry Offers Investment Opportunities

larly the British and the Dutch, helped underwrite Americas economic development.

With the aid of foreign investments, the United States was able, by the beginning of World War I, to increase its "visible" exports to the point where it became a creditor instead of a debtor nation. It has remained a creditor nation ever since.

Israel today is at the stage in which the U. S. found itself in the early part of the 19th century—very young in its industrial and agricultural development, but holding out great promise for the future.

In the past, Jewish Palestine's trade deficit was made up in large part by the personal resources of Jewish immigrants. Immigrant funds constituted no less than \$300 million of a total capital inflow of \$488 million in the period 1922-39. Jewish national funds, as well as other remittances and contributions, provided additional capital funds. Sales of securities and other types of investments, in contrast with the experience of other debtor countries, accounted for only a very small portion of the total investment. The important role played by immigrant funds explains in large part why Jewish Palestine never had to run up a sizeable foreign debt.

In 1947, the last year for which data are available, the excess of

imports over exports for Palestine was estimated at more than \$200 million. This excess was paid for by a combination of receipts of Jewish national institutions, drawings against sterling assets, and transfers of private capital—aggregating about \$150 million — while receipts from services, tourism and other sources providing the balance of the funds to pay for the imports.

Israel's balance of payments in 1948 and in 1949 is likely to follow the 1947 pattern. It should be pointed out, however, that Israel has and will continue to have an excess of imports over exports, because the country imports capital and capital goods. Without this capital, the country would not have the purchasing power to buy abroad the large volume of machinery and the basic industrial materials required for rapid economic development. With these capital imports, Israel will be able not only to meet domestic needs but also to sell more extensively in the export market to repay borrowed capital.

Profits

No comprehensive data on profits of Israel industry are available. Such data as are obtainable do indicate that business profits have been good.

An examination of about a dozen reports of Israel corporations covering both past and recent periods (Please Turn To Page 12)

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A Rich Treasure of The Purim Spirit

The "Purim Anthology" by PHILIP GOODMAN,
Reviewed by DR. MORDICAI J. COHEN

UNTIL ONE has read this excellently conceived and splendidly executed anthology of Purim, he could not possibly have appreciated the wealth of material that this most popular of Jewish folk festivals has inspired nor, what is equally significant, what an important role the festival of Purim has played in Jewish thought and imagination.

In THE PURIM ANTHOLOGY, Rabbi Philip Goodman has gathered together in one volume the most comprehensive collection of Purim material ever published in any language. He has made a most valuable contribution to our understanding of the place of Purim in the affections and thoughts of the Jewish people, and he offers rich and varied suggestions how Purim can be celebrated by children and adults in our times.

To complete this volume, Rabbi Goodman has done an amazing amount of reading in diverse and widely scattered sources, ancient, medieval and modern. He has consulted such far-flung treasuries as the Bible, the Talmud and the Midrash, and magazines, pamphlets and books that have long since disappeared from active circulation and can be found only in highly specialized libraries. He has gathered fascinating tid-bits from modern Hebrew publications and from recent authors in Yiddish, German and English. He has explored books of law and religion—Orthodox, Conservative and Reform—for religious observances of the festival in home, community, and synagogue. He has searched the realms of music, art, short story, biography, poetry and drama to unearth great Purim riches. He has encircled the globe to find out how special events produced special Purims in widely separated communities where they celebrated local escapes from dire perils. To have done all this testifies to the patient and exhaustive labor that the author has invested to create this volume. Furthermore, he has organized this plethora of Purimiana interestingly and attractively in five "Books" and has presented his material in a lively and readable style.

In specialized fields, Rabbi Goodman has wisely enlisted the assistance of experts, thus enhancing the authority and value of his book. Dr. Solomon Grayzel, well-known Jewish historian, has written a scholarly and illuminating account of the various theories about "The Origin of Purim;" Prof. A. W. Binder contributes an informative chapter on "Purim in Music," liturgical, hasidic, modern

Hebrew, Yiddish and English; Mrs. Rachel Wischnitzer writes expertly on "The Purim Story in Art;" Miss Dvora Lapson presents "Purim Dances" in which she tells how the festival can be celebrated in dances today; Mrs. Libbie Braverman offers practical suggestions for "Purim Parties and Programs" for schools, centers and home celebrations; and Dr. Jacob Shatky discusses learnedly yet engagingly on "The History of Purim Plays." Nor are "Purim Delicacies" overlooked. At last the modest kreplach, the shy veronikes and the roly-poly nahit find themselves in the company of the lordly hamantasch and raised to respectable officialdom in the pages of this delightful and informative book.

Fifty-five beautiful illustrations are scattered through the volume. "Purim Pranks," "Purim Curiosities," and "Purim Wit and Humor" will bring smiles to the lips and joy to the hearts of child and adult, layman and scholar. THE PURIM ANTHOLOGY concludes with a glossary of Purim terms, an extensive bibliography, and numerous illuminating notes that will intrigue the curious.

The Jewish Publication Society, as well as the author, who are to be complimented upon this fine volume which will make the celebration of Purim even more joyous and more delightful than ever before.

WILSON, N. C.

Mrs. Meyer Brown, Reporter

Mr. and Mrs. Jack Freedman of Farmville attended the Bar Mitzvah of their nephew in New York.

Mr. and Mrs. Joseph Hanchrow



Mrs. Lionel Golub, of Brooklyn, N. Y., was unanimously elected national president of the Mizrahi Women's Organization of America, at the 24th annual national convention of the women's religious-Zionist organization in Atlantic City.

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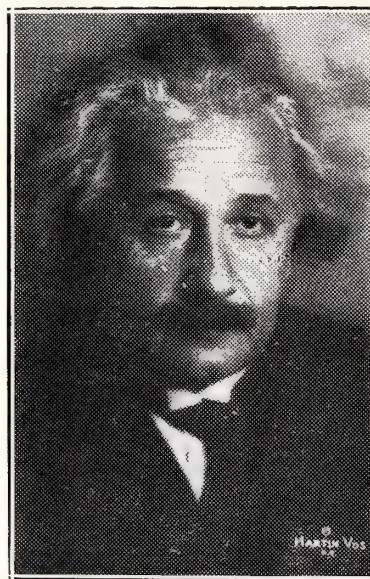
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and children, Linda and Jackie, have returned from a visit to New Rochelle, N. Y. They attended the 50th wedding anniversary of Mrs. Hanchrow's parents, Mr. and Mrs. Max Jackson.



Albert Einstein Named Head
Of University Board

Dr. Albert Einstein, famed physicist and mathematician, has been named president of a new joint board of directors of Israel's Hebrew University and Weizmann Institute of Science.

The two institutions of higher learning were merged recently by action of the joint boards of directors, meeting in New York City.

Professor Einstein, in accepting the appointment, said these institutions will be a strong link between Israel and America.

He said he wanted to be active in the affairs of the university and accepted the presidency only under that condition.

Investing In Israel

(Concluded From Page 10)

riods reveals that dividends on stocks average from 6 to 10% and, in one case, have gone as high as 24%.

Costs and Wages

Israel has been plagued by inflation, like every other country in the world involved in the war. But the Israel Government has brought a halt to inflation in recent months and is now reversing the trend.

From 1939 until the beginning of 1949, the cost of raw materials both domestic and imported, went up steadily; construction costs kept advancing and wages increasing.

Since the inauguration in April, 1949, of Israel's Austerity Program, the prices of numerous commodi-

ties and services have come down, some more than others. For example, the price of a ton of cement at the plant has been reduced from \$31.50 a ton to \$23.95, solar oil from \$48 a ton to \$33.74, the cost of electricity has declined and transport costs on the Haifa-Tel Aviv road were cut 25% to \$5.90 a ton.

Cost-of-living figures since April, 1949, reflect the success of the Austerity Program. From a record high of 371 in March and April (August 1939-100) the index had dropped to 337 by the end of August. This reduction in the cost of living is the first important decline in the uninterrupted month-by-month increase since the index was first established ten years ago.

Wages in Israel include a basic wage plus a cost-of-living allowance calculated on the current three-month index. A rise in the cost of living index is met by a rise in the cost-of-living allowance, while a drop in the index means a cut in the allowance.

The basic wage for a skilled worker ranged in April, 1949, from \$55 to \$125 a month for an 8-hour-day and a 6-day week; his total wage, including the cost-of-living allowance, varied from \$146.13 to \$216.33 a month. In April the cost-of-living allowance amounted to \$91.50 a month. Inasmuch as wages in Israel are geared to the cost-of-living index, the decline in the cost of living has led to a corresponding decline in wages.

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PLAIN TALK

By AL SEGAL

THREE JEWS

The other day I heard a question: What's the difference between an Orthodox Jew, a Conservative and a Reformer?

The question was bandied around this way and that; nobody seemed to be able to say exactly what the difference was until the one who had asked the question came up with an answer rather satisfactory, it seemed to me.

At least, it was satisfactory enough to produce the sardonic laughter that warms up the abdomen gratefully.

The answer was this:

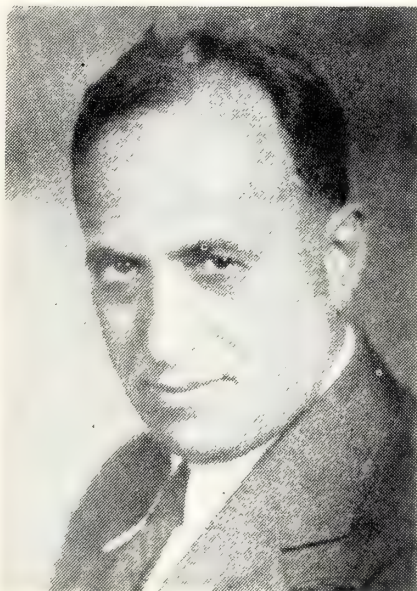
Let's begin with Mr. A (we'll call him A for short). Mr. A. is an Orthodox Jew. He goes to schul on some Saturdays. The hour comes to start for schul. He enters his car. As he drives along his mind is beset by a parking problem that the ghosts of his pious ancestors press upon it.

They are shouting at him: "You, our son, riding on Shabbos, and where are you going to park your car? How will it look to park it in front of schul? On Shabbos! The people will see you coming out of your car on Shabbos and what will they think? No, we won't let you park your car in front of the schul on Shabbos."

Mr. A compromises with his ancestors. He drives around and finds a place to park three blocks from the schul. He walks the rest of the way to the Anshe Giborim Synagogue in Sabbatical rectitude.

Then there is Mr. B. He is a Conservative. He is the middle, you might say; that is his religious life is at center, in between Orthodoxy and Reform. His house is kosher but not exactly either. Mr. A gives in to his wife who says the children like sirloin for dinner once in a while. Anyway, Mr. B himself is fond of sirloin.

He is still just far enough away from Orthodoxy to be able to hear the ghostly voices of his Orthodox ancestors as he hops into his car on the way to schul on the Sabbath. They are speaking to him



but not as loudly as Mr. A's ancestors speak; they are, in fact, only whispering.

They are saying: "Son, you surely aren't going to park your car in front of the schul on Shabbos. You should be careful. It really would not look right for you to be coming to schul on Shabbos. Maybe you should park your car a decent distance from the schul, so nobody will see you."

Mr. B parks a block away from the Conservative Anshe Tovim Synagogue and walks the rest of the way, his forefathers approving. He is sure he hears them saying, "Well, that boy is all right, after all."

Now we come to Mr. C on his occasional way to the temple on the Sabbath. He is a Reformer. He has jahrzeit . . . a time when he feels sentimentally that he should be in schul on the Sabbath. He hops into his car and, unlike Mr. A and B, he hears no ancestral admonitions. In the Reform practice it never has been a sin to ride on the Sabbath and Mr. C is conscious of no religious inhibitions as he drives along toward Beth Israel Temple.

(Please Turn To Page 16)

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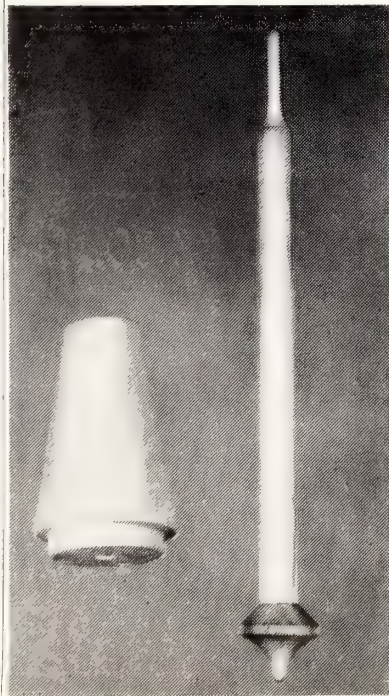
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(Concluded From Page 8)

are part of most chapter programs. On some of the larger campuses, these lecture courses are given university credit toward graduation. Other features are leadership courses, interfaith relationships, and training in social service and welfare activities.

No story on youth would be complete without mention of the Brandeis Camp Institute. Brandeis Camp Institute is operated by the Brandeis Youth Foundation. It consists of three summer camps—one at Santa Susana, California, another at Winterhaven, Pennsylvania, and the third, and newest, in our own state of North Carolina at Hendersonville. Brandeis Camp Institute is not Orthodox, Conservative, or Liberal. It is not Zionist or anti-Zionist. It has but one purpose—to train Jewish boys and girls of college age for leadership in their respective Jewish communities. This it does by a happy combination of camp and institute technique. During the months of July and August candidates experience a definite course of study on the vitals of Judaism, mingled with recreation that includes athletics, singing and dancing of Jewish folk music, and "Bull Sessions" that encourage individual expression. Of course, religious services are also a part of the curriculum. Up to now candidates had to be sponsored by some community Jewish organization. That is being changed and at next summer's camps the sole qualification for attendance will be that the boy or girl must indicate some aptitude for leadership.

It was my good fortune to visit the camp at Hendersonville on two week-ends last summer. I count these visits among the most memorable of my entire experience. On one of the visits I lived a typical day with the campers, rising at 6:30 a. m., participating in the flag-raising and calisthenics, and then breakfast. Next, I helped with the chores . . . all of the work at the camp is done by the campers . . . picked vegetables from the camp gardens, and then at 9:30 attended classes. I listened to lectures by qualified instructors, on Jewish history, literature, art, music, and kindred cultural topics, as well as discussions on contemporary Jewish problems. At 11:30 I joined in swimming at the picturesque lake which is a part of the camp, and then rested until lunch time. In the afternoon, I joined in some group singing, but when it came to the folk-dancing, I had to renege. Later in the afternoon, I looked in on some special classes in arts and crafts and watched a match on the tennis courts. Colors were lowered at 6:45, and then supper. The evening was devoted to a "bull session," at which some of the campers had their thinking straightened out. Taps was sounded at 10:30, and so to bed.

In all my experience I have never

seen a happier group of youngsters. They just seemed overjoyed at being alive . . . and privileged to be at the camp. They sang and danced at the drop of a hat. A number of them couldn't contain their exuberance, and told my wife and myself about themselves. The amazing thing to me was that here was a group of sixty or so boys and girls, from radically different social and economic environments, blissfully unaware of any differences, all learning to live with fellow Jews . . . Jewishly.

There are many factors which make for divisiveness in our typical Jewish communities today. Differences in our religious interpretations, divergent views on Zionism, these and others tend to pull us apart. But there is one phase of our living on which we should all be strongly united. All of us as Jews are tremendously concerned with the problem of holding our children in the paths of living as Jews. It therefore behooves us all to take such steps as are within our reach and urge the use of such powerful agencies as BBYO, Hillel, and Brandeis Camp Institute. We should support them not only with our dollars, but with our active interest. If we do, there is hope for Jewish survival, and we can put to rout at least one of the problems to which the pessimist points, and let in a little of the sun of optimism. Let us make this the evidence of a revival of our faith in the future, such as has kept us alive as a people for more than 2,000 years, and without which we cannot survive as Jews.

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Mr. and Mrs. Daniel A. Tavss of Norfolk, Va., announce the engagement of their daughter, Jeanne Belle, to Joseph I. Reznick, son of Mr. and Mrs. Louis Reznick, 830 Piedmont Avenue. Miss Tavss attended the Norfolk Division of the College of William and Mary, and Ohio State University. Mr. Reznick attended The Citadel and served as a major with the Air Force. The wedding will take place in the spring.

The Study Group of the Winston-Salem Council of Jewish Women met January 24, at the home of Mrs. Moe Wainer, 625 Arbor Road.

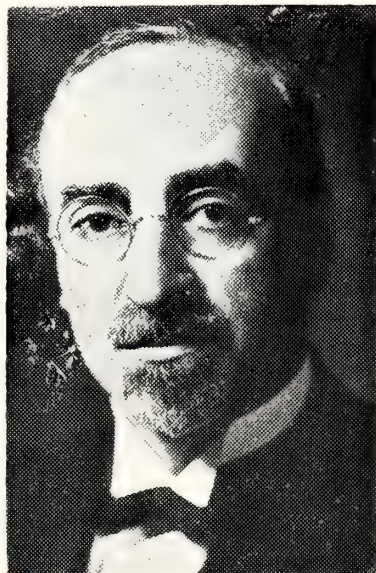
Dr. David de Sola Pool to Be on Concluding Program of Tri-City Cultural Series

The Tri-City Cultural series will conclude with a program at Beth David Synagogue, Greensboro, on March 7, when Dr. David de Sola Pool, well-known rabbi, will be the speaker. Dr. Pool replaces Dr. Mordecai Kaplan, originally scheduled, who found it necessary to cancel his speaking tour of the Southeast by reason of his health.

Dr. David de Sola Pool is the spiritual leader of the Spanish-Portu-

guese Synagogue in New York City, which is the oldest Jewish congregation in the United States. As chairman of the Committee on Religious Activities of the National Jewish Welfare Board during World War II, Dr. Pool was one of three official advisors to the War and Navy Department on religious matters.

Dr. Pool was born in England, studied at the University of London as well as the Universities of Berlin and Heidelberg, at which institution he received his Ph. D., graduating summa cum laude. He was one of the three Jewish leaders appointed to serve on Herbert Hoover's Food Conservation staff in 1917, during which year he also became active in the Jewish Welfare Board. He has served with Joint Distribution Committee as a regional director for Palestine and Syria and from the period 1915-1919 he was president of Young



Judea of America. He has also held the presidency of the New York Board of Jewish Ministers and the Synagogue Council of America. In 1935 he became a member of the Advisory Board of the National Youth Administration.

Prime Minister David Ben Gurion of Israel recently marked his 63rd birthday.

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PLAIN TALK

(Concluded From Page 13)

He parks in front of the temple, unless a fireplug stands there to say No to him.

To make it short, the answer to the question is this: The difference between Orthodox, Conservative and Reform is that the Orthodox parks his car three blocks from schul on Shabbos, the Conservative one block, while the Reformer would rather park in front of the temple if room can be found. You see, it's a mere matter of a couple of blocks.

So, it seems, the renowned Conservative, Rabbi Solomon Goldman of Chicago, is a bit late in proposing religiously to legalize riding to schul on the Sabbath. Joking aside, it is already legally pretty well established by the practice of many Jews, Orthodox, Conservative and Reform.

Rabbi Goldman brought it all up in a recent sermon which has had wide circulation. It was part of an 18-point program for reformation of Jewish religious practice which was projected by Dr. Goldman that day.

His program seemed to suggest that Conservatism may be going over to Reform all the way. Our Mr. C . . . the one who parks his car in front of the temple on shabbos . . . could tell Dr. Goldman that he, a Reformer, grew up Jewishly on the reforms Dr. Goldman now proposes. Dr. Goldman certainly would be a welcomed rabbi in Mr. C's temple.

Dr. Goldman proposed that Jews consider not binding any religious practice that "goes counter to the refinement of the age;" that works "great hardship on those living in . . . mechanized big cities that sprawl over large areas of land; that is "void of all meaning and symbolic value;" that has been "universally disregarded by those

who are and strive to be an integral part of modern life."

He would keep Jewish religious practices that "are rich in historical association;" that accentuate "our people's struggle for freedom;" that are "safeguards against superstition, idolatrous practices and the misrepresentation of monotheism;" that are "purifying and ennobling;" that "ease the torment of the mind;" that "are aesthetically stimulating;" that "are deeply imbedded in the consciousness of large numbers of our people;" that "constitute linkages to Jewish communities the world over."

Well, all this (though it comes from a Conservative rabbi) really is Reform Judaism which lately has been picking up some of the more lively garments of Jewish religious tradition. It had dropped them long ago in its youthful eagerness for liberation. Maybe the twain . . . Reform and Conservatism . . . can meet somewhere in between. They haven't far to go toward each other.

And what do Mr. A, Mr. B and Mr. C do after the services? Mr. A walks three blocks to pick up his car, Mr. B goes one block and Mr. A hops right in off the temple steps. Then each drives his own way to his business.

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Social and Personal

GREENSBORO, N. C.

a graduate of Woodmere High School, and is majoring in psychology at W. C. Mr. Segal is attending State College. In addition to Miss Hirsch's parents, her grandmother, Mrs. George Moskowitz, also of Woodmere, attended the reception.

Mr. and Mrs. Sidney Sutker announce the arrival of David Jonathan, at Wesley Long Hospital, on January 29.

Mr. and Mrs. Leo Ingber announce the birth of Marc Lewis, on January 25, at St. Leo's Hospital.

Jewish Charity Group
Names New Officers

Officers for the coming year were elected at a meeting recently of Greensboro Jewish United Charities.

Named were Mayor Ben Cone, president; Lou Silverstein, vice-president; Mrs. Max Zager, secretary; and Sidney J. Stern, Jr., treasurer. Cone and Stern were re-elected to their positions.

Delegates were also named to attend the North Carolina-Virginia conference of the United Jewish Appeal, which will be held March 5 at Old Point Comfort, Va. They are Cone, Stern, Herbert Falk, and Chester A. Brown.

The Sidney J. Stern Lodge, B'nai B'rith, held its annual meeting for the election of officers at the Beth David Synagogue on February 13. Officers elected were:

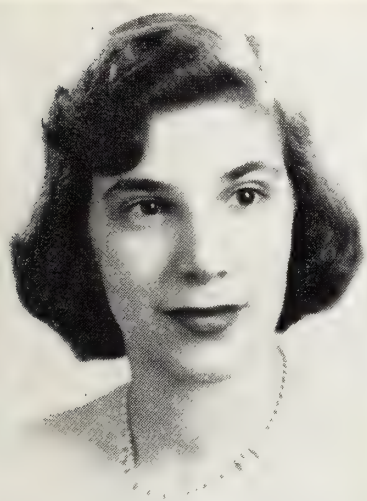
William Simon, president; Ben Krieger, 1st vice-president; Al Jacobson, 2nd vice-president; Lee Kay, recording secretary; Martin M. Bernstein, corresponding secretary; William A. Stern, treasurer; David Judson, warden, and Arnold Marks, guardian.

Sisterhood Holds
Installation Meeting

New officers were installed in a candlelight service when the Sisterhood of Beth David Synagogue met. The new officers are:

President, Mrs. Herman Davidson; 1st vice-president, Mrs. S. J. Prago; 2nd vice-president, Mrs. Bernard Robinson; recording secretary, Mrs. Benjamin Sincoff; corresponding secretary, Mrs. Abe Cohen; treasurer, Mrs. Julius Smith; auditor, Mrs. Joseph Robinson; parliamentarian, Mrs. Max Zager.

During business, committee re-



The engagement of Eleanor D. Hirsch to Philip Michael Segal, Jr., was commemorated with a reception at the home of Mr. and Mrs. Philip Michael Segal, Sr., parents of the groom-elect, on February 5. Miss Hirsch, daughter of Mr. and Mrs. Irving Hirsch of Woodmere, Long Island, New York, is a sophomore at Woman's College. She is

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ports were heard. Two projects approved are a nursery school which started February 1 for children 4 to 6 years of age, and a gift shop to carry records, books, and other items of Jewish interest. Both will be at the Synagogue.

In her comments, the retiring president, Mrs. Harry Karesh, likened her staff of the past year to an orchestra, and as she emphasized the part played by each for a harmonious whole, she presented them with pins. The retiring officers presented the incoming ones in verse.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, Reporter

Officials of Beth El Temple, which recently was completed here on Sunset Avenue, have announced that Irving M. Walden had been secured as the temple's first rabbi.

The new rabbi is a native of Newark, N. J. Following his graduation from the Rabbinical Seminary of Cleveland, Ohio, he served as spiritual leader of the synagogues in Connellsville, Pa., Columbia, S. C., and Marshalltown, Iowa.

During the war, the young rabbi was appointed by the Jewish Welfare Board to serve in their program of bringing welfare and religious activities to the naval and military forces.

The January meeting of the Temple Sisterhood was held at the home of Mrs. M. P. Ostrow, co-

hostess, Mrs. E. Epstein. A report was made on the Christmas baskets given to three needy families. Ten dollars each was sent to the Sophie Einstein Loan fund, March of Dimes, and the Red Cross.

Mr. and Mrs. S. Meritt and children have just returned from a visit to Coral Gables, Fla.

Mr. and Mrs. E. Kellert and son Jerry recently returned from Coral Gables. They were accompanied by Mrs. I. S. Zuckerman of Greensboro.

Dr. and Mrs. Sam Justa and children spent two weeks at Miami Beach.

STATESVILLE, N. C.

Mrs. M. Steinberger gave a delightful Canasta party at her home for Miss Henrietta Wallace, who is visiting in Memphis, Tenn. Following the game, the hostess served delightful refreshments. Miss Wallace was presented a box of candy.

Mr. L. Gordon and Melvin Gordon attended the recent National Iron and Steel Institute meeting in Washington, D. C.

CHAPEL HILL, N. C.

Rabbi and Mrs. Samuel Perlman announce the birth of Lola Beth on January 12. Rabbi Perlman is Director of the Hillel Foundation here.

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WINSTON-SALEM, N. C.

Mrs. Stanley Tulman, Reporter



Robert Harris Simons, son of Mr. and Mrs. Sidney Simons, of Winston-Salem, who celebrated his Bar Mitzvah with service at Temple Emanuel in Winston-Salem on January 27.

Robert Simons was officially welcomed by Rabbi E. Herman as a member of Congregation Emanuel on January 27 upon the occasion of his Bar Mitzvah. Following services, a reception was held in Robert's honor for out-of-town friends and relatives, and members of the entire congregation.

Mr. and Mrs. Leonard Katzin of Winston-Salem and Raleigh and Israel, announce the birth of a son, Shimon Dov, on January 19, 1950.

Mrs. Phil Robin presented a paper on Cultural Democracy. A very interesting discussion period followed this talk.

Henry Miller, for more than 20 years a merchant here, died on January 16.

Surviving are the wife; three sons, Julius Miller of Augusta, Ga., Robert and Marvin Miller, both of Winston-Salem; two daughters, Mrs. E. Katz of Winston-Salem and Mrs. Morris Cohen of Savannah, Ga.; two brothers, Sicie and Hyman Miller, both of Charlotte; two sisters, Mrs. Abe Leskowitz of Florida, and Mrs. Max Sideman of Charlotte, and eight grandchildren.

Mrs. Jenny Lefkowitz, 56, former resident of Winston-Salem, died on January 29 at her home in Jacksonville. She lived here for about 20 years before moving away sometime ago.

Survivors include her mother, Mrs. Esther Katzin of Jacksonville; one daughter, Mrs. Sidney Weiss of Greensboro; six brothers, Eli, Nathan, Samuel, and Philip Katzin, all of Winston-Salem, George Katzin of Coral Gables, Fla., and Louis Katzin of Jacksonville, and one sister, Mrs. Morris Trachtenberg of Jacksonville.

The Winston-Salem Council of Jewish Women had its regular meeting February 6, and heard a report by Mrs. Milton Goldberg on the local Heart Drive. In cooperation with this drive, Council membership has volunteered to distribute Heart Posters to all local stores on February 8.

Mrs. Joe Davis gave a report on the proposed clothing drive slated to start in April.

A card party was held at the close of the business meeting. Canasta lessons were given by Mrs. Abe Branner. Refreshments were served by Miss Marion Sosnik.

Hadassah Paid-Up Membership Party, which was held at the Y. W. C. A. on January 11, proved to be a great success both socially and as an incentive for payment of dues. Mrs. Robert Saks, chairman, introduced the program of entertainment which included a humorous skit entitled "The Cure," by Mrs. Max Wainer and Mrs. Ben Vatz; several songs by the "Beauty Shoppe Quartet," consisting of Mrs. Sam Katzin, Mrs. Philip Katzin, Mrs. Herman Falbaum, and Mrs. David Scott—all sisters; a song parody, "Hadassah Husband's Lament," by Mrs. Seymour Solomon and Mrs. Paul Lavietes; and a dance in pantomime by Mrs. Fanny Robin. Card games were played and refreshments served. The door prize was won by Mrs. L. D. Phillips.

The wedding of Miss Frances Marion Reznick, daughter of Mr.

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and Mrs. Louis W. Reznick, 830 Piedmont Avenue, and Joseph Grant Lefkowitz, son of Mr. and



Mrs. Abe Lefkowitz of Orlando, Fla., formerly of Winston-Salem, took place on January 12.

FAYETTEVILLE, N. C.

Julius M. Cohen, USO-JWP area director, was unanimously elected chairman of the USO Area Staff Conference at a meeting here. The conference includes directors and other professional members of the Y. M. C. A., Y. W. C. A., Salvation Army, National Catholic Community Service, Travelers Aid and National Jewish Welfare Board, the six agencies that make up USO, and which serve military personnel in North Carolina. Cohen is the only member of Jewish faith in the conference.

USO was reactivated last year at the request of President Truman.

ASHEVILLE, N. C.

The Oneg Shabbas, sponsored by the Beth Ha Tephila Sisterhood, was proclaimed a huge success by all who attended. Songs were sung and explanation of each was given. Mesdames David Marder, Joseph Patla, Leo Finkelstein, together with Mrs. H. Silver, outdid themselves in making the evening as festive as possible. Mrs. S. Feldman (Sidney) read the prayers before the Candles.

Dr. Blackard of the Central

Methodist Church was the guest at Beth Ha Tephila on Friday evening, February 24. He was welcomed with a fine spirit for he had already expressed himself as friend of the Congregation and Rabbi.

GOLDSBORO, N. C.

MRS. SEYMOUR BROWN, Reporter

Goldsboro Hadassah sponsored a most successful dance on February 11 at the Hotel Goldsboro. Mrs. Isaac Kadis was chairman of the affair, with Mrs. Robert Baum, Mrs. Mac Leder, Mrs. Ben Ellis, Mrs. Seymour Brown, and Mrs. Mon Kirschner serving on the ticket committee, and Mrs. Charles Korschun in charge of the food. The money raised at this dance will go into the Hadassah Medical Organization Fund.

We are happy to welcome back Mrs. Leslie Weil, who has spent the past several months in Richmond, Va.

Our best wishes go to Mrs. Jenny Herz and her son, Leo, who have gone to Israel to make their home.

On Friday, February 3, Temple Oheh Sholom services were conducted by Mr. Emil Zabell, representative of the Jewish Children's Service in Atlanta. He discussed child placement and later showed an interesting film.

We regret the passing of Samuel Katsoff of Wallace, N. C., and of Mrs. Minnie Levin, mother of Herman Levin of Goldsboro.

The Sisterhood held its monthly meeting and annual Sophie Einstein Tea at the home of Mrs. Herman Levin on Wednesday, February 8.

WILMINGTON, N. C.

The Cape Fear Delicatessen, operated by Bernard Sirower and David Horowitz, has been receiving the patronage and congratulations of the local residents ever since its opening recently. Everyone comments favorably on the excellence of the food and the splendid service and atmosphere.

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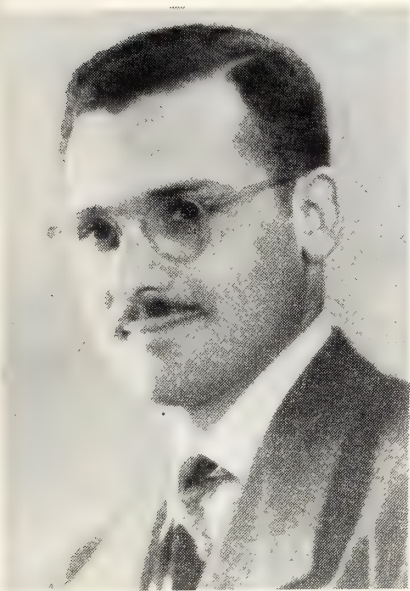


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COLUMBIA, S. C.

Social and Personal



nati, where he received his B. A. in 1944, and the Hebrew Union College, Cincinnati, Ohio, where he was ordained and received his Master of Hebrew Letters degree in June, 1949.

While at the College, his various activities included being Associate Editor of the Hebrew Union College Bulletin and principal of the Price Hill Talmud Torah of Cincinnati. He was Student Rabbi in Jonesboro, Ark., Norwood, Ohio, Petoskey, Mich., and Piqua, Ohio.

Rabbi and Mrs. Herman were married in New York in 1945 and now reside at College Village in Winston-Salem.

Rabbi Herman replaces Rabbi Benjamin Sincoff, Beth David Synagogue, Greensboro, who has resigned.

Rabbi Erwin L. Herman Joins Editorial Advisory Board of The American Jewish Times

Rabbi Erwin L. Herman, spiritual leader of Congregation Emanuel, Winston-Salem, has become a member of the Editorial Advisory Board of The American Jewish Times.

Rabbi Herman attended the Baltimore public schools: Baltimore City College; Hebrew Teachers' Institute of the Yeshiva College of New York; University of Cincinnati.

CHARLESTON, S. C.

The Samuel D. Turteltaub Post of the Jewish War Veterans held its annual installation and ball on February 22, at the Beth Israel Society Hall.

Installation of officers took place at 8:30 p. m., followed by dancing.

The following are the newly elected officers of the Jewish War Veterans, Samuel Turteltaub Post No. 237:

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kel; 2nd Vice-Commander, Morris Vaschik; Adjutant, Dr. Ralph Geldbart; Judge Advocate, William Ackerman; Quartermaster, Haskell Wideltz; Officer of the Day, Alex Levy; Officer of the Guard, Louis Fried; Historian, Samuel Libater; Surgeon, Dr. Stanley Karesh; Chaplains, Rabbi Gilbert Klaperman and Rabbi Lewis Weintraub; Acting Chaplain, George Klein; Trustees, LeRoy Silverstein, Harry Simon, Louis Rabinowitz, Sam Sove-love, Simon Sharnoff and Irving Solomon.

The Cultural Committee of the Jewish Community Center sponsored the film, "My Father's House," with an English-speaking Israeli cast at the Center on Sunday evening, February 26.

"My Father's House" is the first feature-length drama film produced in Israel and has been acclaimed by critics as a sensitive portrayal of the new spirit of the people of Israel and the land of hope.

Based on the novel of the same name by Meyer Levin and directed by Herbert Kline, the production tells the story of the unquenchable faith of a young boy seeking his parents in Israel, and simultaneously bringing romance and happiness to the two persons who love him most.

CHARLOTTE, N. C.

Officers of the Amity Club who were re-elected include Maurice Nieman, president; Bert Raff, 1st vice-president; Arthur Goodman, 2nd vice-president, and Howard Schwartz, secretary. Ben Jaffa, Jr. was elected treasurer.

The Temple Israel Men's Club election resulted with I. Ashendorf elected president; Dr. S. L. Orlean, 1st vice-president; Arthur Frank,

vice-president; David Hoffman, secretary; and Lambert Schwartz, treasurer.

President H. L. Schwartz of Temple Israel called for reports on the work of the Congregation during the past half year at the semi-annual meeting. Membership Chairman, Dr. J. B. Freedland, reported a total membership of 214 families. Education Chairman, Sol Levine, reported a Sunday School enrollment of 82, and 37 in the Hebrew school.

The Sisterhood Program Committee of Temple Israel, Mrs. J. B. Freedland, chairman, presented on February 15, an illustrated program on the art of the Jewish Museum of the Jewish Theological Seminary, including the work of the artists who are members of the Congregation.

Temple Israel will hold its dedication exercises for the new building Friday through Sunday, March 17-19. Dedication Chairman Morris Speizman announces that Dr. Max Artz, a member of the faculty of the Jewish Theological Seminary will participate in the ceremonies. Sub-committees are hard at work completing the plans for the dedication.

GASTONIA, N. C.

The Rev. T. H. McDill, Pastor of the First A. R. P. Church, and a venerated spiritual leader in Gastonia, occupied Temple Emanuel pulpit February 17. The occasion was the celebration of Brotherhood Week, an honored American institution sponsored by the National Conference of Christians and Jews.

Temple Emanuel acknowledges donation of a beautiful tray for the Kiddush cup, the gift of Mr. and Mrs. Harry Binder as a pious tribute to the memory of Frank Binder.

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Stock in Federal Reserve Bank	78,000.00
Loans and Discounts (Net)	19,929,793.49
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Customers' Liability on Letters of Credit	550.00
Other Resources	291,357.21
TOTAL RESOURCES	\$69,412,634.77

LIABILITIES

Deposits	\$66,036,806.56
Capital Stock	1,000,000.00
Surplus	1,600,000.00
Undivided Profits	351,740.56
Dividend Payable January 1st	50,000.00
Reserve for Taxes, Interest, Etc.	209,264.00
Unearned Interest and Discount	164,273.65
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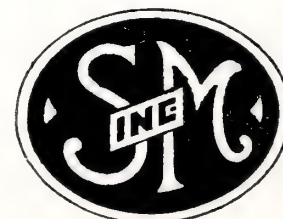
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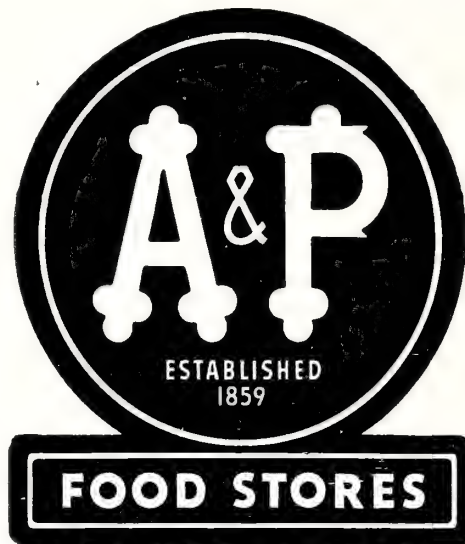
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Credit Where Credit Is Due

It is always a pleasure for us to compliment a job well done, and to pay tribute to one who is responsible for such a job. Today's tempo makes for quick criticism and impatience, and it is only fair to compensate for such discouragement to the individual involved, particularly when the job is being done the hard way.

For some time now, there has been much dissatisfaction with the handling of the youth program in B'nai B'rith. Blame has been placed on individuals, whereas, as a matter of fact, the fault lay primarily with the lack of funds that made any progress something of a miracle. For example, at the last convention of the Fifth District Grand Lodge in Savannah early last summer, it was necessary to cut the budget for the B. B. Y. O. to the very bone, making it virtually impossible for a satisfactory job to be done.

Michael M. Rand, (or Mike, as he is affectionately called by all), is the director of the Fifth District B.B.Y.O. Naturally, he wasn't too happy about what happened in Savannah. He knew that he needed much more of an organization to cover his widely scattered territory than the budget would allow, and yet, despite the discouragement of inadequate funds, he set about to do as good a job as circumstances would allow. And let it be here stated for the record that in our humble judgment the job he is doing is plenty good.

Tirelessly he is skipping from Baltimore to Miami Beach, and all points in between. True, he has part-time assistants in Baltimore, Washington, Atlanta and Miami, but what is needed as a minimum for a complete performance are two regional directors and some additional assistance in his office at Greensboro. It is surprising the amount of correspondence there is, particularly at such times as during membership registration, and when program material is being prepared and sent out. Then too, Mike, just as any other good executive, likes to answer letters without allowing them to grow whiskers.

Mike does not know that he is receiving this tribute. He is unassuming and seeks no lime-light, and if he had any idea that he was going to be made the subject of a laudatory editorial, he would in all probability say "Forget it."

We have just finished reading Mike's report of January last. It covers visits to twenty-five or more cities where there are AZA, BBG, and BBYM and YW groups. They are definitely showing improvement, and the new conditions are a reflection of the energy and efficiency of the district director. But it is only the beginning of what might be accomplished if Mike's organization was what it should be.

The situation is but one of many that reflect the current tendency for Jewish communities to divert most of their available funds to U.J.A. We do not say this by way of criticism, but we hope that in their zeal to achieve U.J.A. goals, the communities will not lose sight completely of other important jobs to be done. B.B.Y.O. is one of these, and our suggestion to the various communities within the area of B'nai B'rith Fifth District is that just as soon as it is possible to up the contribution to B.B. Y.O. by federations and welfare funds, that they do so, in order that Mike can really do the kind of job of which he is capable.

What Do YOU Think?

There is a movement on foot by the Rabbinical Council of America about which there is some question as to its soundness. While it aims primarily to benefit the rabbi, we wonder whether too many rabbis will be in accord with it.

In a recent announcement that Rabbi Mitchel S. Eskolsky, for nineteen years the spiritual leader of a New York City synagogue, has been

awarded a life-time contract by his congregation, the statement is made that "representatives of national Jewish organizations hailed the step taken . . . as a fore-runner of a tendency to stabilize the rabbinate." The use of the word "stabilize" is unfortunate. Anything that is stable is necessarily by definition fixed, and there are those who will say that one of the troubles with the rabbinate is that it is too fixed.

We can conceive of certain situations where life-tenancy of a pulpit might be highly desirable, both for the rabbi and the congregation. Where a spiritual leader has given years of faithful service, as was undoubtedly the case with Rabbi Eskolsky, it is a fitting tribute, and a pledge of security. But for every such instance, we can see many where it would not be to the advantage of either the rabbi or the congregation.

Take for example, young rabbis just starting out on their careers. They seldom stay too long in their first pulpits, quite understandingly using them as stepping stones to broader fields of service. They frequently begin their work in small communities, and in some instances, where it is often difficult for a congregation to obtain a suitable rabbi, it might be advantageous to the congregation to have its rabbi under a life-time contract, but decidedly unfair to the rabbi. The converse of such a situation would be where a rabbi had accepted a pulpit to which he felt he would like to give the remainder of his life of service, and yet, where the congregation might be experiencing a modification of its religious concepts, it would make a life-time incumbency of the rabbi unsatisfactory for the congregation.

A life-time normally is a relatively long time. Individuals — and congregations — that remain static during a life-time are usually of not much account. New ideas are vital to successful living. We know of instances where congregations have started out as Orthodox and swung to Liberalism, or vice versa. Such changes would be difficult if the rabbi and the congregation were bound by a life-time contract.

After all, a contract to be fair must be mutual. It would seem to us that the benefits derived from a system where the rabbi and the congregation were free to make changes would far out-weigh the instances where a life-time tenure would be advantageous to either party to the contract. A contract is designed primarily to give legal protection to the contracting parties. And yet, if the service called for in the contract reaches a point where it is no longer mutually satisfactory, it would be an unusual sort of person who would insist on carrying out the letter of the law. And of course, as business men will testify, there are devious ways of breaking a contract when someone wants one broken.

No one, in our opinion, be he rabbi or layman, should seek to hold a job beyond his ability to give satisfaction to those he serves, and in the same sense, no congregation should attempt to hold a rabbi except as they can continue to provide satisfactory conditions of employment.

We therefore can see but a limited justification for the move by the Rabbinical Council. But perhaps we are wrong. We would be happy to get the view-point of rabbis and others. We will be more than willing to publicize their views. So, if you have any opinions in the matter, either way, write us.

A Well-Deserved Honor

During the second World War—and probably during World War I likewise — it was not an infrequent occurrence for wives to say to husbands — in criticism of some government action or other — "That's because you men are running things. You ought to let us women run the government. We'd show you!"

We haven't yet reached the stage where women are running the government, except perhaps, as they influence the men who are, but the

(Continued On Page 30)

As A Mighty Stream

By DR. JULIAN MORGANSTERN

Reviewed by DR. ABRAHAM J. FELDMAN



DR. JULIAN MORGANSTERN

ONE of the most responsible and awe-inspiring positions in American Jewish life is the presidency of one of the major rabbinical seminaries in America. This is so by reason of the fact that the head of any one of these institutions is a *teacher of teachers* who, in the course of his lifetime, reaches and influences countless thousands. It becomes, therefore, a matter of supreme importance what such a teacher of teachers believes, what his philosophy of Judaism is, what his interpretations of life and history and ideals are, what direction he gives to the thinking and what content he imparts to the learning of his students.

Dr. Julian Morgenstern was President of the Hebrew Union College, the oldest rabbinical sem-

inary in the western hemisphere, for some twenty-six years before his recent retirement. During his presidency, this 75 year old institution was greatly blessed. Dr. Morgenstern was not only an eminently successful administrator, he was creative and prolific as a scholar and author in his specialized field during the forty years of his connection with Hebrew Union College on its faculty.

Now that he was permitted to rest from his administrative tasks, he, at the invitation of the Board of Governors of the Hebrew Union College, prepared a collection of his papers and addresses, just published by the Jewish Publication Society, under the above title.

This reviewer has had the privilege of being not only a pupil of Dr. Morgenstern's, a pupil who was

greatly influenced by his teacher's instruction, but a friend who has known the joy of a friendship with his teacher over more than thirty-five years. Reading this volume, the reviewer was delighted to see revealed in its pages the great erudition of the author, not only his characteristic thoroughness in research, his clarity of statement, his deep devoutness, but also the wellspring of his faith and the vision of his soul.

This volume of fourteen essays and addresses, written over many years, has a remarkable unity which derives primarily from the author's understanding of the goal and purpose of Jewish history. For, Dr. Morgenstern is not just a Bible critic. He is not merely a digger in words, clauses and vowels. He uses and has used these as the tools of an historian of the Bible period of Jewish being. This volume reveals his concept of Jewish history from its beginnings.

Jewish history to Morganstern is alive. The Jewish people is, as it were, a living organism, evolving from humble, even crude beginnings, but, progressively advancing, unfolding, growing into nobility and spiritual grandeur. "History" says Dr. Morgenstern in this book, "is the dynamic of Judaism. Or, to change the figure and the point of view slightly, Judaism, impelled by divine will and purpose, is like the mighty stream of which the prophet Amos spoke, flowing onward surely, majestically, with constantly increasing depth and breadth and power, through life, through time, through history, into eternity." As one reads these pages, one is impressed by the intensity of the author's conviction as to God's direction of Jewish history and of His progressive self-revelation in Judaism which He is guiding to ever nobler heights, to heights ever higher, ever more majestic.

The author's understanding of Judaism is that of an historic religion, i.e., that of a religion unfolding in history, "with its varying, compelling, irresistible laws, which (have) made Judaism what it is today and will make it all that

it will be tomorrow. But what is history but just a process of events viewed from the human angle, which, when viewed from the divine angle, we call revelation? It is the record of the plan of the Eternal and Universal God of History, of its gradual unfolding, and of the promise of its ultimate fulfillment. History, the reverse side of the tablet whose obverse is revelation, is the constant, irresistible urge within this evolutionary process, which drives Judaism steadily forward down the long and oftentimes difficult and toilsome road, which leads towards its ever distant, ever approaching goal, its destiny."

From these excerpts it becomes obvious that the approach of the author is that of Liberalism. His religious outlook is that of "modern Judaism, Reform Judaism so called," which he considers to be "the latest, the most recent, but by no means the final stage" of the historic, dynamic evolution of the religion of the Jew.

Though dealing with weighty matters and profound concepts, the author succeeds in being "popular", and as one puts the book down one is grateful for the opportunity to have caught the spirit, the earnestness, the religious fervor of a great Jewish teacher of our generation. "In publishing this volume," says Dr. Morgenstern, "I cherish the hope that I may have interpreted Jewish history aright and that the thoughts expressed and the principles set forth may guide us and our children after us down the course which Judaism must pursue at this next stage of its age-long journey. Judaism may not stand still, even for a moment. It must progress; it must go forward, even as God bade Moses in days of old. Its Promised Land lies ever ahead, beckoning, summoning, waiting, and in the end it will attain its goal. That is my faith."

It is this reviewer's incere judgment that Dr. Morgenstern may well feel compensated for his labors, and it is this writer's hope that many, many will read and be blessed by the doctrine of this great scholar and kindly gentleman.

Frances Cardinal Spellman Makes A Gift



Brig. Gen. Julius Klein of Chicago, Post National Commander of the Jewish War Veterans of the United States of America (left) is shown presenting a check for \$250, the personal gift of Frances Cardinal Spellman, to Mrs. Margaret Lynch of Brooklyn, mother of wartime Chaplain Father Lawrence E. Lynch, who served in combat units commanded by Gen. Klein in the South Pacific. Mrs. Lynch is shown accepting the Cardinal's check on behalf of the Rev. Lawrence E. Lynch Memorial Committee, which plans to build a monument in New York honoring the heroic Brooklyn priest who fell in battle at Okinawa. Looking on are Raymond Pardon (second from left), Commander of the Rev. Lawrence E. Lynch Post No. 1180, Catholic War Veterans, and Philip Lynch (right), father of the slain chaplain.

Children's Page

Editor, RABBI ERWIN L. HERMAN, Congregation Emanuel, Winston-Salem, N. C.



Rabbi Erwin L. Herman, with his Bar Mitzvah pupil, Robert H. Simons.

Learning . . . Is Fun

A PASSOVER PROBLEM

(Rearrange the capital words and the problem will be solved).

Once upon a time, the WEJS were living as slaves in the land of TEPYG. A leader rose among the WEJS and his name was EMOSS. EMOSS was very unhappy that his people were slaves to the mighty HARP HOA. With the help of God EMOSS secured a promise from HARP HOA that he would permit the WEJS to leave TEPYG, with EMOSS as their leader. But HARP HOA soon forgot his promise and with his army pursued the freed slaves. At the DER ESA, the waters parted long enough to permit the WEJS to pass through, but the army of TEPYG was caught in the rushing stream. This going to freedom, we remember each year as we sit at our DREES table and read from the book called the ADHAGHAG.

(Correct the words and send them in. Every perfect paper will be worth five points).

SEE YOUR NAME IN PRINT

How many words of three letters or more can you get from the word, PASSOVER?

The names of the five boys and girls who submit longest lists will be mentioned in our next issue, and each name that is mentioned will win for its owner 5 points.

Because of publication deadline, all entries must be received not later than the 10th of each month to insure credit in the following issue.

We begin in this Passover Edition, what we hope will be a regular feature from now on. It is designed to interest and inform children on subjects of Jewish content, and to stimulate individual expression on the part of the children.

Winning entries in the various puzzles, contests, etc. will earn for the winner five points, plus seeing his or her name in these columns. The first child to accumulate 50 points will receive a suitable prize.

All entries must, of course, have the name and address of the entrant, and should be addressed to the American Jewish Times, P. O. Box 1087, Greensboro, N. C.

LET'S ANSWER THE FOUR QUESTIONS

At the Passover Seder, we are always quite thrilled when the youngest boy present recites the Four Questions. But do you really know the answers to these questions? For the best set of answers to the following four questions, we shall give five points reward:

Question 1:

Why, on Passover, do we eat only

- unleavened bread (Matzo)?
- Why, on Passover, do we eat only bitter herbs (Moror)?
 - Why, on Passover, do we dip our food twice?
 - Why, on Passover, do we lean and recline while eating?

Ask your rabbi, ask your mother or dad. Look for the answers in the Haggadah and then, send in your correct answers. Remember the reward is five points.



CAN YOU WRITE POETRY?

It's as easy as ABC and that's what we'd like you to do . . . write poetry using your ABC's. For example:

A is for Aaron
A slave too was he,
Who, with brother Moses,
Also crossed the Red Sea.

S is for Shabbas
The day we like best.
For six days we work,
On the seventh we rest.

Try to keep a Jewish theme in your poems. It's easy to do, and lots of fun. Each poem that we print will be worth five points to the author. Use your ABC's.

* * * *

BIBLE FILL-IN FUN

Once upon a time the Bible was written without vowels. It was very difficult to read. A sentence from the Bible, with vowels missing, would look like this:

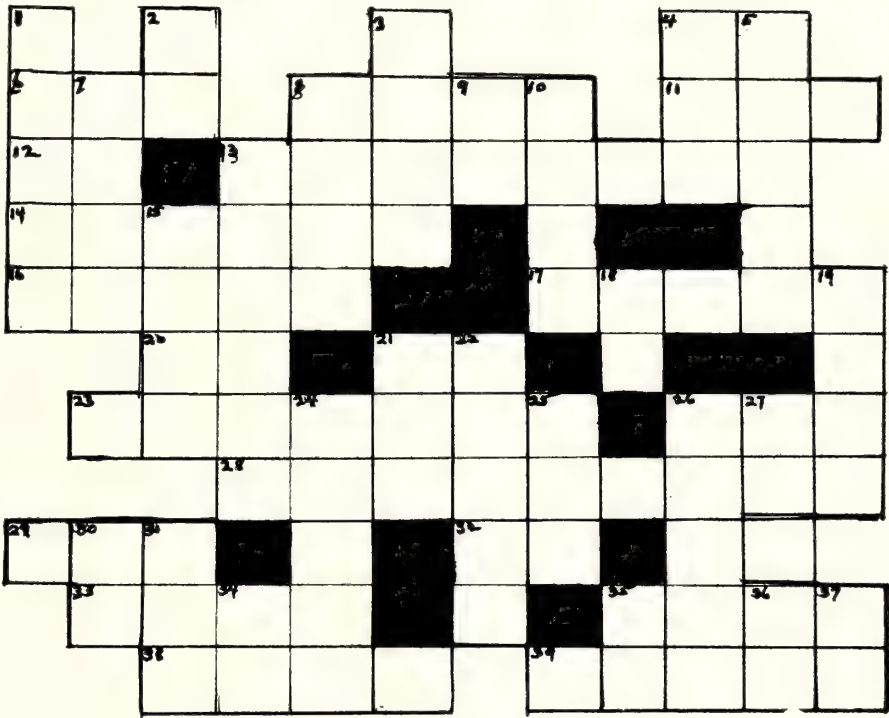
-nd M-s-s-s s-d -nt-th-p-ul:
'R-m-mb-r th-s d-y, -n wh-ch
y-c-m- - t- fr-m -gypt, -t-f
th- h-s--f b-nd-g-;

Add the vowels and send in your answers. Remember, a correct answer is worth five points. (Hint: This verse is taken from the Bible, the Book of Exodus, Chapter 13, Verse ?).



CROSSWORD PUZZLE

Created by MISS PEGGY ROSENBACHER



ACROSS

- "I — the Lord, thy God"
- one and one
- earth
- his wife became 8 down
- Rhode Island (abbreviated)
- Feast of Unleavened Bread
- winged heavenly helpers
- makes bread rise
- entrances
- mother
- father
- position we assume at Seder table
- one who asks four questions
- Passover storybooks
- wine barrel
- French for "and"
- It's bitter on Passover
- jewels
- bird's home
- he led Jews from Egypt

DOWN

- wander

- negative word
- throw
- ginger —
- bitter herbs
- Pesach drink
- eggs in — water
- Who — like unto the Lord
- "The — is One"
- Passover (Hebrew)
- we play a —
- upon
- human errors
- non-Kosher animal
- one of 14 across
- Passover animals
- what we do at Seder
- wise men of Israel
- , my goodness!!
- sound of pleasure
- number of plagues
- second musical note
- "Let my people —"
- I
- Sunday School (abbreviated)

(Answer in May Issue)

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Investing In Israel

By P. BERNARD NORTMAN

This is the concluding article of a series on Israel's economy based on the brochure, "Investing in Israel," published by the Economic Department of the Jewish Agency for Palestine, 16 East 66th Street, New York 21, New York. Readers interested in obtaining the complete brochure may do so by writing to the Jewish Agency, enclosing 25 cents to cover costs.—THE EDITOR.

THE high cost structure of the Israel economy is one of the most vital questions facing the investor today. It is one of the foremost problems facing Israel industry.

Because of wartime shortages and the inevitable heavy utilization of Israel machinery and equipment in recent years, a large percentage is in need of replacement.

The shortage of all types of materials, particularly for construction, the use of substitute materials, improper ventilation and lighting, all have contributed to the relatively low output of the Israel worker — estimated in some cases at half the productivity of the U. S. worker. But Israel's productivity, low in comparison with the United States and Great Britain, is still far in excess of that of other Middle East countries and of many European countries.

Government, labor and employers recognize the need for raising productivity, and are making important progress toward this end.

The Histadrut, at a recent conference, accepted the principle of piece-work rates and also agreed to Government requests for cooperation with management to raise the general level of plant efficiency and to form labor-management committees to work out production norms and bonus systems.

Investors who introduce new equipment and modern techniques will raise productivity. With more efficient machinery, management and labor, new investors will be able to make the most of existing opportunities.

In Israel banks are less specialized than in the U. S. and many are of the department-store variety. However, some specialized credit institutions do exist.

Israel has many banks but their resources are not sufficient to meet all the credit needs of the country. Local banks number about 20; in addition, there are 4 foreign banks and about 80 cooperative societies, plus a number of specialized credit institutions.

Banking and financial institutions in Israel are unusual in that they are a mixture of individually and corporately owned private banks, cooperative banks and labor banks. The private type dominates. Other banks are owned and controlled by a combination of private and cooperative groups. The Histadrut (trade union federation) participates in banking either by itself or in partnership with private capitalists or with the Jewish Agency. The influence of the

Histadrut as a banking institution is felt mainly by its own organizations and membership. Its influence in private industry is small.

Among Israel's score of commercial banks, the Anglo-Palestine Bank is by far the largest, holding about two-thirds of all deposits in Israel and carrying on the most extensive commercial banking operations in the country. By an agreement with the Israel Government, the Anglo-Palestine Bank also exercises the central banking functions for the State.

Local commercial paper can be rediscounted at the Anglo-Palestine Bank. Rediscount transactions must be approved by two Controllers, one appointed by the Government and the other by the Bank.

The Anglo-Palestine Bank controls two subsidiaries for long-term investments; the General Mortgage Bank, which lends money on the basis of urban mortgages and the Anglo-Palestine Bank Investment Company, an investment trust buying securities of corporations. In addition, the Anglo-Palestine Bank controls Otzar Lataasiya, which extends credit up to 15 years to industry, and Otzar Lahaklaut, which grants credits to agriculture from 8 to 15 years.

Israel's other major banks include the Palestine Discount Bank, Ltd., Barclays Bank (D. C. & O.), Jacob Japhet Bank & Co., Ltd., El-lern's Bank, Ltd., I. L. Feuchtwanger Bank, Ltd., Kupat-Am Bank, Ltd., Mizrahi Bank, Ltd., the Ottoman Bank, the Workers' Bank, Ltd., the Hollank Bank Union and the Palestine Corporation.

The many credit cooperative societies act as a kind of savings bank for small depositors and make all kinds of small loans to their members.

(Please Turn to Page 8)

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PLAIN TALK

By AL SEGAL

The Poorest Son

I know the guy very well. I have come across him often in the course of a long journey of a life-time. At times I get mad at him but more often I laugh. Finally, I am sad.

I mean the one who is called The Wicked Son in the Seder service. He is the second of those four sons of whom the other three are the Wise Son, the Foolish Son and the son who is unable to ask what Pesach is all about, he being too young.

You remember the wicked Son makes his appearance almost at the beginning of the Haggadah. He is the one who asks the question with mocking impudence: "What mean YE by this service?" He sits at the Seder like an insolent stranger who has been let in on it. The Haggadah says of him: "Inasmuch as he says YE and not WE, he excludes himself from the household of Israel."

His father is instructed by Haggadah to answer him: "We have this Seder because of that which the Lord did for ME when I came forth out of Egypt. For ME and not for YOU, for had you been there, you would not have been found worthy of being redeemed."

Yes, I have seen the fellow every once in a while. His name is Zilch, let us say; though he occurs under various names. I remember when he was starting to build his house he looked around for a spot where there are no other Jews. There he hoped to live in a separation so complete that his children could forget they had started out to be Jewish. He was still feeling about being Jewish as he did far back there in Haggadah.

He was disappointed in the new house, though. It wasn't long before another Jew with the same idea came out that way to live, built his house next door, practically. The two hated each other.

He named her Sarah, not knowing what pain the name would give her later. She came to hate her name but a name is easily rid of. So in time she took the name of Ruth. She did not know that Ruth was Biblically Jewish, too, but what she didn't know couldn't hurt her. She was thankful that as Ruth she was helping herself to escape Jewish connections . . . until the time the other Jewish family moved in practically next door.

Mr. and Mrs. Zilch had a house that was the last word, as they say. By pressure on electric buttons everything they desired came to them. One button kept them cool in the summertime, another button warmed them at the first touch of winter, but they weren't really comfortable.

Those people next door! Mrs. Zilch was always saying the place would be perfect if it weren't for those people next door. But then hating a neighbor isn't the worst discomfort to be suffered. You can even enjoy the spiritual exercise of hating a neighbor. It keeps the blood in warm circulation.

What really made the Zilchs so uncomfortable at 4888 Shangri-la Drive (that was their address) was that they hated themselves as much as they did. They hated the way they were born Jewish, they hated

He said to his wife, "It seems we just can't escape them. Where we go, they go."

His wife said she could just hate herself, the way he was born. By this she meant she felt that way because she was born in a Jewish family. Her father, a gentle little man, had meant no harm and wouldn't have done a thing to hurt her at the time. Surely, he would have said, "Better my daughter shouldn't be born than to suffer."

But he didn't know how she would suffer and so she was born.



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the way their Jewish identity kept intruding on them, they hated their faces when they looked in the mirror.

When you hate yourself it's a constant, dull pain. There's no stimulation in it like the hate you give out against someone else. You go to bed with it, you arise with it. It accompanies you on your pleasure trips to night clubs; it trots along with you at the dance. There's no living with it. The Zilches couldn't get over hating themselves.

They hated themselves even more because they found no social preferment in the place where they had settled in order to get away from Jews. The neighbors were all kind enough and Mr. Zilch was invited to become a member of the Shangri-la Improvement Association which had to do with getting better roads for the village.

Yet even in the improvement association Mr. Zilch wasn't a happy man. He felt sure that the other members had their secret ideas about him. Since he hated himself so much as a Jew, how could any one else hate him less? Mr. Zilch told his wife he could definitely feel the hostility of all the neighbors . . . friendly though they were . . . all about him at the meetings of the Shangri-la Improvement Association.

One morning the mail man brought a large piece of mail that devastated Mrs. Zilch no end when it came to her hand. Prominently on the envelope were printed the words, "United Jewish Appeal."

Though the Zilchs had tried so hard to separate themselves their names had remained on Jewish mailing lists.

"The idea of this!" she fairly screamed at Mr. Zilch when she called him up to tell him about it . . . "Now the mailman will know. Now everybody in the neighborhood will know."

Mr. Zilch spake with the studied calm of a big business man in crisis . . . "I'm going to tell them to take us off their mailing list. I want no part of them."

Yes, that's the so-called Wicked Son of Haggadah, as I know him. I know him as Zilch and by various other names he carries. But I wouldn't call him the Wicked Son. I call him the Poorest Son. He is a spiritually displaced person . . . a man who suffers the awful impoverishment of not belonging anywhere, a self-made outcast.

He doesn't know his rich inheritance that is the spiritual and ethical teaching that is Jewish. The Haggadah should read rather: "O, my poor son! O, my poorest of sons!"

Investing In Israel

(Continued from Page 6)

Long-term credit is financed either by a bank or a group of banks, or by private individuals who act both as investment bankers issuing new securities and as

brokers for existing securities.

Mortgage credit in Israel, which is especially limited, is granted through private banks, agents of individual capitalists, or such financial institutions as the General Mortgage Bank of Palestine, established by the Keren Hayesod (Palestine Foundation Fund) and controlled and run by the Anglo-Palestine Bank; the South African Binyan Ltd.; and the Palestine Mortgage and Savings Bank and Tephahot, Ltd., for second-mortgage money. Insurance companies to some extent also grant long-term mortgage credit.

Specializing in long-term loans for all types of public works and large utility projects is Bizur Ltd., owned jointly by the Jewish Agency and the Histadrut. For agricultural purposes, credit is provided by Nir Ltd., of the Histadrut, and the Agricultural Mortgage Bank and Pasa.

The Israel pound (IL), which replaced the Palestine pound (LP) issued by the British Mandatory Government, became legal tender in Israel on August 17, 1948. The import and export of Israel currency is strictly regulated by the Government. There is no free foreign exchange, and transactions in foreign currency are subject to control by the Controller of Foreign Exchange, who allocates the currency in accordance with instructions received from the Minister of Finance. The value of the pound is fixed at \$2.80 for capital remittances and commercial transactions.

Under agreement with the State, the management of the new currency of Israel is in the hands of the Anglo-Palestine Bank. To perform this function, the bank has established an independent Issue Department, which has the sole right to issue Israel's paper currency until 1951.

Until recently, the Issue Department was entitled to issue Israel pounds provided the amount issued was covered by at least 50 per cent in gold, foreign exchange, or Palestine pounds (currency of Mandatory Government); the other 50 per cent backing of these notes could consist of Treasury bills and other Government paper, repayable within one year, as well as commercial paper. In June 1949, however, the Knesset authorized the Treasury to issue 15-year securities, guaranteed by State-owned property, to cover issues of Israel banknotes, and approved an amendment to the Charter of the Anglo-Palestine Bank Issue Department permitting it to use the new securities as cover for currency. This move came after the recent Anglo-Israel financial agreement, under which the Bank of England unfroze substantial Israel assets which were formerly used as backing for Israel currency and are now to be released for spending.

Israel signed its first credit agreement with the Export-Import

Bank of the U. S., on February 17, 1948, for a \$100,000,000 loan for a period of 15 years. The purpose of the loan is to provide credit for basic industrial, agricultural, transportation, housing and telecommunication equipment — exclusively for constructive purposes.

The loan has furthermore permitted Israel to obtain additional credits from other sources. For example, a certain amount of the proceeds from this loan has been designated by Israel for use in conjunction with automotive credits granted by American firms such as Ford, General Motors, White and Dodge. Such agreements are also being contemplated with other American firms.

An import license is required for virtually everything imported into Israel. Import licenses are granted on the merits of each case rather than on any set formula. The two principal criteria are the country's need for the goods and the possibility that their import will ultimately increase the availability of foreign exchange.

Americans desiring to establish new factories in Israel and to export the necessary capital equipment can obtain an import license directly through the Israel Consulate at 11 East 70th St., New York City. The importation of raw materials required as working capital for a new factory can be arranged beforehand, provided a license is furnished for the import of the capital equipment.

Exports from Israel also require licenses in most cases in order to maintain a check on foreign exchange, to keep track of exports and for other purposes. This is usually a mere formality.

The Government is attempting to encourage the import of as much capital as possible—money, equipment and industrial supplies. There are no difficulties in transferring dollars or capital in the form of machinery and equipment to Israel. However, all transfers of capital in the form of merchandise must be passed on by a joint committee of the Israel Treasury and the Ministries of Trade and Industry and of Supply and Rationing to determine the necessity for such goods in the Israel economy.

In general, capital invested is not withdrawable from Israel without special Treasury permission. However, Government officials have stated that they would allow annual withdrawal of profits or payments of dividends in the currency of the original investment up to 10 per cent of the invested capital.

Legislation is soon expected to formalize this practice.

All Israel corporations actually pay two taxes; the flat corporation tax, which is 25 per cent on profits, and a 25 per cent income tax on the remaining net income of earnings (tax on dividends). Quite a—
(Please Turn to Page 15)

The Miracle

By PAUL KRESH

ARON Goodman sighed with vexation as the big needle stuck again in the coarse canvas and refused to pull through. He shivered in the wind that threatened with each blast to rend a new gash in the heavy cloth.

"There are no miracles any more," Mr. Goodman said.

Mrs. Goodman looked up from the one-burner Primus stove where she was boiling water for tea in a battered pot.

"Where there is no faith," Mrs. Goodman murmured, but a gust of wind carried her words swiftly to her husband's ears, "there are no miracles."

Young Bernard coughed again. His parents met each other's eyes. Each read a different message in that cough. For his mother, there was only the thought, "The doctor's report said he does not have TB. He will get better." For her husband, the cough could only mean, "He will get worse."

For days it had snowed — in Israel, a land where snow is a strange phenomenon. For days it had snowed, and the wind had shaken the flimsy tent, and time and again Mr. Goodman had roused himself from his cot to put up the tent poles, looking across the flat landscape of the reception camp at the mud-blotched snow. And time after time he had patched the torn canvas with the big needle and the thick thread, only to have the wind open a new wound in the heavy but vulnerable canvas.

At first, as the earthen floor of their tent turned to mud, Bernard

had stayed well and cheerful, but the severe cold he suffered now had come on inevitably, and there was no warmth anywhere. If he got worse, he would surely have to go to the camp hospital, and would not be with his parents for Pass-over.

"They say it is the worst winter in 50 years," Mr. Goodman said. He had said this many times. "There are no miracles. There is only hatred and privation, and suffering. It will never end, for us."

Mrs. Goodman measured tea into the boiling water and smoothed her damp hands on her skirt.

"Didn't the Epsteins leave here last week for a settlement in Galilee?" she asked. "Don't we have this tent to ourselves now?"

"They will have to crowd another family in with us," Mr. Goodman replied. "There are 85,000 people like us in this country. They do not even have enough tents. This is the end of the long road. We might as well get used to it."

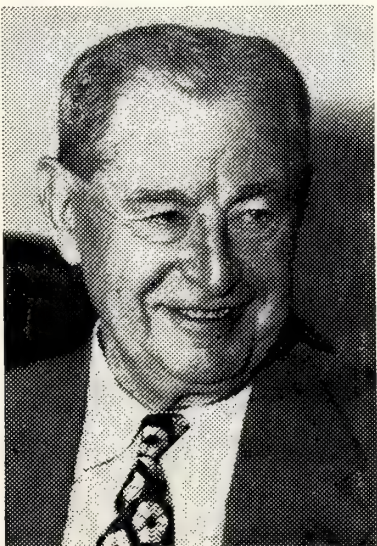
"How can you say that?" Mrs. Goodman cried. "The concentration camp — we are out of it. The DP camp — you said we would never leave. We are there no longer."

"It is the same thing here," Mr. Goodman said.

"It is not the same thing!" His wife's eyes showed anger now. "We are home — home in Israel. We have friends. As long as there are friends, there can be miracles."

"Friends?" Mr. Goodman regarded his wife curiously.

"Friends who have never seen us," Mrs. Goodman spoke quietly.



MILTON L. ANFENGER

Milton L. Anfenger has been re-elected president of the National Jewish Hospital of Denver, nationwide free non-sectarian hospital, it has been announced. Anfenger, a Denver attorney and former state senator, was a roommate of Herbert Hoover, the nation's only living ex-President, while both were attending Stanford University in California before the turn of the century.

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"It is a week before Passover now," Mr. Goodman replied. "Passover, we repeated each year, that we would spend 'next year' in Jerusalem. We will spend it in a wooden hall in this camp, as we did last year in the DP camp . . ."

"We must have faith," Mrs. Goodman repeated. "It was faith that parted the Red Sea for the Jews who left Egypt, and not talk like ours. It was faith that brought us this far. This is not the time to be discouraged—"

"You are a brave woman, Bertha," Mr. Goodman said, forcing the needle through the canvas in broad stitches that would hold the new patch firmly to the tent-side. "Believe as you will. I only hope you are right, and I am wrong."

"Epsteins are in Galilee," said Mrs. Goodman, "and our turn will come."

"What makes you think," Mr. Goodman spoke strangely, in a voice his wife scarcely recognized, "that the Epsteins are in Galilee? Who knows where they are?"

Mrs. Goodman stared at her husband. There was something odd in his tone, that made her deeply uneasy. What sinister thought was he trying to convey?

In the days that followed, Mr. Goodman became more and more disturbed in his behavior. He talked little to his son or his wife, and gave up patching the place where the wind ripped the tent. He was furtive in his manner, and refused to leave the tent at all, even to get the kerosene for the tiny stove. He would stand peering out through a tear in the canvas, as though on guard against an expected enemy.

Mrs. Goodman was pouring out some of the medicine the camp doctor had given her for Bernard's cough when her husband struck the spoon from her hand.

"What are you doing?" She looked up at him, shocked, then stopped to retrieve the spoon and wash the mud from its surface.

"You can let them poison your son," Mr. Goodman said. "They don't fool me."

Fear was in his eyes, in his manner.

"Don't worry," Mrs. Goodman tried to soothe him, "our turn is coming."

"Yes," he nodded grimly, changing the meaning of her words, "our turn is coming." She wondered what he feared.

It was three days before Passover when the official came to the tent of the Goodmans and told them to pack their things and "get ready."

"We are going home at last!" Mrs. Goodman cried. "They are sending us to a settlement."

Mr. Goodman regarded his wife with blazing eyes. "You fool!" he shouted. "Don't you know what they are going to do?"

She did not answer him, but set about packing their few possessions, and bundled Bernard into his frayed overcoat. When the lorry drew up to their section of the camp that afternoon, it was filled with more than a dozen eager people, the families talking together, speculating on where they would go, planning the future — as they had not dared to plan before.

"Come, Aaron," Mrs. Goodman said.

"I will stay here."

"But Aaron — this is the day we dreamed about . . ."

"It is a trap. I know— I know where we are going. I will not go with them. They can fool you, but I see through all that talk. It is the same. It is always the same."

Mrs. Goodman finally persuaded her husband to climb into the lorry with her, because, he said, "it is better to be with one's wife and son than to die alone." He was silent and morose the rest of the day, huddled in a corner of the truck as it rumbled inland toward Jerusalem.

It was Thursday evening when the lorry with the Goodmans and the other families rolled up a little hill, climbing until they could see all of the round hot disc of the setting sun. It was then Mr. Goodman saw the machine. It looked

(Please Turn to Page 12)

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ELIJAH

By ELEANOR C. SIMON

We have a South American Indian Elijah in our neighborhood who hails from Chile.

In observing him closely, I can plainly discern the imprint of the early Spanish settlers of this country. There is a definite interplay on his intelligent face of both the Indian and the Spaniard. His hair is abundant, black, and very straight. His eyes a flashy black, and the smile seems to me definitely Spanish. It is both the smile of a conqueror and a mystic.

And when I discuss religion with Elijah, which is not seldom, his mysticism breathes vivid life into the storie he delights to tell me of his saints.

Elijah is built tall and slim, and makes me think of an early Spanish Grandee. His walk, however, harks back to the rhythm of his early Indian ancestors. It is both lythe and easy, and good to behold.

Elijah is middle-aged, and there is in his abundant black hair here and there a bit of the snow of life.

My Jewish heart is greatly touched when on rare occasions he will, with tears in his large black eyes, relate to me the story of his youthful love for a blond German girl back in Chile, the Chile of his youth.

He says to me sadly: "She was not a Catholic, and so marriage between us was impossible. My father he fixed it good; he sent me away to the navy, and when I returned one year later my love was married to another. It was then my father pleaded with me to take over his large farm — for I was an only son. But I refused, and instead went back to the navy for another year."

Then I asked: "And how did you happen to come to this country, Elijah?"

And he answered: "This land is the land of promise. And so I came. And the promise is kept. I am the best sign painter around here, and business she is plenty!"

I nodded gently — yes, business she is plenty, but the heart is empty.

Elijah observes Jewish dietary laws to a "T". He rooms over at old Mrs. Labovits' house, and Tillie Labovitz is known far and wide for her piety and strict observance. And because Elijah has been painting signs for Jake Labovits for nigh unto twenty years, there grew up between these two men a beautiful friendship. When Elijah needed a room it was spontaneously offered with the admonition: "You'll have to eat Jewish food, and keep meat and milk apart or Tillie won't have you in the house!"

And as time went on Tillie told her good Jewish neighbors that it takes a strict Catholic to observe our dietary laws. She told it this way: "Look at our young Jewish housewives, they run to the big markets for trafe meat and don't know any more about how to keep a kosher house than I know what's going on up on the moon! Yet here is this Catholic Elijah in my house, and he's just as careful as I am. He says — live up to your religion and God will love you! Ain't that beautiful, I ask you . . . ?"



DR. MAURICE JACOBS

Resigning his post as executive vice-president of the Jewish Publication Society, Dr. Jacobs will head Maurice Jacobs, Inc., with executive offices in Philadelphia and branches in New York, Chicago and Jerusalem.

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THE MIRACLE

(Concluded from Page 10)

like some ominous pre-historic monster crouching down there in the hollow among the hills, making an earth-shaking sound.

Mr. Goodman became hysterical, as he gazed into the little valley.

"Aaron—please—be calm." Mrs. Goodman tried to stem her tears.

"Don't you see — why they have brought us. Oh, these Nazis are so clever. They think of everything. Now they have machines to dig our graves. No need to dig them ourselves. I knew it. This is the end. They raise your hopes and tell you lies, but always it ends like this."

An official was standing near Mr. Goodman, with a spade in his hand.

"Don't prolong the agony at least," Mr. Goodman told him. "Line us up and shoot us now, get it over with."

The official smiled and handed him the spade.

Mr. Goodman went white. "You want me . . ." he said slowly, "to dig . . . my own—"

"Not at all." The official went on smiling. "I just thought, that since it's your house going up down there, you might want to turn a few shovelfuls of the earth yourself—"

"My house!"

The big Turnalayer machine below them continued to pour concrete onto the ground — building a house — a house for the Goodmans — a house that would be ready in time for the first evening of Passover.

Mr. Goodman laughed aloud. It was the first time his wife had heard him laugh in months. He laughed and laughed. And he seemed himself again, believing no longer that he was back in the concentration camp of the dead past.

Mrs. Goodman turned now to her son. "How do you feel, Bernard?" she asked anxiously. The weather had turned warm, and she had not heard him cough once the entire day.

The settlement of Tov was new in Israel. In fact, it was only two days old — as old as the concrete walls of the house that surrounded the Goodmans when they sat down for the Passover Seder that evening. Candles lit the table; there had not been time to install electricity. There had not been time to put curtains on the windows — in fact, there had been no time as yet even to insert the windowpanes. There was no decoration on the bare stone walls, no furniture except the table and the benches that had been brought into the room a few hours before. But the table was set with all the essentials for the Passover service; and the faces

of the Goodmans were radiant in the candlelight as they sat down to begin that service.

"You understand," Mrs. Goodman spoke first, "that it was our friends who made this possible."

"The friends we have never seen?" little Bernard asked.

"The friends in America who gave to the United Jewish Appeal in order to make possible this house and this Passover, here in Jerusalem Corridor."

"So it isn't Jerusalem this year," Mr. Goodman commented, "but at least it's in the Corridor."

"Our friends in America have made this homecoming possible for us, and they can do the same for the others who wait in the tents, and I am sure they will," Mrs. Goodman went on, "I am sure they will."

There was a pause as they sat silent in the flickering candlelight, and then Mrs. Goodman said, "Do you believe in miracles now, Aaron?"

Mr. Goodman looked uncomfortable. He turned to his son. "Ask the four questions, Bernard," he said with dignity. "Those I will undertake to answer."

CHARLESTON, S. C.

Mrs. Maier Triest is the new president of B'nai B'rith Women's Lodge, having been elected together with the following subordinate officers: vice-presidents, Mrs. Sidney Rittenberg and Mrs. Irving Sonenshine; recording secretary, Mrs. Melvin Jacobs; treasurer, Mrs. Henry Yaschik (incumbent); financial secretary, Mrs. Samuel Baylis; auditor, Mrs. Ralph Coleman; monitor, Mrs. Harold Jacobs, and directors, Mrs. Hyman Pearlman, Mrs. Max Zukor, Mrs. Abe Novit (incumbent), Mrs. Manning Bernstein, and Miss Dora Patla.

Arnold Ellison was elected president of the Men's Dan Lodge, together with I. H. Jacobson, first vice-president; Harold Priluker, second vice-president; George Cohen, third vice-president; Max Kirshstein, secretary; Jack Brickman, treasurer; Arnold Prytowsky, monitor, and Maier Triest, Sol Briebart, Harold Jacobs, Hyman Rephan and Milton Banov, trustees.

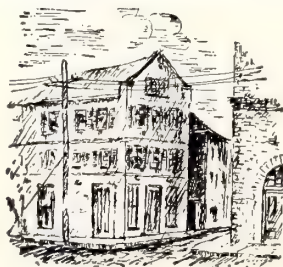
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Watch These Jewish Baseball Prospects

By SAM SPATTER

Jewish baseball fans will be scanning major league rosters this spring with the hope that some six minor league players of the Jewish faith will stick in the big leagues.

These six rookies, if they remain in the majors, will help bring to an end a shortage of Jewish talent in the majors. For currently, Sid Gordon, of the Boston Brave, is the lone major leaguer of Jewish extraction.

High hopes, however, are held out for rookies Al Rosen, Hal Saltzman, Cal Abrams, and Saul Rogovin to remain in the majors. Although Myron Ginsburg and Emil Moscovitz are also scheduled for tryouts, their chances of remaining appear slim.

Among the thousands who have journeyed into the majors for either a short or long stretch, less than a hundred have been Jewish. A few of the hundred stayed long enough and played well enough to make them still remembered. Fans can recall Johnny Kling (Klein), of Chicago; Erskine Mayer (born Mayer Erskine), of Philadelphia and Pittsburgh; and Andy Cohen of New York. Others, who played

in the majors but left within a short time, are only remembered in official records.

In the late 1930's the American and National Leagues had a large contingent of Jewish players. During that era such men as Hank Greenberg (Detroit), Morris Aronovitch (Philadelphia), Harry Daning (New York), Buddy Myer (Washington), Goody Rosen (Brooklyn), and Moe Berg (Boston) played regularly.

Some ten years have passed since that era. Few Jewish ball players, however, have been active in the majors during that span of years. But now a break in this situation appears. What qualities these six young men possess to aid them in their quest for big league jobs, can only be found in their records. So let's have a look at them.

Perhaps the most promising of the group is Cleveland's Albert Leonard Rosen. Rosen is a third baseman who was born in Spartanburg, S. C., some 24 years ago. He grew up in Miami, Fla., where, in 1940, he was Florida state high school middleweight boxing champion. Entering professional baseball in 1942 with Thomasville, North Carolina State League, Rosen did not play long as he soon entered the Navy. He was signed by Cleveland after his discharge. In 1947 he advanced to Oklahoma City where he hit .349 in 146 games to win the Texas League batting title. There he won the league's most valuable player and all-star third baseman awards. Failing to gain a berth with the Indians in the spring tryouts of 1948, Al Rosen was optioned to Kansas City where he proceeded to win the



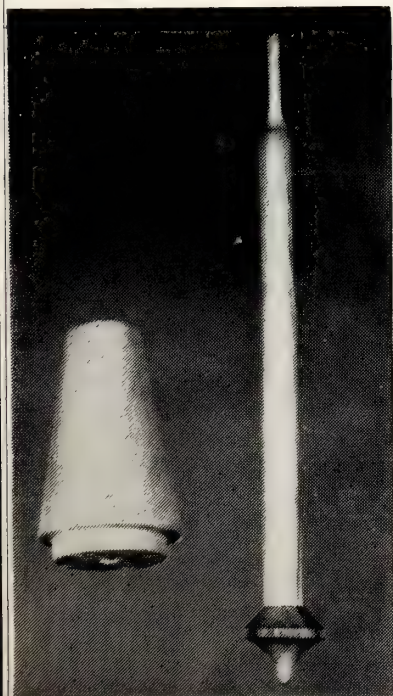
Daniel Frisch, whose untimely death is being mourned by Jews the world over. He is succeeded as President of the Zionist Organization of America, by Benjamin G. Browdy.

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American Association's most valuable player award, and was second in league batting. Again, in the spring of 1949, he had a tryout with the Indians, but he failed to impress Manager Lou Boudreau and Rosen was optioned to San Diego.

This year he advances with no fanfare or additional honors. Whether the third time will be his lucky one, remains speculation. Manager Boudreau has been quoted as saying:

"We have to give Al Rosen a chance at third base next season. We can't option him again. Ken Keltner may have another good year left, but Rosen is ready to step in."

Another player to return to the big leagues is Cal Abrams, an outfielder with the Brooklyn Dodgers. A Philadelphian, Abrams first attracted Dodger attention when he batted .345 with Mobile, Southern League, in 1947. He remained at Mobile in 1948, finishing with the same batting average. While with the Dodgers in spring tryouts in 1949, Abrams proved the "talk of the camp" from his brilliant batting exhibitions. He clinched a regular berth with the Dodgers as the season began. Soon it became apparent that Abrams was not ready for the majors. He benched himself and was later sent to Fort Worth. There, in 1949, he regained his batting power, finishing with a .337 average. Dodger fans hope that this added year of minor league experience will polish the 25-year-old Jewish speedster and help him regain his job.

An inroad among major league pitching staffs is expected with the arrival of Saul Rogovin and Hal Saltzman. Both men have excellent minor league records. For Rogovin, this will be a second try to gain a berth with Detroit. Rogovin's history is somewhat unique. He began his baseball career as an infielder but finally gave up his position and decided on pitching. Following his decision, in the winter of 1947-48, he went to Venezuela to play in the loops there and gain experience. While pitching in Venezuela Rogovin was the center of an unusual experience. He was sent to the local bastille one day during a hotly-contested game. His misdemeanor was giving up four successive walks during the game, enough for the local police to lug him off to jail. He was released, however, under the condition he lessen the number of bases on balls to opposing batsmen.

In 1948, back with Buffalo as a pitcher, Rogovin chalked up a record of 13 wins and 7 losses. The Tigers gave him a tryout, but op-

tioned him back to Buffalo. During 1949 he continued his exceptional mound work by finishing with a 16 and 6 record. He is again set to try out with the Tigers, this time with a better chance of staying.

A newcomer to the loops this season is a promising 24-year-old former University of Oregon hurler, Hal Saltzman, of the Cleveland Indians. This young Jewish pitcher, whom the Indians purchased for an estimated \$100,000, accomplished a remarkable feat last season with Portland of the Pacific Coast League. Hurling for a sixth place club, Saltzman was able to gain 23 victories . . . a feat not often accomplished by first-place team hurlers. Saltzman advanced to Portland from Salem, with only two years of professional baseball as a background.

Expected to return for another spring session with Detroit is Catcher Myron Ginsburg. A native Detroiter, Ginsburg led the Eastern League batters in 1948 with a .335 average. He was optioned to Toledo last season after a brief tryout with the Tigers. At Toledo he shared catching duties with Eddie Mordarski.

A relative newcomer to the majors is Emil Moscovitz, a hurler last season with Stamford of the Colonial League. Pitcher Moscovitz, who was a former New York Yankee batting practice hurler, is tagged for a trial with Cleveland this spring. At Stamford, Moscovitz won 19 games against 5 losses.

Several Jewish minor league players bear watching in 1950 as potential major league material. Sidney Schacht, drafted by the St. Louis Browns from Louisville, is a promising hurler. He began last season with Birmingham, but was sent to Scranton where he finished with a 19 and 5 record. Schacht will probably be formed out this season, due to his inexperience. Pitchers also complete the remainder of the list. Sandy Silverstein, following a successful season with Savannah, is slated to pitch for Buffalo. Lefty Marv Rotblatt, former University of Illinois star who was signed by the Chicago White Sox, will hurl for Sacramento of the Pacific League this season.

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INVESTING IN ISRAEL

(Continued from Page 8)

part from these two taxes, if a dividend is distributed, the second 25 per cent tax on dividends already paid by the company is credited to the individual shareholder's tax bill. In this way double taxation of dividends above the first 25 per cent tax on corporation profits is avoided in Israel, in contrast to the system in the United States.

Industrial equipment, the most essential raw materials and auxiliary materials are either exempt from customs duties or are having their duties lowered. Duties on goods competing with local products have been raised by the Israel Government above levels existing under the Mandatory regime to protect local industry and agriculture. In cases where import duties are charged for raw materials used in the manufacture of export goods, the original import duties are returned to the manufacturer.

Investors should inquire beforehand at the Economic Department of the Jewish Agency, 16 East 66th St., New York City, to ascertain whether the items which they expect to import are subject to duty and what rate.

Investors who desire to find out about investment possibilities in Israel, or who are ready to invest there, have at their disposal the facilities of the Embassy of Israel

(Office of the Economic Counselor) in Washington, D. C., the Israel Consulate — General (Commercial Department) in New York City, and the Jewish Agency's Economic Department in New York City.

These offices have the specific duty of assisting those who wish to invest in Israel. They are at the service of investors desiring information on specific industries in Israel, investment opportunities, general economic conditions, and of anyone seeking advice and guidance in formulating a specific investment project in Israel. The task of servicing potential investors is so large that both the Consulate and the Jewish Agency in New York engage in the undertaking. They work in close harmony and cooperate in all matters, but the completion of the official transactions is in the hands of the Consulate. It is suggested that potential investors first approach the Jewish Agency on investment possibilities.

Visiting foreign investors have the following three main sources of information in Israel:

The Government of Israel Investment Center (Hakirya, Israel), established under the joint auspices of the Ministry of Trade and Industry and the Treasury. It will follow through and assist the investor from the inception of his project to the establishment of the enterprise. The investor will be able

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to obtain the Government stand on his project and on its economic feasibility.

The Economic Department of the Jewish Agency (Jewish Agency Building, Jerusalem; 33 Rothschild Boulevard, Tel Aviv), with its Industrial Information Bureau (13 Montefiore Street, Tel Aviv).

The Israel Manufacturers' Association and Chamber of Commerce. The former has branches at 13 Montefiore Street, Tel Aviv; Bovis Building, Haifa and 7 Ben Yehuda Street, Jerusalem. The latter is at 5 Rothschild Boulevard, Tel Aviv; 63 Kingsway, Haifa, and Mizpah Building, Jerusalem.

For investors who do not have the inclination, time or knowledge to invest directly in an Israel business and still desire to invest in some Israel enterprise, there are three investment companies which will do the investing for them.

They are Palestine Economic Corp., 399½ Madison Ave., New York City; American Palestine Trading Corp. (Ampal), 386 Fourth Avenue, New York; American Eretz Israel Corp., 130 West 42nd Street, New York.

Israel Corporation of America, founded by leaders of the Zionist Organization of America, recently merged with the Palestine Economic Corp.

In addition, there is a brokerage house specializing in sales of Israel securities in the U. S. It is American Palestine Securities Co., 50 Broad Street, New York.

Considerable capital is required during the next few years to finance the development of Israel Industry. Part of this capital will be supplied by local sources, and part by government loans. The largest part, however, will have to come from private investors. How soon Israel's economic goal can be reached depends mainly upon the amount of capital which will be made available for investment. Capital is the prime need of Israel. Private capital, equipment and

technical skill from abroad together with existing Israeli resources, financial, human and material, will help make the dream of Israel as the Promised Land a living reality.

The Economic Department of the Jewish Agency in New York has been created to stimulate American investment in Israel and furnish Americans an opportunity to become partners with the Israelis in the most exciting adventure of this century.

GREENVILLE, S. C.

On Monday afternoon, February 20, at the home of Mrs. Max Poliakov on Mt. Vista Avenue, the Greenville Section of the National Council of Jewish Women celebrated its eleventh birthday.

A musical program was presented by Mrs. Paul Cass and her son Richard, pianist. Mrs. Poliakov gave a reading. The invocation was offered by Mrs. Mayer Hamick and Mrs. Sol Shimlock and introduced the program. Mrs. Hyman Silverstein was in charge.

Following the program, tea was served. Floral decorations were used throughout the house and the table was decorated with white iris, blue hyacinths, and yellow jonquils. Mrs. Jeno Stark arranged the centerpiece.

Hostesses for the afternoon were Mrs. Benn Schliefsstein, Mrs. Leon Shain, Mrs. Henry Zaglin, Mrs. Sidney Berger, Mrs. Jack Leavett, Mrs. Sidney Shore, Mrs. Orenstein, Mrs. Sam Lurey, Mrs. Herbert Katz, and Mrs. Robert Rovner.

Mr. and Mrs. Harry Lee are vacationing in Florida.

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Men of the Times

By DAVID SPIGLER

Many able, colorful leaders have been produced by the world Zionist movement. Probably the most outstanding of them is David Ben Gurion, chairman of the executive board of the Jewish Agency since 1935, and top official in the World Zionist movement since no president was elected at the Zionist Congress in Basle in December 1936.

Ben Gurion has had many long years of active work and experience in the Zionist movement. Born in Plonsk, Poland in 1886, he grew up under the Herzl influence, since his father was one of the first Zionites in Poland. At the age of 14 young Ben Gurion was already presiding over Zionist meetings.

Believing that the future of Palestine depended on the pioneering of agricultural laborers, Ben Gurion left school at an early age to take up this work.

In 1906 Ben Gurion left for Palestine to become one of the earliest of the modern pioneer workers . . . chalutzim. But he entered the country with a visitor's permit for only two months, so that for a long time he lived in Palestine illegally.

Ben Gurion is not really the name of the present-day leader of the Zionist movement. It is said that he doesn't even remember his real name, and it is believed that his adoption of the name Ben Gurion, had something to do with the overstaying of his two-month visitor's permit in Palestine.

Ben Gurion began his career in Palestine as a Chalutz - Shomer, farm laborer and watchman, in Galilee, in the role that has been written into the songs and stories of the heroic building of the national Jewish homeland. Later Ben Gurion was one of the first settlers in the plain of Esdraelon in northern Palestine.

While he spent a good number of years on the farm labor front in Palestine and says that during this time there was a period when he didn't pick up a book for two years, he nevertheless managed to acquire a varied education and a prodigious store of knowledge. He also learned to speak nine languages and his personal library includes books in English, Hebrew, Russian and Greek.

In 1910 Ben Gurion was chosen by the Palestine Labor Party, the Mapai, to become the editor of its paper "Haachdut" (Union). From this time on he worked to organize and build up various arms of the Zionist movement.

When Ben Gurion and Isaac Ben Zvi, his close co-worker, came out

in support of the allied cause during World War I they were exiled from Palestine by the Turkish regime. In 1915 they went to the United States and began to organize the Chalutz movement to enlist pioneers for migration to Palestine.

Later Ben Gurion and Ben Zvi helped to organize the Jewish Legion which served under General Allenby in his campaign against Turkey. Ben Gurion also served under Allenby and became an officer in the 40th battalion of the Royal Fusiliers.

After the British took Palestine from Turkey, Ben Gurion returned to his work building the Mapai and Palestine cooperative movement. At this time also he became one of the founders of the Histadrut, the Jewish Labor movement in Palestine and he was general secretary of the Histadrut from 1921 until he became a member of the Jewish Agency executive in 1933.

Ben Gurion was also instrumental in the founding of the Vaad Leumi, the Jewish parliament, and is said to have drafted the ordinance under which it came into existence.

Throughout his career as head of the Jewish Agency, Ben Gurion



FRANK L. WEIL

FRANK L. WEIL, who has served as president of JWB since 1940, has announced his retirement from that office, effective at the forthcoming JWB biennial convention to be held in Cincinnati May 6-8. The convention will elect Mr. Weil's successor. GEORGE JESSEL, one of America's greatest movie producers and radio stars, whose golden heart knows no boundaries where the need is human, received the first Humanitarian Service Medal presented by the Denver Sanatorium of the Jewish Consumptives' Relief Society.

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played the leading role as negotiator for greater concessions for Jewish Palestine. He has negotiated with the British, Arabs, American, and he has often been criticised for the length to which he carried these negotiations in the face of what often appeared to be hopelessness and stonewall opposition.

When war broke out after the infamous White Paper was promulgated in 1939, it was Ben Gurion who said, "We will fight the war as if there were no white paper." This is just what the Yishuv did and their war effort was described as phenomenal.

In June 1946 when many Zionist leaders in Palestine were interned because of suspected terrorist connections, Ben Gurion escaped arrest because he was on a visit to Paris at the time. It was he who advanced the idea of a "viable Jewish state in an adequate area of Palestine," which has now come to be embodied in the UN decision to set up separate Jewish and Arab states in Palestine.

Today Ben Gurion stands out as one of the leading candidates for the presidency of the new Jewish State in Palestine.

VIRGINIA-NORTH CAROLINA HOLD JOINT U.J.A. MEETING

The Hotel Chamberlin at Old Point Comfort Virginia, was the scene, on March 5th, of a joint conference of Virginia and North Carolina United Jewish Appeal leaders to the number of 200. Delegates heard an inspiring program, which included among others, the celebrated radio commentator and correspondent, Quentin Reynolds, Rabbi Morris Lieberman, of Baltimore, I. Edwin Goldwasser, national treasurer of the U. J. A., and the Reverend Richard

Evans, Presbyterian minister of New York.

The conference was presided over jointly by Emanuel Falk, State chairman for Virginia, and Moses Richter, State chairman for North Carolina. Following the morning work-shop, which included discussions of policy and campaign techniques, there was a luncheon.

Announcement was made at the conference, of the establishment of a National Christian Committee of the U.J.A., headed by Franklin D. Roosevelt, Jr., and including as active participants Mrs. Franklin D. Roosevelt, Senator Robert A. Taft, W. Averell Harriman, Sumner Welles, Jesse Jones, Eric Johnston, Winthrop W. Aldrich, Gen. Lucius D. Clay, Secretary of Agriculture Charles E. Brannan, Secretary of Interior Oscar Chapman, Secretary of Labor Maurice J. Tobin, and Marshall Field.

GREENSBORO, N. C.

Annual Country Night was celebrated at Temple Emanuel on March 25, with a square dance that featured a 4-piece hoe-down band and caller. A good time was had by all.

ASHEVILLE, N. C.

The Beth Ha Tephila Sisterhood Bargain Store is one of the few things in congregational life which makes money with little effort and needs the earnest cooperation of all. At the last meeting of the Sisterhood Board a report was given indicating the progress being made. All members are asked to gather together all cast-off clothing or any other articles suitable for sale. There is money in these things for the Sisterhood. Members are asked to call the office and rummage will be called for.

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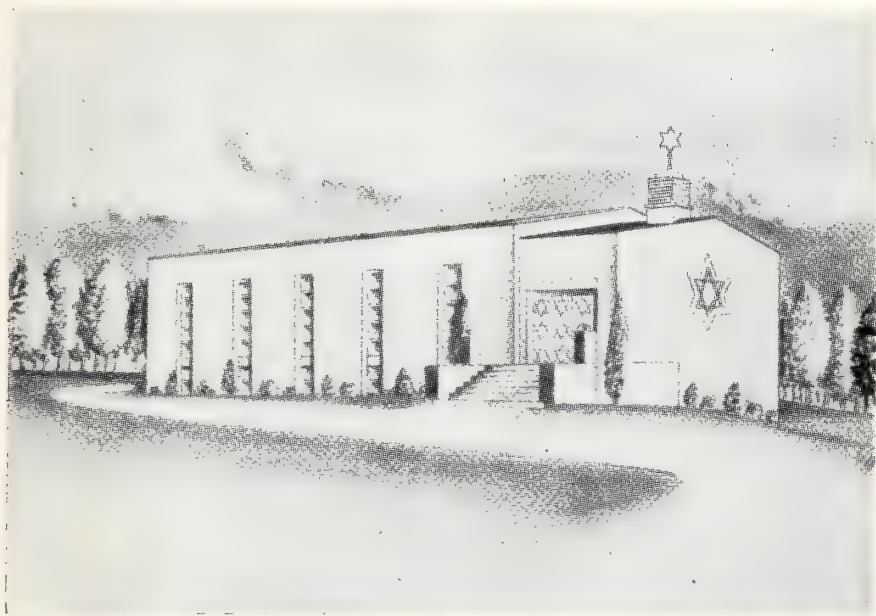
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Dedication services at Temple Beth El, Philip Frankel, Rabbi, were held on Sunday afternoon, March 19.

Congratulations are being extended to the Lazarus Cohens on the birth of a daughter, Barbara Susan.

Fan Schrader is accepting reservations for the Temple Beth El congregational Seder which will be held on Saturday evening, April 1.

The Newcomers' Club of Temple Beth El held a highly successful affair at the Temple on March 25. Following a delicious dinner a skit with words and music provided by

home talent was one of the features of the entertainment.

Temple Beth El announces that Mrs. Mary Ward is a new member.

Harry Orenstein, long a resident of Charlotte, died suddenly in Miami Beach, Fla. on March 18th. He is survived by his widow, Anna Orenstein, and his children, Mrs. David Fine, of Greensboro; Mrs. Emanuel Eisenberg and Aaron Orenstein, of this city.

HIGH POINT, N. C.

Mr. and Mrs. Harry Jacobs and Mr. and Mrs. R. Waggoner have just returned from a trip to Columbus, Missouri, where they visited their daughters, Miss Helen Jacobs and Miss Dianne Waggoner, who are attending Stephens College.

Mr. and Mrs. Harry Doctor left Sunday, March 12, on a three-week cruise to South America aboard the S. S. Santa Paulo.

Mr. and Mrs. Harold Waggoner announced the birth of their son, Lane Edward.

The B'nai B'rith installation of officers was held Tuesday, March 21, at the Rainbow Supper Club. Dinner, dancing, and interesting

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speakers provided all with an enjoyable evening.

The Council of Jewish Women is once again planning its annual affair, "The Debutante Ball." On May 4, at the Plantation Supper Club, High Point, the Council of Jewish Women will present the Debutantes of 1950. All North Carolina girls of 16 or over, who are seniors in high school are invited to participate.

Those of us who attended the beautiful affair at the Plantation Club last year recall with pride the 30 attractive debutantes and their escorts. Approximately 400 people saw these girls beautifully attired in white gowns being presented. The success of the ball was due not only to the efforts of its sponsors, but mainly to the excellent cooperation which the Council received from the girls and their parents throughout the state. This year's affair plans to carry on the tradition and present the debutantes in what strives to be the most elaborate affair of its kind.

The Council extends this invitation to all. Come be with us and see our young women at their loveliest. And to those debutantes who have not been contacted, we urge you to contact Mrs. A. Cassell in High Point, who is in charge of the affair.

Miss Betty Ann Rosen, daughter of Mr. and Mrs. Emanuel Rosen of High Point, became the bride of Robert Rudin of Suffolk, Va., on Sunday, March 12. The marriage was performed by Rabbi William Gold at the B'nai B'rith Israel Synagogue, and a formal reception at the Sheraton Hotel followed.

The synagogue was beautifully decorated for the occasion with aisle baskets of white gladioli and lighted with candelabras of white tapers. The canopy under which

the ceremony took place was of white flowers.

The bride wore a white candle-light satin gown with an illusion yoke beaded with seed pearls. Her floor-length veil was of imported lace and tulle, fastened to a Juliet cap of matching lace and orange blossoms. She carried a bouquet of orchids and gardenias.

Mrs. Stanley Fuchs of New York was her sister's matron of honor. She wore a blue off-the-shoulder chantilly lace gown and matching coronet. Her bouquet was a cascade of pink roses.

Miss Stephanie Fuchs, niece of the bride, was the flower girl, who was attired in dainty blue organdy, and carried a miniature of the bride's bouquet.

The bride's mother wore a mauve lace gown with a flowing crepe skirt, and a pink orchid. The bridegroom's mother was attired in toast chantilly lace with a long taro blouse and a marquisette and lace skirt. She wore bronze orchids.

The ushers were Richard Staub, Coleman Davis and Larry Rudin of Suffolk, and Norman Schwartz, Edward Silver, and Donald Silver of High Point.

Following the reception the couple left for Florida. They will reside in Suffolk.

Pre-nuptial festivities included a dinner Saturday, March 11, for out-of-town guests and the family, given by Mr. and Mrs. P. D. Silver and Mr. and Mrs. A. Schwartz, and the wedding breakfast at Sedgfield, given by Mr. and Mrs. Robert Silver.

GREENVILLE, S. C.

Mr. and Mrs. Sydney Shore and son Jeffrey have moved to Greenville from Philadelphia, and are now residing on East Farris Road. Welcome back to Greenville!

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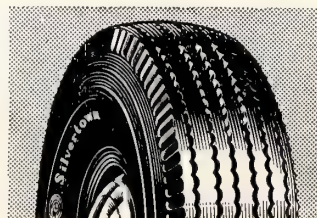
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"Lady Needs a Spark," a musical satire on the play, "Lady in the Dark," was the program for the Greensboro Section of the National Council of Jewish Women in meeting at Temple Emanuel. For admission the women brought clothing or candy to be shipped to a children's home in Budapest.

Mrs. Louis Wiley is chairman of

the ship-a-box committee. Those participating in the skit were Mesdames Wiley, Milton Weinstein, Philip Michalove, Ben Krieger, Seymour Rogers, Stanley Epstein, Raymond Farber, Sidney J. Stern, Jr., A. J. Tannenbaum, and Marshall Solomon.

Installation of officers of the Sidney J. Stern Lodge B'nai B'rith took place at a dinner meeting held Monday night, March 13, at Bliss' Restaurant. Members and their wives heard an address by A. M. Shewel of Lynchburg, Va., first vice-president of Fifth District Grand Lodge, B'nai B'rith, and Max N. Kroloff, A. D. L. Chairman for the 5th District was the installing officer.

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mon, president; Ben Krieger, first vice-president; Al Jacobson, second vice-president; Lee Kay, Recording secretary; Martin M. Bernstein, corresponding secretary; William A. Stern, treasurer; David Judson, warden and Arnold Marks, guardian.

South Greensboro has a new merchant . . . none other than Jack Krawitz, who is operating Jack's Variety Store at West Lee and Ashe Streets. Jack has a world of merchandising experience behind him that ought to make his new venture a worthwhile success, and the many friends of the Krawitz' are pulling hard for him. Best of luck, Jack!

Mrs. Alert F. Klein has been named to the National Council of Joint Defense Appeal (JDA), it was announced by Charles W. Morris of Louisville, Ky., JDA Council Chairman.

Mrs. Klein was State Chairman of the Women's Division of the North Carolina United Jewish Appeal Drive in 1949. She is a member of the National Council of Jewish Women; chairman of Youth Activities of Temple Sisterhood, and co-chairman of N. C. State BBYO Committee, and an honorary member of the North Carolina B'nai B'rith lodges.

Temple Emanuel announces the following additions to its Congregational family: Mr. and Mrs. Paul Frohman and their two children, Leaksville, N. C.; and Mr. and Mrs. A. S. Goodstein and their two children, 1711 Dellwood Drive.

Two weeks of activity around the Purim theme reached their climax when the boys and girls of the Temple Emanuel Religious School, in the presence of many parents and guests, staged their Purim Carnival.

The opening guns against Haman were fired earlier when the classes began to discuss and prepare for Purim and saw the thrilling film, "Queen Esther."

Then the games and gayety continued in the classrooms and into the Assembly where a film strip, "The Story of Purim," was shown on the screen with a running commentary by Miss Sally Isaacson.

The colorful Purim festivities brought these activities to a bursting climax between the hours of 3 to 5 on Sunday, March 5. Hamantaschen, games, fine class plays, costumes, masks, a parade, greggers, prizes, coronation of King and Queen, and all around milling and merry-making brought this holiday to a close with a loud report.

By secret ballot, Karl Rosenberg was elected King of the Carnival, and Adele Lee Salz was elected Queen. They were duly crowned. Winners of prizes were Laura Loewenstein, Miriam Rosenberg, Lucille Goodstein, Marc Hamburger.

Mrs. Henry Gichner of Washington spoke on the Sisterhood place in the synagogue when the Beth David Sisterhood met at the syna-

gogue. Mrs. Herman Davidson, president, was in the chair. Mrs. Sam Levine opened the meeting with prayer.

After the talk, a skit, "Here Comes the Board," written by Mrs. Sam Prago, introduced new committee chairmen to the Sisterhood. Announcement was made that the synagogue nursery is now being held Monday, Wednesday, and Thursday from 10 a. m. to noon.

After the program the officers and chairman of the board received at tea. Tulips and other Spring flowers were at the center of the table.

Mr. and Mrs. George Blankstein held open house on March 19, in honor of their son Edward, and Miss Ann Bergen, daughter of Mr. and Mrs. Sam Bergen, of Oxford, N. C., whose engagement has been announced.

B. B. Q.'s Barnacle Bill Cabaret at Temple Emanuel March 18 was a huge success, with a large turnout, who came to witness the remarkable array of talent that was presented. Participating were Evelyn Greenberg, Joan Klein, Joan Krieger, Rachel Katzin, Rochelle Katzin, Barbara Prago, Sara Ann Sussman, and Marlyn Zager.

The Temple Emanuel kitchen was the beneficiary of a much-needed new steam table, the gift of Mr. and Mrs. George Blankstein.

Hadassah held its Donor Dinner on March 29, at Meyer's Garden Terrace. The speaker was Dr. Carl H. Voss, executive director of the Christian Committee on Palestine. There were selections by the Choral Group from Bennett College.

Temple Emanuel will hold its annual Passover Seder at the Temple on Saturday night, April 1. Reservations are limited to 150.

A "Gay Nineties Revue" was staged at Beth David synagogue on March 4 with an array of talent that might have interested some of Broadway's and Hollywood's talent scouts, if they had but known about it. A large and enthusiastic crowd testified to the appreciation of the cast's efforts.

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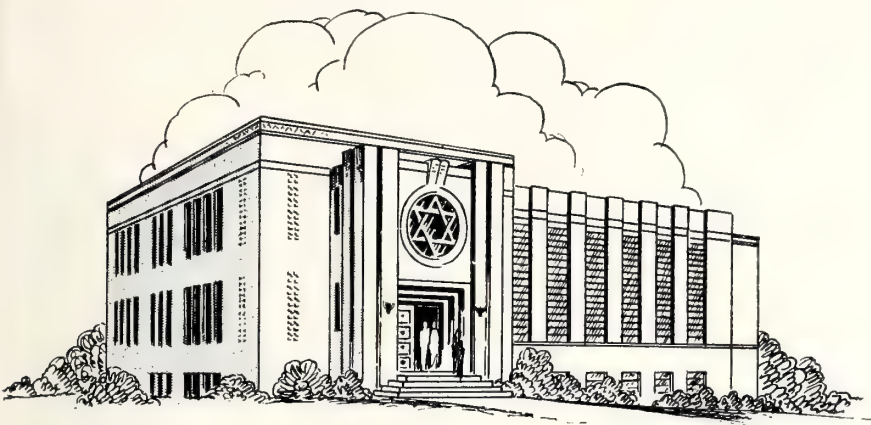
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CHARLOTTE, N. C.



With services that began on Friday evening, March 17, and lasted through Sunday, Temple Israel dedicated its new synagogue at East Dilworth Road at Morehead Street.

The dedication exercises were held on Sunday afternoon, with Dr. Max Arzt of the Jewish Theological Seminary of America the principal speaker. At the Sabbath services on

Saturday, the speaker was Rabbi William Greenberg, of Temple Beth El, Allentown, Pa. On Saturday afternoon participants in an Oneg Sahabbat included Dr. Arzt, Rabbi Greenberg, Rabbi Philip Frankel, Rabbi Aaron J. Tofield, and Rabbi Jerome Mark of Gastonia. Cantor Samuel Lieb furnished the musical portion of the exercises, with Dr. Albert K. Kossove musical director, assisted by Mrs. David Hoffman.

The dedication brought to fruition plans which were begun in 1938, when a committee of past presidents was appointed to formulate plans for financing and the construction of a new and larger Temple. Serving in various capacities through the intervening years were I. D. Blumenthal, H. B. Diamond, Sam Schwartz, Arthur Goodman, J. L. Pressman, I. Ashendorf, A. S. Gitlin, Morris Speizman, Dr. J. B. Freedland, B. M. Gitlin, H. Helbein, Ben Jaffa, Dr. Kossove, Sidney Levine, H. L. Schwartz, A. E. Smith, and Fred Stern. M. R. Marsh of Charlotte was the architect.

The official family of Temple Israel includes Rabbi Aaron J. Tofield, Cantor Samuel Lieb, and the following officers and committee-men:

Board of Trustees, Temple Israel, 1949-1950:

Harry L. Schwartz, president; Dr. Philip Naumoff, vice-president; Theodore A. Valenstein, secretary; Sol S. Fligel, treasurer; Mrs. Isaac Ashendorf, Ellis Berlin, Dr. J. B. Freedland, B. Morton Gittlin, Ben Jaffa, Dr. Albert A. Kossove, I. C. Kurtz, Herman Rosenstein, Alfred E. Smith, J. A. Sosnik, Fred Stern, and Morris Speizman.

Temple Israel Sisterhood: Mrs. Manning J. Siegel, president; Mrs. Harry L. Schwartz, 1st vice-president; Mrs. Isadore Silverstein, second vice - president; Mrs. J. B. Freedland, 3rd vice-president; Mrs. Philip Naumoff, recording secretary; Mrs. Nathan Sutker, corresponding secretary; Mrs. Adolph Balkind, treasurer.

Temple Israel Men's Club: Isaac Ashendorf, president; Dr. Sol L. Orlean, 1st vice-president; Arthur Frank, 2nd vice-president; David Hoffman, secretary; and Lambert Schwartz, treasurer.

Young Couples' Club of Temple Israel: Sol Levine, president; Albert S. Russo, vice-president; George Nissenson, secretary, and Theodore Silber, treasurer.

Morris Speizman was chairman of the Dedication Committee, and Mrs. Manning J. Siegel chairman of the Hostess Committee.

GREENVILLE, S. C.

Mr. and Mrs. Milton Switzer on the birth of a daughter. Mrs. Switzer is president of the Ladies Auxiliary of the Temple Israel.

Mr. and Mrs. Sam Ribak of Easley, S. C., on the marriage of their son Larry Ribak, to Alice Chenenky of Brooklyn, N. Y., on Sun-

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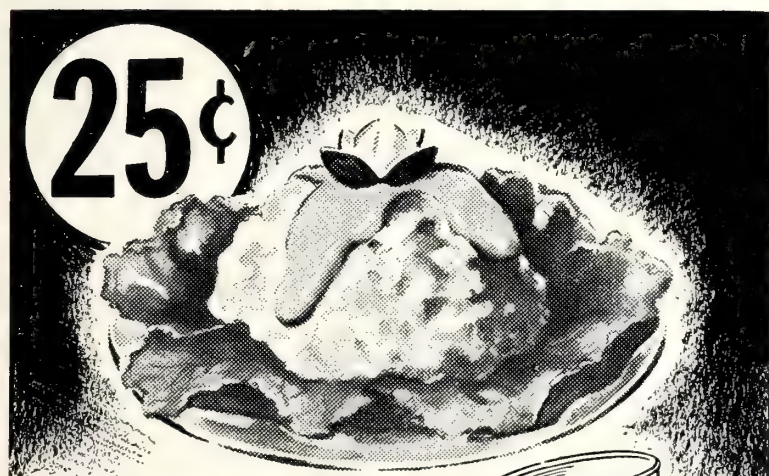
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day, the twenty-sixth of February, 1950. Following their wedding trip to Florida, the couple are residing in Greer, where Mr. Ribak is in business.

Mr. and Mrs. Hyman Silverstein on the birth of a granddaughter.

Mr. and Mrs. Saul Zaglin on the marriage of their daughter Shirley Zaglin, to Julius Goldstein of Atlanta, Ga. The wedding took place March 26.

Lots of luck to the newlyweds, Ralph and Leah Lurey. They were married in January, and are now residing in Greer.

Welcome home to Mr. and Mrs. William Reyner from your vacation in Florida. Hope the fishing was good.

HENDERSONVILLE, N. C.

MRS. KALMAN SHERMAN, Reporter

Mr. Walter N. Gaeser was elected president of the Hendersonville chapter of B'nai B'rith, to succeed Mr. George Heyman. Others elected to fill posts were Sam Kalin, Kalman Sherman, vice-presidents; Howard Kiss, secretary; Ed Mottsmann, treasurer, and George Heyman, monitor.

Announcement of date of installation to be made for latter part of March.

The redecoration of the Ayudasa Israel Synagogue has been completed.

A puppet show, entitled "Queen Esther Saves Her People," was presented to a large, enthusiastic crowd at the Jewish Community Center on Sunday evening, March 5. The show was under the direction of Mrs. George Heyman, chairman, assisted by Mrs. Jack Schulman and Mrs. Walter N. Gaeser. Members of the cast included Jack Davies, Kalman Sherman, Snazz Gaeser, Ed Mottsmann, and Mrs. Walter N. Gaeser.

Hamantashe and tea were served.

Children dressed in costumes added much entertainment to the affair and were presented prizes.

Mr. Moses Richter, state chairman, and Mr. Sam Solomon, Regional representative of the U. J. A., opened the Hendersonville drive Wednesday, March 1, at a meeting in the Community Center. Members of the committee to conduct the local drive are Mr. Jack

Schulman, Mr. Morris Kaplan, and Mr. Morris Kalin.

The Jewish Ladies' Auxiliary and Hadassah met on Monday evening at their Community Center with Mrs. Walter N. Gaeser as hostess. Mrs. Kalman Sherman presided over the session which opened with prayer by Mrs. Sam Kalin. Mrs. A. I. Gold, hospital chairman, read a "thank you" note for a party given at Moore General hospital.

Mrs. George Heyman reported on a successful Purim party given on Sunday evening. A donation was made toward the Red Cross drive. The Hendersonville chapter of Hadassah also purchased a health bond for Israel. Plans were made for the cake sale held on Saturday, March 18, at the Railroad Salvage store. The women voted to buy rugs for the newly-reddecorated synagogue. Mrs. Ben Popkins, recently of Georgia, was welcomed as a new member. Cake and tea were served following aljournment.

Barry Kalin, son of Mr. and Mrs. Sam Kalin, was selected the most outstanding basketball player of the Blue Ridge Conference. Barry, who is president of the senior class of Hendersonville High, represented the Jewish students at the round table for Christians and Jews during Brotherhood Week.

Mr. Morris Kaplan, president of the Ajudas Israel Congregation, represented the Jewish community at the same discussion.

Among the Florida visitors this month are Mr. and Mrs. Sam Kalin, Mrs. Morris Kaplan and son David, Mrs. Ernie Frankel and daughter Sherry, and Mr. Sam Williams.

Mr. and Mrs. Sam Seigel and Mr. and Mrs. Arthur S. Lavine are touring Europe.

Traveling to New York were Mr. and Mrs. George Heyman, Mr. Mac Provda, Mr. Howard Kiss, and Mr. Marty Beckerman.

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MRS. SEYMOUR SOLOMON, Reporter



MISS LOIS BUCK

Mr. and Mrs. Israel Buck of Uniontown, Pa., announce the engagement of their daughter, Lois Ann, to Bruce Levin, son of Mr. Louis Levin and the late Mrs. Levin. The wedding will take place June 17. Miss Buck will graduate from Woman's College in June. She is president of Hillel, literary editor of Pine Needles, feature writer for Carolinian.

WILLIAMSTON, N. C.

A Silver Tea was held at the home of Mrs. Meyer M. Levin on Smithwick Street, Williamston, to raise funds for the United Jewish Appeal.

Since there are only five Jewish families in Williamston, it is very gratifying to know that an affair of this type was supported by our

non-Jewish friends and neighbors, who gave their time, help, and their silver contributions to this worthy cause. In fact, two of our ministers and their wives attended the tea, and had previously announced it in their Sunday School classes.

Those of us who are prone to sit back and say "It Can't Be Done" should take note and follow suit, as even though a comparatively small amount is raised at these affairs, it shows our non-Jewish friends and neighbors that we are trying in our own little way to do what we can in our own communities.

Our little group here has decided to make this a yearly event, just as other religious groups have been doing, and we hope we will in time do our fund-raising among our Christian friends on a larger scale.

N. C. Association of Jewish Women To Hear Graham, Frankel

United States Senator from North Carolina Frank P. Graham will be the banquet speaker at the annual convention of the North Carolina Association Jewish Women, men and Youth, to be held Sunday, April 16, at the O. Henry Hotel in Greensboro. Dr. Graham will be introduced by Miss Gertrude Weil of Goldsboro. Mrs. Max Miller, president of the Women's Association, will provide. At the luncheon meeting, over which Chester A. Brown, president of the Men's Association, will preside, the speaker will be Rabbi Philip Frankel, of Charlotte.

There will be two business sessions for the women. Following registration at 10:30, the first business session will be held, with another at 3 o'clock. The men will hold a business meeting at 3 p. m. and the youth group, with President Roger Ackerman of Wallace in the chair, will convene at 3:30 p. m. At 5:30 there will be a buffet supper for the youth group at Temple Emanuel.

At the banquet Rabbi Fred Rypins will give the invocation and Rabbi Benjamin Sincoff, the benediction. At the luncheon, the invocation will be given by Rabbi Erwin L. Herman, of Winston-Salem, and the benediction by Rabbi William Gold, of High Point.

Mrs. Albert Klein of Greensboro will be in charge of reservations, which will be made by sending checks in advance. Mrs. Klein's address is 407 W. Greenway North, Greensboro.

Registration will be under the direction of Mrs. Walter J. Bernstein; Table Decorations, Mrs. Maurice L. LeBauer; Youth Activities, Mrs. Max Zager; Music, Mrs. Marc Friedlaender and Mrs. Benjamin Sincoff, and the Official Hostesses will be Mrs. Nathan Weinstein and Mrs. Joseph Strauss.

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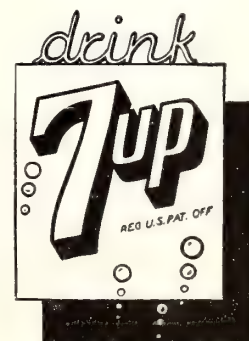


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MRS. ERLE KELLERT, Reporter

The Rosenbloom Epstein Chapter of B'nai B'rith held a meeting and dinner February 15 at the Tarboro Country Club. Rabbi Waldon, guest speaker, chose "Anti-Semitism" as the subject of his speech, which was very interesting. A new slate of officers for the coming year was approved. Following the meeting, the members enjoyed dancing.

The Bethel Sunday School gave a Purim program Sunday, March 6, which was attended by parents and friends. The program was supervised by Rabbi Waldon, Mr. N. Gold, and Raymond Levy. During the course of the program Rabbi Waldon gave a "Reading of the Megillah." At the conclusion of the program, which was very interesting, gifts were exchanged by the children and delicious refreshments were served.

Children taking part in the program were Alan Cohen, Joe Gold, Wendy Gold, Gloria Gold, Marilyn Gold, Edwin Justa, Linda Klitzner, Sherrill Kellert, Jerry Kellert, Stanley Kornfeld, Barbara Miller, Sandra Miller, Sandra Margolis, Gail Margolis, Ronald Kline, Stanley Myers, Annie Justa, Judy and Sandra Welles.

Mrs. Bessie Gold is spending some time here with relatives.

Mrs. S. Cohen has recently returned from Miami Beach, Fla.

The community offers condolences to Mr. D. Eichner, who recently lost his father.

The February meeting of the Bethel Sisterhood was held at the home of Mrs. S. Siff, co-hostess, Mrs. A. Fox. There was very little business during this meeting. Clothing not sent abroad was donated to the Salvation Army. Mrs. H. Kornfeld read a news item relative to Anti-Semitism. The Sisterhood welcomed two new members into the fold, Mrs. Sam Victor and Mrs. Gerald Marcus.

In the story of Temple Beth El which appeared in our November issue the name of the general contractor of the building was inadvertently omitted. The admiration which the new synagogue has inspired is due in no small part for the splendid structure which was the work of W. R. Wyatt & Son, to whom we now give the well-deserved credit.

STATESVILLE, N. C.

MISS HENRIETTA WALLACE,
Reporter

David Rubinoff, famed violinist, was guest artist in Statesville several weeks ago. He was sponsored by the Lions Club.

Mr. and Mrs. Rubinoff and accompanist, David Vasquez, were

honored at various social functions in Statesville. Mr. and Mrs. Milton Steinberger gave a late buffet supper for them at their home in Oakland Heights. A few additional guests joined the group for an evening of informality and pleasantries.

Miss Henrietta Wallace recently returned from an extended visit in Memphis, Tenn.

Mr. and Mrs. Milton Steinberger and son Stanley and Ellis Gordon recently spent two weeks in Miami Beach, Fla.

HIGH POINT, N. C.

The Council of Jewish Women Study group presented a program of Jewish music. Mrs. B. Bloom was hostess to the group.

The Council of Jewish Women is beginning its work on the annual Year Book. Under the chairmanship of Mrs. Irving Telles the women began their work at a kick-off breakfast at the home of Mrs. I. Telles, who will also have a luncheon for those women who succeed in completing a new ad. The Year Book is already proving to be a financial success.

MT. AIRY, N. C.

Morris Samet, 60-year-old lifelong resident of Mt. Airy died suddenly at his home of a heart attack.

He is survived by his wife, the former Sophie Vogel, two sons, Lester, of the home, and Jerome Samet of Chicago, Ill.; Mrs. Clara Nussbaum of Columbia, S. C.; and Mrs. Joseph Gray, of Greensboro, and two brothers, Max Samet of High Point and Julius Samet of Greensboro.

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Mrs. Seymour Solomon, Reporter



MISS STELLA GOODMAN

Mr. and Mrs. Bennie Goodman of Baltimore, Md., announce the engagement of their daughter, Stella, to Marvin Miller, son of Mrs. Henry Miller and the late Mr. Miller. The wedding will take place June 18.

GASTONIA, N. C.

Leah Samuel is now visiting her daughter Roslyn in Tulsa. Her many friends here will miss Leah who has moved away from Gastonia and we all wish her the best of luck . . . Mrs. Bessie Mandel has returned to her home in New York. She will certainly miss Michael a lot, and he will miss her!

Best wishes to the Fred Hillburns, now occupying their new home . . . and to Frances Friedman, now occupying her new apartment.

We shall miss the happy couple, Bill and Elya Nachamson, who are moving to Charlotte. Elya did a grand job in the Emanuel Sunday School and she will be hard to replace.

Glad to see Abe Slutsky up and around and better than his usual self. His daughter Sandra is now minus her tonsils and getting along very well without them . . . Also thrilled to report from Cincinnati that Mrs. Ben Planer is now out of the hospital and recovering nicely at the home of her daughter, Ann Moschinsky.

Congratulations to Hinda and Maurice Honigman. Their grandchild, Milton David Sarlin, was selected as "the alert and energetic president of the Junior Division Cradle Roll Club of the National Federation of Music Clubs."

A hearty welcome to Mr. Fred Raif of New York, who is now living and working here in Gastonia.

We are proud of Temple Vice-President Leon Schneider and his talks before the Optimist, Rotary, and Kiwanis Clubs as part of the National conference of Christians and Jews in observance of Brotherhood Week.

The Herbert Girards are enjoying an extended vacation in Florida and Cuba . . . Pearl Posner is in New York, attending the wedding of a niece . . . The Max Planers and Ben are enjoying their much-loved Hot Springs, Ark.,

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where their daughter Bernice joined them from California . . . The Jack Wittens and son Ernest are basking in the sunshine at West Palm Beach . . . Ann Levinson, Solly Mandel, the Martin Rosen-thals, Sharon Samuel and son, are all back from Florida looking healthy!

GOLDSBORO, N. C.

The Oheb Sholom Sisterhood was in charge of services on March 11. A special committee composed of Mrs. C. M. Avery and Mrs. Max Firnbacher worked with the Rabbi in arranging this service. Participants were Mrs. Herman Levin (candle-lighting); Mesdames William Trachtenberg, Hyman Meyers, Ben Ellis (ritual), Mrs. Nathan Schwartz, (sermon).

The Sisterhood Spring Party was held on March 19 at the Woman's Club.

The Purim program on March 5 was one of the jolliest ever held, with dramatic talent galore. Everyone seemed to have a wonderful time. We thank the Social Committee of the Sisterhood for the lovely refreshments.

The following children have earned attendance awards for the month of February: Robert Korschum, Louis Weil, Linda Weil, Sondra Feuer, Arnold Leder, Leslie Weil, Bobby Kadis, David Weil.

The Temple extends sincere condolences to Mrs. Manneh Shrago and her family on the passing of Max Rosenbluth.

The Ohab Sholom Congregation extends its sincerest sympathy to Mrs. Jack Bernstein and family on the passing of Mrs. Bernstein's father, Julius A. Culbreth.

The Temple extends its sincere sympathy to Mrs. C. S. Korschun and family on the passing of Mr. Dave Schlitz.

Rabbi Feuer has been appointed chairman of the Wayne Ministerial Association's Hospital Committee, and a member of its Radio Committee. He is also a member of the C. C. A. R. Committee on Marriage, Family and the Home.

WILSON, N. C.

Mrs. HERMAN BARKER, *Reporter*

Mr. and Mrs. George Katzin of Coral Gables, Fla., formerly of Wilson, announce the marriage of their daughter, Judith, to Arlen Cohen, son of Mr. and Mrs. S. Cohen of Morganton, N. C. At present the couple are residing in Morganton.

Announcement has been made by Dr. and Mrs. Robert Daniel Glasser of Norfolk, Va., of the engagement of their daughter, Mary Evelyn, to Julius Barker, son of Mr. and Mrs. Morris Barker of Wilson. The wedding will take place the end of March.

A Buffet luncheon was given recently by Mesdames Morris Freedman, Charles Barker, and Herman Barker at the home of Mr. and Mrs. Morris Barker in honor of the engaged couple and newlyweds. Approximately 60 guests attended this affair.

Mesdames Dave Lester, Joseph Hanchrow and Meyer Brown attended the Hadassah Institute held in Kinston February 27. Mrs. Sam Lubin, president of the Seaboard Region, presided. Mrs. Max Zager of Greensboro, and Mrs. E. J. Evans of Durham also participated in the program.

A daughter was born to Mr. and Mrs. George Switzer on March 1. The child was named Martha Irene.

Mr. and Mrs. Morris Barker have returned from Hollywood, Fla., where they spent the winter.

Congratulations to one of our members, Mrs. Joseph Hanchrow, on her daily half-hour radio program, "The Flora Hanchrow Show."

Julian Barker, student at U. N. C., spent the week-end with his father, Mr. Alfred Barker.

Sol Gordon of Statesville, and Gene Lester, students at U. N. C., spent the week-end with Miss Lester's parents, Mr. and Mrs. Dave Lester.

Richard W. Pritchard, student at U. N. C., visited his parents, Mr. and Mrs. Meyer Brown, over the week-end.

ROANOKE, VA.

Friends of Mr. and Mrs. Alfred Kelson will be glad to hear that Mrs. Kelson is recuperating from an automobile accident, and is now home from the hospital.

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WINSTON-SALEM HADASSAH DONOR DINNER CHAIRMEN: Left to right, Mrs. Robert Saks, Mrs. Phil Michalove, Donor Dinner Chairmen; Mrs. Nathan Katzin, Mrs. Leonard Katzin, Fund-Raising Chairmen.

The Winston Salem Chapter of Hadassah held its annual Donor Dinner March 28 at the Robert E. Lee Hotel. The guest speaker was Dr. Carl Hermann Voss, Executive Secretary of the American Christian Palestine Committee. The dinner climaxed the fund-raising drive among Hadassah members for Youth Aliyah, Hadassah Medical Organization, Child Welfare, Hadassah-Hebrew University Medical School, and Youth Activities. Chairmen of the fund-raising are Mrs. Nathan Katzin and Mrs. Leonard Katzin. Mrs. Robert Saks and Mrs. Phil Michalove were chairmen of the banquet. Those taking part in the program were: Toastmistress, Mrs. Ernest Lefkowitz; Greetings, Mrs. Harry Lund; Decorations, Mrs. Ben Vatz; Reservations, Mrs. Sidney Simons and Mrs. Al Schwartz; Publicity, Mrs. Ira Julian and Mrs. Seymour Solomon.

Hadassah conducted services at Temple Emanuel February 17.

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The sermon, which was given by Mrs. Harry Lund, vice-president, was on "Jewish Children's Week." Others taking part in the service were Mrs. Marvin Swartz, Mrs. Gerald Licker, Mrs. Al Schwartz, Mrs. Ernest Lefkowitz, Mrs. Milton Goldberg, Mrs. Seymour Solomon, Mrs. Sidney Simons.

The Sisterhood of Temple Emanuel held its first social affair March 4 at Reynolds Grill in the form of a masked Purim party. Those taking part in the entertainment were: Barbara Mae Herman, Herbert Wainer, Arnold Kapiloff, Mrs. Fannye Robin, Mrs. Mac Wainer, and Mrs. Moe Wainer. Prizes were won by Mr. and Mrs. Milton Bergen, Mrs. Larry Levy, and Miss Lois Buck. Mrs. Norman Waldman was chairman of the affair.

The Study Group of the Winston-Salem Section held its meeting on February 20, at the home of Mrs. Ed Kurtz, 1250 Walker Avenue.

Mrs. Al Schwartz presented a review of the book, "1984." A very interesting discussion followed the review.

The Council of Jewish Women conducted services at Temple Emanuel March 10. Mrs. Joe Davis, president, gave the sermon. Others taking part in the service were Mrs. Al Schwartz, Mrs. Beatty Harris, Mrs. Louis Backer, Mrs. Ernest Lefkowitz, Mrs. Nathan Sosnik, Mrs. Fannye Robin, Mrs. Larry Levy, and Mrs. A. Shapiro.

The regular business meeting of the Winston-Salem Council of Jewish Women took place on Monday, March 6, with Mrs. Joe Davis presiding.

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rator, gave a talk entitled, "Your Home Reflects Your Personality," and demonstrated with sample swatches the use of color in the home.

Plans are now being made for this section's Silver Anniversary, banquet which will be held later this season. Miss Marion Sosnik will be mistress of ceremonies, and Mrs. Seymour Solomon will be in charge of the banquet.

B'nai B'rith and the Junior Chamber of Commerce sponsored a Brotherhood Banquet at Centenary Methodist Church February 9. Guest speaker was Mr. Ted Freedman, Regional Director of the Anti-Defamation League. Milton Golderg was chairman of the banquet, and Seymour Solomon was in charge of reservations.

The Council of Jewish Women held a Valentine Bazaar at Temple Emanuel. Mrs. Abe Brenner, co-chairman of Ways and Means, was in charge.

The regular meeting of Hadasah was held March 15 at Temple Emanuel. The movie, "48 Days a

Day," telling the story of a Hadasah nurse in Israel, was shown. Plans for the annual rummage sale were announced. Chairmen are Mrs. Eli Katzin, Mrs. Jack Manton, and Mrs. Ernest Lefkowitz.

ASHEVILLE, N. C.

Classes in Jewish Adult Education began on Tuesday evening, March 21, at the Annex. Courses are being offered in Elementary Hebrew, Jewish Customs and Ceremonials and Jewish History.

"What Is Asheville Reading?" will be reviewed monthly by Dr. Unger. A committee composed of Miss Ligon, Mrs. Hoffman, Miss Orr, Mrs. Purley and Mrs. Gravet will assist. The book selected will be based on the previous months reading.

Passover Seder has been set for April 1, to be held at the George Vanderbilt Hotel. A fine Seder is assured this year. The Seder for the congregation serves to accommodate those who do not have one in their homes. Dr. Unger will conduct.

EDITORIALS

(Concluded from Page 3)

recognition of women in high places is becoming more and more common-place. One such instance is the recent elevation of Miss Jane Evans to the presidency of the National Peace Conference. Miss Evans is but the second woman to achieve this distinction since the Conference was founded in 1933.

The National Peace Conference includes forty national men's and women's organizations with a combined membership of some 30,000,000 members. These organizations represent every race and religion, and reflect most of the view-points to be found in the nation. As the name indicates, it is concerned with promoting peace, and needless to say its efforts are of high importance in the light of today's world conditions.

We who are familiar with Miss Evan's achievements as Executive Director of the National Federation of Temple Sisterhoods are confident that she will have a successful administration of her new office. She has a splendid background of education and experience in national and inter-national affairs. She has represented the United States at the United Nations, and likewise the American Jewish Conference. She has visited European and other foreign fields on numberless occasions, and has a first-hand familiarity with the problems that are affecting today's world situation.

We salute Miss Evans, in her new job, and wish her well.

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THE AMERICAN JEWISH TIMES... Editorials

MAY, 1950

VOLUME XV

NUMBER IX

CHESTER A. BROWN, Editor

HARRY SABEL

In the seven years in which we have been associated with THE AMERICAN JEWISH TIMES as Editor, we have had the solemn duty to comment on many tragic events in the world of Jewry, inter-national, national and local. In none of these instances has the tragic event been as close home as it is in the case of our present reference to the life and death of Harry Sabel.

Harry Sabel was a pioneer in the modern Anglo-Jewish publication field. His contacts in that line of endeavor go back more than twenty years. Starting with an association with the Jewish Times of Baltimore, he established THE AMERICAN JEWISH TIMES in Greensboro fifteen years ago. It has been his very life. He probably could have enjoyed additional years of living if he hadn't had this intense devotion to his publication, and it is perfectly in character that he died while serving its interests, perhaps even beyond the limit of his physical endurance.

Harry Sabel as a person would have been the last man to claim for himself perfection, just as he did not expect to find perfection in anyone else. He had his faults, even as you and you, and the rest of us. But the testimony of those of us who knew him well, augmented by the many tributes that have come in since his untimely death on April 3rd,—from friends, from readers, from advertisers who had known him over a period of years—there is no doubt that his net worth was fully appreciated. We have lost, not only a business associate, but a friend. His family has lost a devoted husband, brother, brother-in-law and uncle.

Harry Sabel would want his cherished publication to go on to even bigger things. Therefore we who survive him, will carry on. But it will not be easy. We will miss his moral support and his guiding hand.

And so we say to HARRY SABEL, "Au Revoir. May your soul rest in peace."

THE AMERICAN JEWISH TIMES, published Monthly at 603-4 Southeastern Building, Greensboro, N. C. Rabbi Lewis A. Weintraub, Rabbi Philip Frankel, and Rabbi Erwin L. Herman, Editorial Advisory Board; Chester A. Brown, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager. Member Seven Arts Feature Syndicate, Inc. \$1.50 Per Year Payable in Advance. Subscribers should notify the Times office if they wish their subscription discontinued. Otherwise it is assumed that their continuation is desired. Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under Act of March 3, 1879. The Views expressed by contributors are not necessarily those of the publishers, but may be published in the interest of freedom of the press.

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ELIHU ELATH

Israeli Ambassador to the U. S.

Israel's Diplomats In Washington

By MURRAY FRANK

THE Israel Embassy in Washington has grown considerably during the past year. Its spheres of activity have increased and expanded manifold. They include political and diplomatic relations, economic activities, cultural relations, military contacts, information and press activities, etc.

The staff has been augmented by a number of new officials and experts in various fields. The em-

bassy's three-story building became overcrowded and too small for the ever-growing degree of activity, so that it was necessary to rent the neighboring building and there set up some of the departments. While formerly the visitor was often confronted with five or six people working in the same room, now only two or three use one room, the working atmosphere is more congenial, and visitors are welcom-

ed and extended fullest attention.

A number of changes have transpired in the composition of the embassy's personnel during the year. Some have returned to Israel to take up new positions there, others were transferred to diplomatic posts elsewhere, and still others have resigned for personal reasons and returned to Israel. In their places, new representatives have come from Israel. The turnover in personnel was not unusual but was rather to be expected, since during the early months of its existence the young Jewish state had few among its personnel who had diplomatic training. In Washington, the State of Israel had its first embassy and largest diplomatic representation, and many of the trained personnel from here were transferred to other posts.

At present, there is hardly a phase of American official life or activity with which Israel's diplomats have not established relationship, whether it is in the field of diplomacy or education, economic problems or finance, agriculture or scientific research, food supplies, commerce or military matters. Israel now has a well-functioning and able representation in the U. S. capital, always trying to attain greater heights because it represents the first attempt at Jewish statehood in modern times and because in this world capital attention is concentrated on the way Jews preach and practice the art of modern diplomacy.

Israel's diplomats are young, energetic people. One readily detects in them their pride of independence and self-government, of recognized authority, but at the same time also a certain friendliness and warmth. Only the more important officials of the Israel Embassy can be presented in the limited space here.

First, of course, ranks the Ambassador, Mr. Eliahu Elath. For the Jewish community in America, or even in other countries, it is no longer necessary to tell who he is, how he attained his present position and what his diplomatic accomplishments have been to date. There is hardly a large or medium-sized Jewish community in the U.

S. he has not visited. He has been the guest of most larger Jewish organizations at their conventions or public meetings, where he brought Israel's greetings. Everywhere he has been accorded the highest honors and received with the utmost respect.

He is so well-known and his name so often appears in public it sometimes seems unbelievable that he has been in the U. S. only a little over four years. What great historic events have transpired during the last four years! Throughout this time he was always on the alert to defend the cause of Israel. His problems have not diminished, neither in quantity nor in intensity. Yesterday, it was the establishment of the Jewish state, recognition, military struggle, financial aid, diplomatic pressure, membership in the United Nations; today, it is the problem of Jerusalem, Israel's boundaries, Arab refugees, peace, economic problems, refuting Arab propaganda, etc.

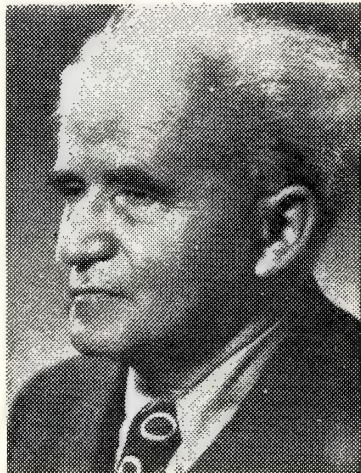
Elath, who was born in the Ukaine, went to Palestine at the age of 17. He studied at the Hebrew University and at the University of Beirut (Lebanon,) and is the author of several books dealing with the life of the Bedouin and with Transjordan. Some 15 years ago he joined the Middle East Division of The Political Department of the Jewish Agency, gradually rising through its ranks until, in 1945, the Agency sent him as an official observer to the San Francisco Conference where the United Nations was formally established. He, subsequently, became the director of the Agency's office in Washington, was appointed Israel's Special Representative to the U. S. when the Jewish state came into being, and finally elevated to the post of Ambassador and presented his credentials to President Truman on April 11, 1949.

When Elath came here in 1945 he was 41 years old, his hair was black and curly. Now, he is 45, but there is mostly silver in his hair. True, it gives him a distinguished appearance, he looks the typical diplomat, but how many diplomats of other countries have experienced such hectic, nerve-wrecking events

Win Stephen S. Wise Awards



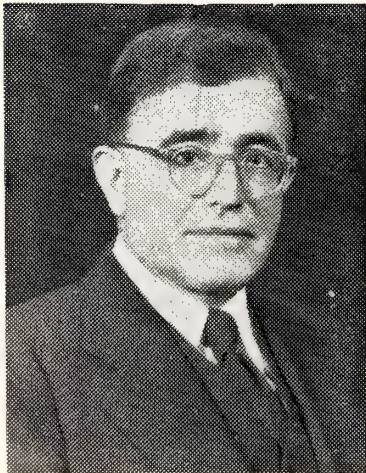
President Truman



Premier Ben Gurion



Dr. Schwartz



Prof. Wolfson

AMERICAN JEWISH CONGRESS announces first annual Stephen S. Wise Awards will be presented to President Harry S. Truman, for his civil rights program; Prime Minister David Ben Gurion for his leadership of the Jewish State; Dr. Joseph J. Schwartz, Chairman of the European Executive Council of the Joint Distribution Committee, for his work in aiding the rehabilitation and resettlement of decimated European Jewry; Prof. Harry Austryn Wolfson, who holds Nathan Littauer Chair of Jewish Literature and Philosophy at Harvard, for his distinguished work in the field of Jewish culture and particularly for his lately published work on Philo. The awards, of \$1,500 each, will mark March 17, birthday of the late Rabbi Wise, founder of AJCongress.

in so short a time?

His first deputy is Dr. Moshe Keren, Counselor of the Embassy. He came to Washington last September. Dr. Keren, who is 49 years old, was born in Berlin, studied philosophy, philology and archaeology at German universities, and received his Ph.D. degree from the University of Gottingen at the age of 23. For the next 10 years he served on the staff of various German newspapers. He went to Palestine in 1934 and was associated with private and public institutions until the outbreak of the war.

During the war years he served with the British Army and was released with the rank of Captain in 1945. He then joined the staff of the newspaper *Haaretz* and was one of its assistant editors. After the founding of Israel in May 1948, Dr. Keren joined the Foreign Ministry's Department of Information and later became the head of the Government's Bureau of Information. In the Embassy, he assists the Ambassador in political and diplomatic problems, acts as Charge-d'Affaires in the Ambassador's absence, and also maintains a close watch over cultural and press activities.

Next in rank is the Economic Counselor, Dr. Moshe Erwin Witkon, also a native of Berlin. He is 45 years old, specialized in economics, history and philosophy at the University of Berlin, and was later employed in private industry in Germany. In 1936 he settled in Palestine and worked for the Department for Trade and Industry of the Jewish Agency. During the war years he served the Palestine Government as Deputy Controller of Light Industries, being in charge of textiles. From 1945 until his present appointment he was a vice-president of the Palestine Corporation, Ltd., a banking institution. He arrived in Washington in the late summer of 1949.

Colonel Efraim Ben-Arzi, the Military Attache, has been with the Israel Embassy for more than a year. He is a native of Slonim, Poland, where he was born 39 years ago, went to Palestine in 1924 and was graduated from the University of Grenoble (France) in 1935. He enlisted as a private in the British Army at the beginning of the war and was gradually promoted in rank until he was made a Lt. Colonel commanding an infantry battalion. He served on the fronts in Syria, North Africa, Italy and Western Europe, was mentioned in dispatches for gallantry in the field, and demobilized at the end of 1946. Prior to his appointment to the post in Washington, Col. Ben-Arzi was Deputy Quartermaster-General of the Israel Army.

The Embassy lists two First Secretaries: Moshe Yuval and Arthur Liverhant. Yuval, 36 years old, was born in Dvinsk, went to Palestine at the age of 18 and studied philosophy and history at the Hebrew University. In 1936 he joined the staff of the Jewish Agency, served

as liaison officer with the military and civil authorities, and during the war was military secretary to Moshe Shertok (now Foreign Minister Sharett). Yuval was a member of the British War Office Committee for the formation of the Jewish Brigade. In 1947 he was a member of the Jewish Agency delegation to the U. N. Following the establishment of Israel, he served as vice-consul in the Israel Consulate in New York and last spring was transferred to the embassy in Washington after spending the winter in China on a special mission for the government of Israel.

Liverhant has been with the embassy since the founding of the State of Israel. He is 30 years old, born in Germany and was raised in Palestine. He specialized in international law at the Universities of London, Wales and Cambridge, and was later engaged in research work on legal problems of Jewish interest. He represented Jewish organizations at the Paris Peace Conference in 1946, conferences of the Foreign Ministers in Paris, London and New York, and meetings of the U. N. or its affiliated organizations at Lake Success and Washington. His duties at the embassy include juridical problems and protocol.

The Military Attache's two assistants are Major Emanuel Avidor and Wing-Commander Yehuda Giladi. Avidor, 33 years old, was born in Germany, went to Palestine in 1935 and served in the Palestine police force before the war. In 1940 he joined the British Army as a private, attained the rank of captain, and later transferred to the Jewish Brigade with which he served in North Africa, Italy and Western Europe. Early in 1948 he joined the Israel Defense Army, was deputy commander of an infantry battalion, then assistant chief of operations at the Israel Army's

General Headquarters.

Giladi is a sabra, born in Tel Aviv 33 years ago. He studied aeronautical engineering at the University of London, and upon graduation in 1940 he remained in England during the war as an aircraft designer with the Gloucester Aircraft Co. In 1946 he returned to Palestine, served in the Haganah and later in the Israel Air Force. Prior to his appointment as Assistant Air Attache in Washington, he was deputy director of engineering in the Israel Air Force.

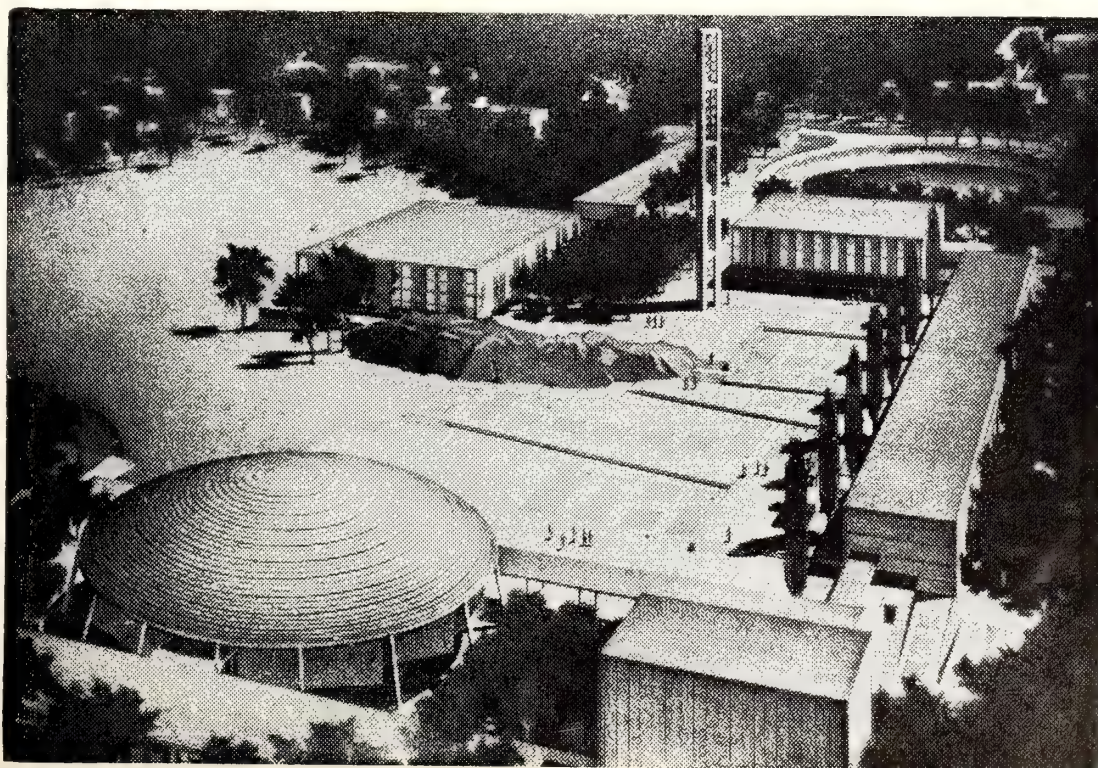
Among the officials of the embassy who are accorded diplomatic status is a young woman, Minna Davidovitch, who is the Acting Press Adviser. Born and raised in London, she received an excellent Jewish education and was graduated with honors from the University of London. During the war she was with the British Ministry of Information as censor for Hebrew, Yiddish and other languages, and later press censor at the American Broadcasting Station in Europe. For three years she sat in the Jewish Board of Deputies, being the youngest woman member there. After the war she joined the Jewish Agency office in London, later transferred to the Agency's Political Department in Jerusalem. During the siege of Jerusalem in 1948 she was secretary to Dr. Bernard Joseph, then Military Governor — and was dubbed the "Military Governess"! Prior to her appointment to her present post, she was secretary to the British Commonwealth Division in the Israel Ministry for Foreign Affairs.

Meir Shalit, Assistant Press Attache, was born in Kovno, Lithuania, 28 years ago and was taken to Palestine as a child. He attended the Agricultural College at Pardess Hanna, served during the war with the British Army in the Middle East and then with the

Jewish Brigade in Europe. He was released with the rank of Captain 1946, then worked as secretary for the Herzlia Development Co. for two years. Early in 1948 he joined the Israel defense forces and served in the field and, subsequently, as General Staff Liaison Officer with the UN observers in Israel. He is engaged in public relations work for the Embassy.

The Embassy's Agricultural Adviser is Dr. Ludwig Samuel, 49 years old, born in Germany and a Ph.D. graduate in political economy from the University of Frankfurt-am-Main. He was a research worker in the Ministry of Agriculture in Berlin for four years until 1933, when he emigrated to Palestine and joined the staff of the Agricultural Research Station at Rehovot. From 1943 until the establishment of Israel he was with the Jewish Agency's Economic Department, then became adviser to the Food Control Office in Tel Aviv. Late in 1948 he came to Washington as Food Procurement Officer and was later named Agricultural Adviser. He is the author of many publications on food and agriculture and represented Israel at the recent conference of the UN Food and Agriculture Organization.

This is the roster of the Israel Embassy's major officials and experts who are accorded diplomatic status in Washington. The Embassy also employs a number of lesser officials and other personnel, including bookkeepers, secretaries, stenographers, typists, clerks, etc. The burden of leadership and responsibility, however, rests with the higher ranking officials, the Ambassador, his advisers and assistants, who are experts in their respective fields. Israel's diplomatic representation in Washington is today a well-functioning, smoothly-operating piece of government machinery.



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Why Nazis Go Free

By ROBERT S. MARCUS, *Political Director, World Jewish Congress*

THROUGH A gigantic network of 400 German firms and 500 undertakings abroad which controlled approximately 40,000 valuable patent rights the I. G. Farben empire was the most powerful arm of Hitler's economic and military machine. When the indictment against 23 of its leading officers and executives was handed down on May 3, 1947, Brig. Gen. Telford Taylor, American Crimes Prosecutor, declared: "In this case we come to the very heart of the guilt for the unspeakable crimes which the Third Reich committed against civilization in this last and most terrible of wars." The defendants were accused of coordinating German industry with Hitler's war plans, plundering countries overrun by the Wehrmacht, espionage on an international scale, exploiting slave labor and committing mass murder. The court acquitted all of the accused of charges of conspiracy to wage aggressive war. It convicted nine of spoliation and plunder of property in subjugated countries and found four defendants guilty of using slave labor and inhuman treatment of civilians and prisoners of war. The average sentence of those convicted was some-

what over four years.

There has been much speculation regarding the court's remarkable leniency in the Farben case. Some have ascribed it to undue pressure by Farben associates in the U. S. and by highly placed officials in the War Department who formerly had legal and financial connections with the German trust.

One can find a basis for evaluating the judgment of the court merely by analyzing the general attitude of the court. When I visited Nuremberg last July, qualified and unbiased sources told me that the court had been antagonistic to the members of the prosecution, that at least one of the judges was anti-Semitic, and is alleged to have stated, off the record, that the entire "campaign" against I. G. Farben "was conducted by a group of Jewish attorneys motivated by Jewish vindictiveness." Many were shocked when Judge Shake, head of the Military Tribunal, escorted defendant von Schnitzler's wife, a notorious Nazi on her own account, into the American PX. It was rumored about that Judge Paul Herbert, who wrote a dissenting opinion in the case, was on several occasions on the verge of a nervous

breakdown as a result of the attitude of his colleagues on the bench.

Farben used its business connections, which extended over the entire globe, to propagandize the structure, aims and methods of the Third Reich. However, on this issue, the court had this to say:

"Some praise of the German Government appeared from time to time, but we cannot reach a conclusion that the advertising campaigns of Farben were essentially for the purpose of emphasizing Nazi ideology. Neither do we give great significance to the fact that the agents were instructed to avoid advertising in journals hostile to Germany. Such advertising policy would seem compatible with business judgment and would be without political significance."

This conclusion was hardly in keeping with the statement of George von Schnitzler, director of espionage for the firm, that it was "largely responsible for Hitler's policy," nor the known facts concerning the activities of its satellites in Latin America where by threatening to withhold important advertising contracts they were able to accelerate Nazi penetration of the Americans by forcing the daily

press and radio to follow a pro-Nazi line.

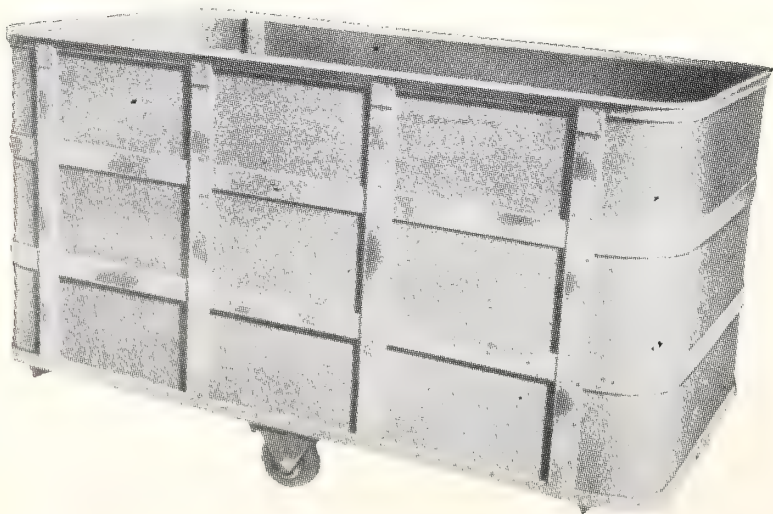
Referring to the chief defendant, Krauch, the court declared: "We have examined the many exhibits in great detail and attempted to give each proper weight and probative value. This labor has led to the definite conclusion that Krauch did not knowingly participate in the planning, preparation or initiation of an aggressive war." The court did not take the trouble to explain this finding in the light of the well known fact that Krauch, chairman of the board, was plenipotentiary for chemical production in the Nazi war plan under Goering.

Concerning Farben's allegedly subversive activities abroad, the court's attitude was expressed in the single sentence: "There is no evidence of reports concerning military and armament matters," while the main points of the indictment were dismissed with the succinct remark that, "the evidence falls far short of establishing beyond a reasonable doubt that their endeavors and activities were undertaken and carried out with a knowledge that they were thereby

(Please Turn To Page 43)

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PLAIN TALK

By AL SEGAL

The Ellen Story (continued)

One of the more faithful readers . . . a lady . . . takes me back 10 years . . . to this season of the year 1940. She is one who saves clippings of this column for her posterity . . . "And so," she says, "the other day I came across a column of March 1940. You were announcing the birth of your first grandchild, Ellen, in February of that year.

"As Ellen's biographer you owe us more of the Ellen story now that she has come to a good, round number of years . . . 10! At her birth you told us the kind of Jewish person you would want to see her grow up to be. Is she fulfilling your program, and how? Or is it too early to look for any fulfillment in a girl of 10?"

Well, there are happy signs, I might say. I remember writing I hoped Ellen would turn out to be Jewishly as broad as the world—one who would know there is nothing exclusive in being Jewish. She would know that her place in the world was not separate in a ghetto, whether a ghetto built by others or made by herself.

She would know that her Jewish teaching was not for self-service, but something to carry out into the world as a contribution to the common good.

I said she must not be a child in a separate racial or religious compartment, like the varieties of poultry in a fancier's store. Her Judaism must never be a line of separation but an open way by which she could find association with all kinds of children, in accordance with the American idea.

On her tenth birthday I find that being Jewish is not yet a heavy identity on Ellen's mind. This is to say, she takes the fact of being Jewish in the way of a normal child. Her Jewish education has not been directed toward making the Jewish identity an obsession in her.

And nothing has impinged on her from the outside to suggest to

Ellen that she is somebody special or in the least different from other girls by reason of her being Jewish.

If she ponders at all on the matter of being Jewish, it is only to understand it as another way of being a good girl, in accordance with the Jewish teaching she gets. She is learning Judaism as a his-



AL SEGAL

tory of righteous men and women who remained faithful to their ideals, even in dreadful travails. She is taught that to be a Jew is to go on in their faithful way.

Ellen has a good friend . . . Toni . . . who is Christian. Ellen goes to her Sabbath school and Toni to hers and they know their respective religions as equal ways toward being good girls. Neither of them has been touched by any of the hates, fear, and prejudices which later in the lives of people make them feel they don't belong to each other.

Children are the best people and it is the most heinous of our social crimes that their hearts are made to suffer infections that cause them only to grow up to decay from the purity of their childhood. Ellen

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and Toni are in their ideal hour.

Ellen's grandfatherly biographer hopes to give a later chapter of the Ellen story . . . ten years hence . . . in which he can report that Ellen's and Toni's appreciative understanding of each other continued through the years . . . even to the time of life when in many people the heart has become poisoned by prejudice and suspicion and the eyes seared by distrust.

In March of 1960 I should like to write a further chapter of the Ellen story in these words: There has been no separation of Ellen and Toni. To this day they know each other as worthy people and neither makes anything of the other's inherited ethnic or religious label. You see, they are well educated girls.

I am aware that there are those who are saying Ellen would be better off without a grandfather who doesn't know what being Jewish really is, and God save her from him and his ideas. He doesn't seem to know that being Jewish is many other things besides being good. It is to be the heir of a body of holy laws, a culture, a national identity. He doesn't seem to know that and is content to call Ellen Jewish if she is merely good and keeps on loving Toni.

Yes, that's precisely my idea. Ellen, I hope, will be greatly Jewish in the sense that Rabbi Hillel gave to the heathen. The heathen said to the rabbi that he would embrace Judaism, providing Hillel could declare to him the entire Torah while he, the heathen, was standing on one foot.

Hillel replied, "Do not unto your neighbor what you would not have him do unto you; this is the whole law, the rest is commentary."

In that way I want Ellen to continue to be Jewish. It is a way of the heart whose education should be the main purpose of our teachers. All the rest is outward decoration. The best product of Judaism is a fine human being who knows what he is in the world for and how to do his duty as a man of the world.

He is a Torah Jew in the high sense of Leviticus that tells him to love his neighbor as himself. He is a Jew who knows his prophets enough to be aware of the teaching that tells him to be just and kind and to walk humbly with his God.

He is a Jew who does not wrap himself in isolation. His Jewish teaching is a mandate toward brotherhood, to carry the ethical light of Torah and prophets beyond the ghetto. It was the same Rabbi Hillel who said: "Do not separate yourself from the community . . . loving thy fellow creature."

This is Ellen as I want her Jewishly to be. It is being Jewish enough. As for her loving Toni unto late in life, I have mentioned Toni not sentimentally but by way of setting up a symbol of the brotherhood that only children know.

Well, that's the Ellen story to date. Maybe some day I will be permitted to report her wedding.

United Lubavitcher Yeshivoh

In a recent issue we published a statement that the United Lubavitcher Yeshivoh, in Brooklyn, N. Y., had closed its doors. We are happy to announce that this is NOT the case, the confusion resulting from a similarity in names. It was the Leibovitz Yeshivoh, also of Brooklyn, that was compelled to suspend.

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Why Itzhik Blasphemed

By MARC H. TANNENBAUM

Itzhik Levin was a small quiet man with pale eyes and a quizzical pucker on his face. His little shop, with its faded "Holiday Greeting Cards" sign painted on the window, seemed to complement his stolid appearance. When, years back, he first moved onto Lombard Street, he became the center of considerable controversy, although it is only today that he became aware of the tempest he brewed then.

During the first week of his arrival, when he began his daily ritual of sitting before his shop, he did notice the unusual activity of his neighbors. The tailor opposite his store was constantly flitting across to his side of the street to whisper with the grocer behind the open-air pickle barrel; they whispered, he noticed, then nodded in his direction. The fruit-stand proprietor would duck into the poultry shop next door, and after a brief huddle, both the poultry and fruitmen would peer out at him above the window-sign marked "Dressed Chickens . . . Kosher." All along the block, during that first week, he was aware of these sudden caucuses and stealthy gatherings.

Itzhik Levin would simply look up with his pale eyes and quizzical pucker, and then return undisturbed to leafing through the fat little calendars on his lap, or perusing the brown hardcovered books on the chair beside him.

If Itzhik had been of a more curious nature, he would have put his calendar and little brown books aside for a moment; he would have stood up, walked across the street to the fruit and poultry-men, or up the block to the grocer and tailor, and he would have inquired, "Why all the intense interest centered about me?" But Itzhik was not cur-

ious about what the people were whispering. He was interested only in the calendar and the brown hard-covered books which he read constantly before his little shop.

In a way, the fluttering, whispering proprietors had wished that Itzhik Levin, their new neighbor, would come to them and explain himself. (They would not come to him firstly; he was a stranger and on Lombard Street one never approaches strangers, and secondly, they hesitated to interrupt his reading.) Why was he constantly leafing through the calendar and reading the brown books, some wanted to know. Others had more personal questions. Was Itzhik Levin, proprietor of the greeting-card shop, a learned man as he appeared to be from his sedulous reading? (Even in the frenetic world of pickles and chicken feathers a man's worth is



This is the entrance to the Bet Hanoar or Jerusalem YM-YWHA, the first Jewish Community Center in Israel, a project of the World Federation of YWHAs and Jewish Community Centers of which the National Jewish Welfare Board is the American member.

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measured by his "learning.") Or, phrased differently, was he operating such a simple business so that he might have more leisure in which to study? Or, then again, was he simply trying to evade strenuous labor such as they were all engaged in, or was he a simpleton unable to handle more involved business affairs?

Eventually, the answers came out. But as in all questions relating to personality, the answers came out piecemeal, and with the neighbors unable to assemble a rounded and conclusive view, they broke apart and were arrayed in two conflicting camps. Those sentimentally-inclined vowed that Itzhik Levin was a man of vast erudition, massive knowledge, and profound insights. The more cynical swore that he was a simpleton, a lazy lout, irresponsible, given to false appearances, and other things cynical men usually say about men they hold in lower estate. Neither view, of course, troubled with facts, for of what worth is a gossip that is factual?

When the first Sabbath came, and Itzhik Levin made his debut in the synagogue in the basement around the corner, both camps were thrown into confusion. He was neither erudite nor stupid, neither shrewd nor dumb. He was, however, profoundly simple and moderate, and, what subsequently became the overriding factor in the controversy, Itzhik Levin was gifted with a fathomless fund of stories and parables and legends. Those who had come prepared to mock the simpleton, found themselves laughing with delight at how the clown Hershele Ostropolier had evaded the border guards. Those who had come to sympathize or to idolize, forgot to do both. Even the shortwinded, irascible rabbi smiled with golden teeth through Itzhik's tales.

And so, in fact, Itzhik Levin was no longer a stranger. The barriers which Lombard Street had fabricated shriveled, then withered away. From all sides of the block now, the grocer, the tailor, the confectioner, the poultry-man, all began to pay regular visits to the card shop. It was not long before rumor had it that Itzhik was something of a marvel. Itzhik Levin, it was said, ran a business with only two products, holiday greeting cards and Seder plates for Passover. Moreover, it was widely added, Itzhik Levin had such foresight that he needed to purchase supplies but once a year for the entire season. And as an afterthought, some commented that this small wizened man supported a wife and four children with the earnings of but two products.

In the market heirarchy, under ordinary circumstances, such inflated tributes would have immediately elicited a rash of skepticism, if not outright condemnation. But in the case of Itzhik Levin, these rumors became symbols of his simple greatness. Here this small modest man had evaded the oppressive

laws of economics. He hardly took care of his shop, and yet it provided for him. With two simple products purchased once a year — ah, such foresight! — he was able to support a family. And moreover, while others were slaving away he had an abundance of time in which to read on the backs of calendars and in the brown hard-covered books the parables of Reb Hershele and the legends of Reb Levi Yit-chok of Berditchev. Indeed, Itzhik Levin was more than simple and modest. He was even wise . . .

In time, it became known that Itzhik was also a man of virtue and moral worth. Children, after school hours and over the long week-ends, would gather about his chair and listen eager-eyed to his wondrous nostalgic tales from the calendar and brown books. With the set quizzical pucker on his small face, Itzhik would tell about Jacob and Esau, or Cain and Abel, and he would add the relevant moral: one should not steal, one should not be jealous, one should always be just and honest, always honest and just.

His reputation grew and spread widely like a well-planted willow. Mothers came to him with their problem children. Fathers weaned their sons by his example. In the synagogue around the corner where "learning" had always been the measuring rod, although hardly in use of late, exception was gladly made for Itzhik Levin. His was a "learning" of another sort, hardly Talmudic, but perhaps more useful, certainly more enter-

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Dr. Nelson Glueck (left), president of the Hebrew Union College-Jewish Institute of Religion, Dr. George N. Shuster (center) president of Hunter College, New York, and Charles P. Taft, former president of the Federal Council of Churches, participated in an America's Town Meeting of the Air radio salute to the Hebrew Union College in celebration of the Reform seminary's 75th Anniversary over the ABC network.

taining. It was natural, therefore, that Itzhik Levin, master of the parable and model of virtue, should be granted the exalted honor of praying before the congregation every Sabbath and on the holidays. Considering his voice, it was indeed an honor.

It was during these approaching days of Rosh Hashonah that some noted a darkening look come over Itzhik's face. It was, some said, a kind of gentle brooding. "Would Itzhik be in the synagogue this Rosh Hashonah?" They no longer dared ask personal questions, such as the cause of his darkened brow. "Would he pray before the congregation?" He would.

On the night of Rosh Hoshanah, the brooding gathered on his brow like a massive cloud which, suddenly, without forewarning, burst with great flashes of wrath upon the congregation. He was standing on the pulpit, waiting for the ark to be opened by the grocer and tailor. Suddenly, his brow grew thick with wrinkles, his eyes closed, and with one swift irresponsible movement he closed the mahzor and cried out: "I will not pray to an unjust God!"

Mouths dropped open, the eyes of mothers teared, and children squirmed uneasily. Finally, after much pounding on the tables and shouted pleas for order, silence came to the basement synagogue. A group of bewildered men stood before Itzhik Levin who now sagged with despair on the pulpit bench.

"Why, Itzhik, why did you do it?" the grocer pleaded.

Itzhik looked up feebly through his pale eyes. He replied as though the question had not been asked. "I will not pray to an unjust God."

The group of men blinked at him, utterly confused. At length, the tailor commented, "Itzhik, we don't mean to be . . . that is, we respect your word . . . but what you are saying is . . . is blasphemous."

Wearily, like an ancient seer, Itzhik turned his head toward the tailor and explained. "It is not blasphemous, because God was unjust; He was unjust to me . . ."

It was no longer the sacreligious act they were concerned about; it was not a matter of securing information. "How was He unjust?" they asked in a chorus.

Itzhik Levin placed his hands on his knees and stared toward the ark. He began slowly, in the manner of a legend, but in a manner infinitely more somber. "I am a poor man, am I not?" He paused, and in a moment his poverty swept across the entire congregation.

"I have a wife and four children," he added. "Now how do I keep their stomachs from hunger and their feet protected from the cold? From the earnings of my store. And what do I sell in my store?"

The entire congregation, straining forward on their benches, instantly saw holiday greeting cards and Seder plates.

"I sell greeting cards for the holidays and Seder plates for Passover. Now what is it that happened to me that led to my outcry?" A child fell off his bench in his eagerness to hear the answer. Itzhik Levin felt the history of the moment.

"Last Nissan," he continued, "that is April, before we celebrated the Passover, all of you here, and others not among you, were kind to me as you have always been. You purchased all my cards, the little white cards with the Hebrew greetings, and all my Seder plates. Now, as all of you know," he made a small gesture with upturned palms, "it is my practice year after year to purchase supplies but once for the entire season." All across the basement-synagogue, heads nodded in acknowledgement of his practice. "This I do, do I not, on the first of Iyar which is one week after the Passover." In a gentle collective rhythm, the heads swayed again.

"Now this year," said Itzhik, "I followed the very same practice. On the eve of the first of Iyar (it could not be the first itself for then it was Sabbath) which is one week after the Passover, I took in hand all my money and went uptown to purchase little white greeting cards and Seder plates for the next Pass-

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over." They clung intensely to every word; suddenly they heard his voice falter and they saw his brow darken with the tiny wrinkles. "Now, now . . . poor . . . I am totally . . . abjectly . . . poor!"

Itzhik Levin was sobbing like a brokenhearted mother. A wave of profound pity rose in the bosom of the congregants. What had happened to their Itzhik? Why were they unaware of his plight? The guilt was upon their heads, they felt. They had come to Itzhik only for his parables and his legends; they had long ceased inquiring about his personal welfare. But what could have happened? Itzhik had such foresight . . .

At last, the tailor plaintively phrased their question. "What . . . what happened, Itzhik?"

Itzhik raised his small head, he wiped his tired pale eyes, and he sighed a deep sigh of pain. Then he began with muffled sniveling. "Four days after that . . . after my purchase . . . the State of Israel became independent . . ."

It was like an impressionistic painting, the long shock-filled faces, the widened white eyes, the gaping mouths. The eve of Rosh Hashonah was always a time of peace, of silence and meditation; tonight it was all pain and shocked bewilderment. The electric mood crackled and fell with the stammered question of the poultryman. "For that you . . . you weep, Itzhik? From that, you have become poor, abjectly poor . . .?"

Itzhik nodded. It was neither a legend nor a parable. He would explain and all would understand the tragedy which had befallen him. "You have noticed, all of you, that on the little white cards and on all the Seder plates for Passover, there is a phrase in Hebrew. What is that phrase?" The entire congregation was crouched in waiting. "That phrase is: 'L'Shana Haba B'Yerushalayim . . . 'Next year we shall be in Jerusalem . . .'"

Itzhik Levin saw the stunned faces; they blinked vacantly with questions. Well? What? What has this to do with poverty? What is with this Itzhik Levin?

"Don't you see?" implored Itzhik. "Jews are already in Jerusalem . . . of what good now are all my cards, all my Seder plates? Who

will buy, who will be so foolish to buy . . ." And again Itzhik Levin sank back on the pulpit bench and fell into a soft and gentle sobbing. Beneath his tears, he murmured, "Where is justice, oh where? If God were truly just, would He not have mercy upon me? He knows my practice as He knows all things. Why on the fifth of Iyar did He redeem Israel, why not four days earlier so that I might have known? God has not been just with me . . . and I will not pray to an unjust God . . ." And with tears streaming from his pale eyes, he murmured over and over, "Poor . . . totally poor . . ."

From somewhere in the back of the basement-synagogue a child was heard to snicker and then a mother softly remonstrated. Indeed, Itzhik Levin did not blaspheme.



Abraham Feinberg, noted New York business and communal leader, has accepted the office of National Chairman for Trades and Industries in behalf of the 1950 United Jewish Appeal campaign. Mr. Feinberg, who served during the 1949 campaign as Chairman of the Metropolitan Cities Division, will have the responsibility of stimulating intensive fund-raising programs among businessmen in all spheres of the country's economic life. Henry Morgenthau, Jr., General Chairman of the United Jewish Appeal, paid tribute to Mr. Feinberg as a "high example of the new type of dynamic communal leadership that has aroused American Jewry to a keener awareness of its responsibility in the preservation of the Jewish people abroad and in the development of Israel."

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Molly Picon Returns To The Yiddish Stage

MOLLY PICON is once again the star of a Yiddish theater on Second Avenue in New York. Nearly a quarter of a century ago she became known in this same theater as the talented, tiny, young actress who was the idol of the Yiddish stage. "Molly Dolly," "Hello Molly" and "My Little Molly" were then shows named after her. People spoke of a Molly Picon Theater. Her accomplished acting often made people lose sight of what she was playing because they were spellbound by noting how she played. Jacob Kalich, her husband, continued to be the moving force in the writing and producing of her plays, while Joseph Rumshinsky succeeded in bringing his brilliant accomplishments into the musical settings.

Today, after about a quarter of a century, this team of Picon, Kalich and Rumshinsky has returned to the Second Avenue Theater. People are coming in large numbers to see their splendidly-executed comedy-operetta, "Abi Gezunt." Again Molly Picon is the star. Her songs and dances, her dramatic talent bringing alternately moments of joy and sorrow, her power of speedy self-transformation from a shy, pious, nave girl in a displaced persons camp into a glamorous, coquettish French inter-

tainer giving headaches and heart-aches to all women seeing their favorite men enmeshed in the webs of this scheming, Parisian girl, together with the use of a flawless, articulate Yiddish—all help to show that the many years Molly was away from the Yiddish stage did not reduce in the least her great abilities. Her husband, Jacob Kalich, appears in person on the stage to recall the early scenes of plays in which his wife once took part in that very theater. The songs once heard in "Zipke," "Schmendrik," "Circus Girl," and other popular plays of the past, ring again in the ears of the audiences of 1949. Molly Picon herself enters on the stage in the costume she once had in "Yankele" and does a swift somersault. Together with her, a large cast of excellent actors, actresses, singers and dancers try to make "Abi Gezunt" a play that gives enjoyment and delight. Among these actors, Irving Jacobson is featured as the star comedian and producer.

It was in 1898 that Molly Picon was born on the East Side in New York within a very short distance from this Second Avenue Theater. Her infancy was spent in poverty in the presence of parents who never dreamt of the possibility of a

(Please Turn To Page 18)

New Home of UAHC in New York



Architect's drawing of proposed Berg Memorial House of Living Judaism, new home of the Union of American Hebrew Congregations to be erected at the corner of Fifth Avenue and 65th Street, New York City, opposite Temple Emanu-El. The new center of Reform Judaism has been made possible through gifts by Dr. Albert A. Berg, noted surgeon, in memory of his parents, and the National Federation of Temple Sisterhoods, UAHC affiliate. The Union, representing more than 400 Reform congregations, is headed by Jacob Aronson, Chairman of the Board, and Dr. Maurice N. Eisendrath, President. Harry M. Prince, noted synagogue architect, designed the building.

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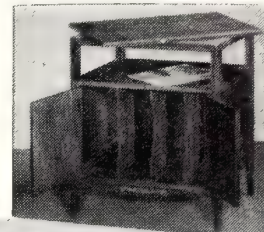
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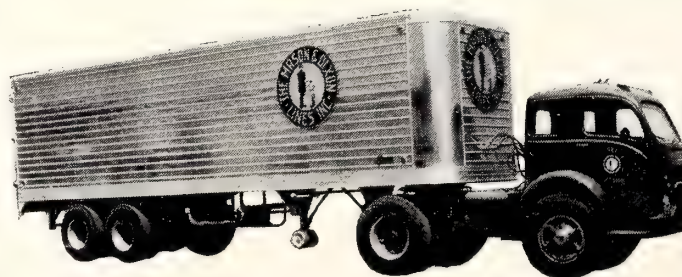
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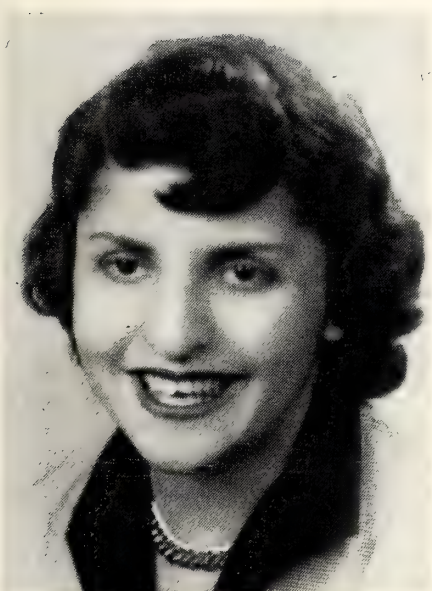
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at the Plantation Supper Club, May 7, 1950

Once again the High Point Section of the National Council of Jewish Women is planning its Annual Debutante Ball to be held at the Plantation Supper Club on Sunday, May 7, 1950. Last year's ball was an outstanding social success with Jewish girls from all over the state participating. We feel that the 1950 Debutante Ball, the Fifth Debutante Ball, will carry this tradition forward and soar to even greater success.

Here are a few of the girls to be presented this year. They are Misses Maralyn Swartz, Fayetteville, N. C.; Joan Jacobi, Wilmington; Sylvia Kanter, Kinston; Shirley Uden, Leaksville; Barbara Robin, Winston-Salem; and Alice Jean Gottlieb, Charlotte.

A large group of people from all over the state are expected. Tickets may be ordered from Mrs. Murray Abels at \$2.50 each.

MOLLY PICON RETURNS

(Concluded From Page 15)

meteoric rise to fame and fortune for little Molly. Her father, was a hardworking laborer in the needle trades. Her mother, to add to the meager family income, obtained employment that placed a wardrobe in her care.

The mother's occupation, however, served as the guiding star for Molly's later career. Seeing actors and actresses frequently, the little girl was encouraged to sing before groups of people in Philadelphia, where her family had taken her while she was only six years of age. Later, she engaged in public appearances for which she received only fifty cents for each performance.

There was then little indication that ultimately Molly would rise to recognition among the highest-paid Jewish actresses in the world. Nor did prospects appear brighter as she entered vaudeville. She sang, played and travelled with the vaudeville troupe, but the venture proved a failure for the company.

Molly Picon began to search for a job. Finally, she found one in Boston. Her employer was an Austrian-born Jewish young man descended from a learned rabbinical family. This employer, Jacob Kalich, was attracted magnetically not only to her dramatic talent but also by her personal charm. He proposed to her in several different

languages, and Molly Picon became Molly Kalich.

For the purpose of the stage she retained her maiden name. She retained it while her husband took her to Central Europe to earn a well-deserved high reputation as an actress among Jews. She retained it while she diligently devoted herself in these European lands to learning the Yiddish language well.

Mastery of this tongue helped Molly Picon, upon her return later to New York, to gain fame through appearance in a leading role in the musical comedy of "Yankele." Soon she became the principal actress of "Zipke." The year 1925 saw her as the star of "Mamele," a play that is being shown in 1949 as a moving picture. Other performances followed, such as "Molly Dolly" in 1926 and "Raizele" in 1927. One of her plays, "Yiddele mit dem Fiddel," became a movie in 1935.

Molly spent eight years as an actress on the Yiddish stage of the East Side. Broadway playwrights and producers beckoned to her. English-speaking audiences seeking vaudeville entertainment began to yearn for her presence. She spent a number of years performing before people or producers. Once more she went abroad. The former East Side actress became an entertainer throughout the globe. London admired her temporarily-acquired

Piccadilly accent; Paris, the fervor with which she sang her French songs. The Jewish gauchos in Argentina applauded her; Zulu chieftains in Africa wine and dined her.

Subsequently, Molly and her husband found in the European DP camps a great need for lessening through songs the sorrows of suffering humanity seeking the brightness of sunshine. At their own expense, they proceeded to these camps. There they entertained.

Back again in New York, the city of her birth, Molly Picon can be heard frequently on the air. She can be seen regularly on the television screen. She can be observed, besides, in the moving picture theater.

Recently, I had the opportunity to interview Molly Picon, to see her at rehearsal without a trace of cosmetics or theatrical make-up and, later, to observe her as an actress before a soaring mass of spectators seeming to fill every available seat in the Second Avenue Theater. At no time did Molly appear like a person whose success went to her head. Through the years she has served as the entertainer of English-speaking audiences she insists that she made every possible effort never to permit a single derogatory word or comment to fall from her lips against her beloved Jewish people. She has had the opportunity to

mimic, portray and parody people of every age and from many parts of the world. Her face can assume for this purpose the wrinkled form and features of an aged grandmother, the beautiful appearance of a lovable young bride and the carefree playfulness of a little child. She charms her audiences with soft, soothing songs; she holds their attention through delightful dances and agile acrobatics. Once more, as formerly, Molly Picon now adds to the admirable accomplishments of the Yiddish theater of the East Side by her splendid spontaneity, extensive versatility and brilliant ingenuity.

ROCKY MOUNT, N. C.

The little son of Mr. and Mrs. J. Horowitz of Tarboro was confined to Park View Hospital for several days.

Students home for the spring holidays are, Lee Rosenbloom, Leonard Rosenbloom, and Marybel Epstein.

Hungary Passes Law Against Anti-Semitism

BUDAPEST, Hungary — The new law against anti-Semitism which will enter into force shortly has been greeted by the Jewish community with great enthusiasm. The law classifies all persons taking part in anti-Semitic acts such as personal insults, etc., as criminals and subject to severe punishment.

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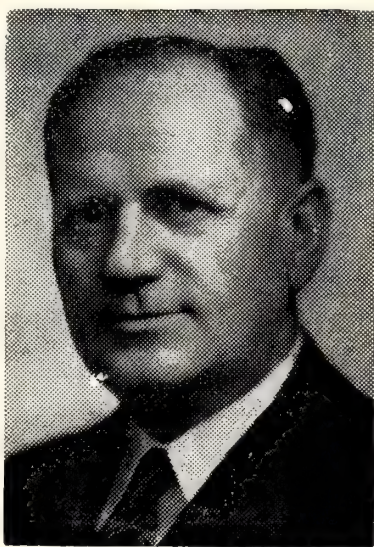
By ELIHU M. KATZ, M. D.

FOR THE FIRST time in the annals of Jewish Education in America, a separate unit of Yeshiva University, America's first and only accredited university under Jewish auspices has been set aside, wherein students, regardless of race or religion, will receive intensive instruction in premedical sciences. This is a major milestone along the widened path of education at Yeshiva University and is a striking indication of the extensive scope of Yeshiva University activity. By expanding its chemistry and physical laboratories and by the additional science courses in its curriculum, Yeshiva University takes the initial step in bringing to a realization the Yeshiva's expansion program for professional training. The premedical courses are sponsored by the Society for the Advancement of Pre-Medical Sciences at Yeshiva University. This society was organized for the purpose of supplying the necessary funds with which to establish the premedical science courses in the new unit of the College of Liberal Arts and Sciences. In the year that has elapsed, much has been accomplished. The most significant of these achievements is the fact that the Society is the first organization materially to implement the idea of a premedical school at Yeshiva University. The Society also is beginning to realize one of its purposes by supplying funds for the construction of laboratories for chemistry and physics and for the purchase of necessary equipment. One might be proud of this accomplishment. But, what is even of greater importance, is that the So-

ciety, after only one year of service and activity, emphatically reiterates its determination to create a medical school in America under the auspices of Jews and the first of the professional schools contemplated by the authorities of Yeshiva University.

One must undoubtedly realize what a tremendous task has been undertaken by the Society and have no illusion about the fact that considerable work lies ahead before the actual establishment of a medical school.

However, there are different opinions as to the advisability of the establishment of a medical school sponsored by Jews. These opinions are varied and are ex-



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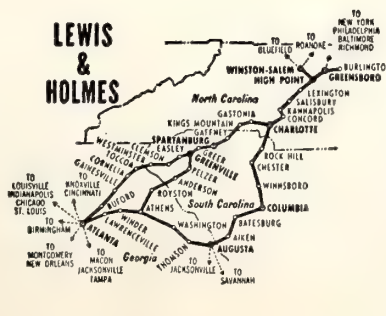
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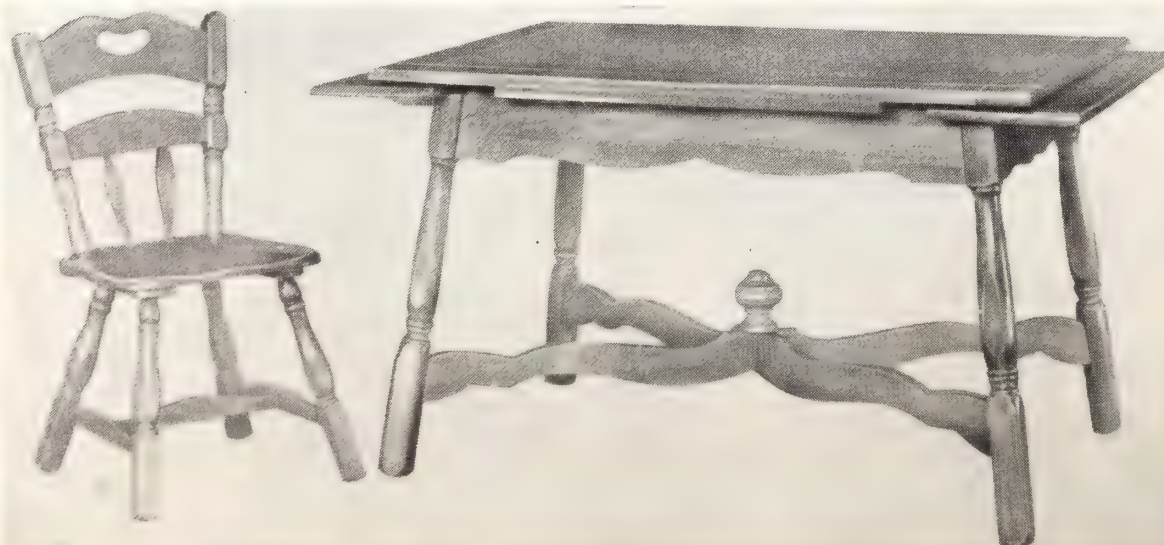
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pressed by people who honestly differ, and they may be classified as follows:

First, there are those who declare there is no need for a pre-medical college but insist on the immediate establishment of a medical school. They say there are now too many premedical students who find difficulty in being admitted to medical schools. By establishing a premedical college at Yeshiva University, they contend, many more premedical "orphans" will be added to the already long list of those seeking admission to the overcrowded medical schools.

In another group may be included the too many American Jews who seem worried and upset by the expansion program of Yeshiva University in general, and who shy away from all specialized forms of professional training under Jewish auspices — saying that this will lead to segregation and isolation of our students. They are obsessed by fear that Jewish students will not be accepted by other universities or professional schools and will be told to go to their own Jewish colleges and schools.

Then, frequently, we come across the group which include the "do nothing because it might turn out wrong" individuals, and those who are content to "leave well enough alone or you might make matters worse." Finally, there is the group composed of persons who are totally indifferent or disinterested—the "ostrich" group.

Needless to say, all these people cause considerable concern. Their various opinions and attitudes must be met head on and properly answered if unity, the only road for the Society's objectives to be achieved, is to be attained. To the persons claiming that it is essential to open a medical school at once, it may be stated that, in the early days of the Society's organization, this problem was the first to be considered by its Board of Directors. After considerable study and deliberation, it was found that

there unquestionably exists a need for medical schools. This urgent need for additional medical schools is also confirmed by President Truman's Federal Commission of Higher Education and Professional Training and the United States Public Health Service. Their reports reveal the astonishing fact that by 1960, there will be a shortage of 56,000 doctors in the United States. While everyone recognizes that the need for medical schools is urgent, one at the same time must realize that the establishment of a medical school is a difficult, slow and expensive procedure. It must develop gradually. By its nature, it cannot be hurried. Certain pre-requisites are necessary. The essential prerequisites are required and fixed by the State Department of Education and other official and semi-official governing bodies, such as the American Medical Association and the American College of Surgeons.

The first essential prerequisite for a "healthy" medical school, is an affiliation with a recognized University. Fortunately, there is Yeshiva University — the only recognized and accredited University in America under Jewish auspices. The authorities of Yeshiva University, knowing the immediate need for medical training, have expressed their willingness to establish a medical school as the first project in the expansion program for professional training. The second prerequisite for the establishment of a medical school is the existence of an accredited premedical college, from which the need for a medical school should originate. In other words, the medical school should be a natural development from the premedical college. To meet this prerequisite, Yeshiva University in its College of Liberal Arts and Sciences, which is an accredited Grade-A school, is now extensively expanding its facilities and science courses in such manner as to prepare its students most efficiently for medical training. Here, the high standards of instruction that have always characterized Yeshiva University, will be continued and maintained. Four years of study are required to complete these courses. Consequently, the graduates of 1952 will constitute the first group of premedical graduates who will be eligible for admission to a medical school. As Yeshiva University Medical School will be non-sectarian, graduates from other premedical schools will also be eligible for admission. In this way, the need for a medical school at Yeshiva University is being created and will be developed. Obviously, from what has just been stated, while the establishment of medical schools is urgent, its immediate construction cannot be undertaken. At present, it can only be planned. When, at Yeshiva University there will exist a fully functioning and well organized premedical college, then, and then only, can a medical school be established. The

(Please Turn To Page 22)

Children's Page

Editor, RABBI ERWIN L. HERMAN, Congregation Emanuel, Winston-Salem, N. C.



MIRROR MAGIC

Hold this page before a mirror and learn how to win five points easily!!

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HOLIDAYS — I LOVE THEM

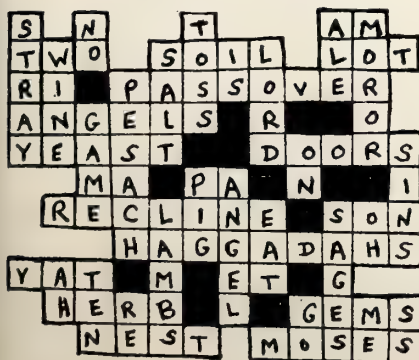
Bonus Question Everyone Wins

Everybody loves a holiday. We're interested in knowing which of the Jewish holidays you like best and why. All you have to do is write your answer in 100 words or less to this question: "What is My Favorite Holiday, and Why Is It So?"

Send your answers, neatly written in ink or typed. The best answer will be published. The writer will be rewarded with an important 10 points. Everyone submitting an entry will be rewarded with 5 points.

The evening of May 21st marks the beginning of the Shevuoth holiday. As we all know, this is the time for Religious School Confirmation. We wonder how many words of 4 letters or more you can get from

Answer to Last Month's Cross-word Puzzle



the word . . . CONFIRMATION.

Proper names are not acceptable, by the way. Again, those who send in the five longest lists will be declared the winners . . . and to each winner, five points!! The longest list will receive an extra five points!!

THE ABC's OF POETRY

You may be a poet, and yet not know it, so why not show it! Robert Scott did and this is his winning entry:

D is for David
A shepherd was he,
Who went into battle
His brothers to see.

Remember what we are trying to do. Keep a Jewish theme in your poems and each one that is printed is worth 5 points.



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Freddie Katzin	20 points
Lois Katzin	15 points
Barbara Herman	15 points
Robert Scott	10 points

All the above are from Winston-Salem.

Are we going to let the Twin City dominate this contest?



Because of publication deadline, all entries must be received not later than the 10th of each month to insure credit in the following issue.

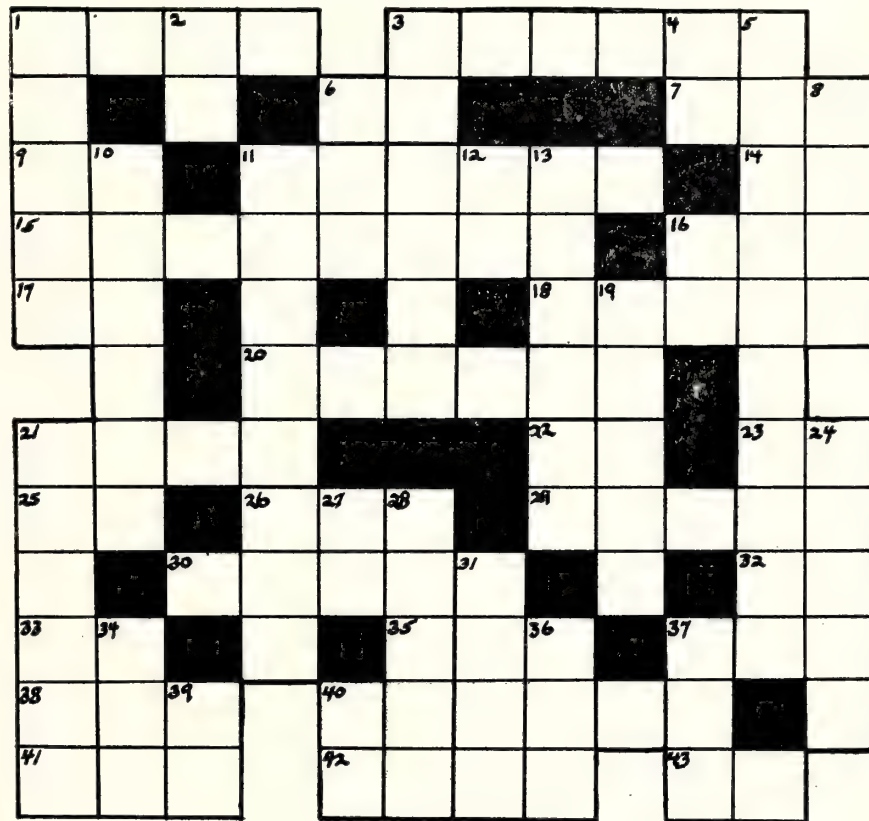
Winning entries in the various puzzles, contests, etc., on this Children's Page each month will earn for the winner five points, plus seeing his or her name in these columns. The first child to accumulate

50 points will receive a prize.

All entries must, of course, have the name and address of the entrant, and should be addressed to the American Jewish Times, P. O. Box 1087, Greensboro, N. C.

CROSSWORD PUZZLE

Created by MISS PEGGY ROSENBAKER



ACROSS

1. part of a flower
3. comedian George _____
6. nickname for Josephine
7. ready, —, fire!
9. Edgar Bergen's initials
11. famous Sunday night commentator
14. Virginia (abbreviated)
15. Edward G. _____
16. to breathe fresh —
17. Night Letter (abbr.)
18. comedian ——— Kaye
20. Eddie (Pop-eyes) ———
21. a nickname for Elizabeth
22. weight (abbr.)
23. thus
25. Arthur Rubenstein's initials
26. ——— and flow of the tide
29. removes lumps from flour
30. Burns and ———
32. Old Carolina (abbr.)
33. first name of 3 down
35. modern
37. first part of anatomy
38. policemen keep ——— and order
40. Fanny Brice is Baby ———
41. strong disinfectant

42. Keenan ———
43. by

DOWN

1. sports commentator Bill ———
2. father of 42 across
3. "The ——— Story"
4. each (abbr.)
5. Jack Benny's partner
6. ——— Pearce singer
8. first name of 5 down
10. Dancer Ray ———
11. last name of 11 across
12. towards
13. gives a gift
16. article
19. band leader ——— Shaw
21. Bogart's wife Lauren ———
24. pianist ——— Levant
27. Ben Lyon's initials
28. comedian Jack ———
31. type of sign
34. hens ——— eggs
36. gained
37. the real first name of 3 down
39. You and I
40. southwest (abbr.)

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Stoneville, North Carolina

A Medical School Under Jewish Auspices

(Continued From Page 20)

basic idea behind a premedical college with adequate facilities and a full science curriculum, is that it paves the way for a medical school. This is exactly as other well-recognized medical schools have grown and developed. The medical school is deeply rooted in the premedical college and can be established only when the premedical college requirements have been fully met.

Another time consuming, but essential prerequisite, is the approval for the establishment of a medical school by the Board of Higher Education in Albany, by the American Medical Association, by the College of Surgeons and other national and state professional groups. To gain their approval, all plans and procedures involved in the establishment of a medical school must be presented to them. These, they carefully study and scrutinize, and only when all prerequisites are met, is approval granted. One can readily understand, therefore, that a medical school is not born overnight. The seed has been planted. After the proper time, it will grow and develop and bear fruit. Meanwhile, it must be cultivated, nourished, and cherished.

Finally, there remains the financial problem. Adequate, available resources, constitute the third prerequisite. The excellent affiliation with Yeshiva University and an accredited "A" premedical school maintained under the highest possible standards, are factors that, in due time, should suffice readily to obtain adequate funds for a medical school. One person cannot create such a fund. Many persons, however, can. The responsibility is a mutual one.

To those who object to a medical school sponsored by Jews because of the possibility that Jewish students will be entirely excluded from existing medical schools, leading to segregation and isolation, let it be most emphatically stated that it is the purpose of the aforementioned Society to establish a medical school of the highest possible standards so as to make it the first choice of applicants for ad-

mission. Because of its high standards, it will become the school to which all students will want to go, and there will be no question of isolation or segregation. Many of our people objected to the establishment of the first hospital under Jewish auspices. They claimed that Jews would not be admitted for treatment in the existing hospitals. A survey of hospital records will reveal that all persons regardless of creed or color were and are being admitted and adequately treated no matter by whom the hospital has been maintained. Today, many non-Jews are most thankful to Jewish hospitals for their restoration to health and what a source of gratification that is to those who made this possible! As a matter of fact, in the establishment of a non-sectarian Medical School sponsored by Jews, there is another opportunity to do something constructive that will earn the gratitude of all people. The same argument was advanced when Yeshiva College was founded twenty-odd years ago. The timid souls were also afraid of segregation and isolation. They, too, then said that Jewish students applying to other colleges would be rejected and referred to "their own" school. Those who have followed the history of Yeshiva College from its inception, know how erroneous and misleading this contention proved to be.

Unfortunately, Jewish physicians can not boast of being graduates of a medical school under Jewish auspices. There never was such a medical school and, as yet, there is none in America. There is one University sponsored by Jews, but there is no medical school under such auspices. Undoubtedly, all Jewish physicians are most grateful for the education and training they received at the medical schools they attended. To the present day, they are deeply obligated to them and, in appreciation, they contribute to the Alumni Funds and other requests from the various schools. They will always be indebted to them for making their professional careers possible and enabling them to pursue their life's ambition.

(Please Turn To Page 34)

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Israel's Bastion of Culture

By DR. ISRAEL S. WECHSLER

FOR twenty-five years Judah L. Magnes, of blessed memory, carried the burdens of the Hebrew University. It grew slowly by stages and, under the circumstances, the growth was heartening, encouraging and, indeed, very much worthwhile. Now that task vests in the skilled hands of Professor Selig Brodetsky.

A new set of circumstances is facing the University at present. We are in the midst of serious problems in Israel. There has been the rebirth of the Land of Israel . . . not of Israel. Israel is not reborn because Israel never died. The Land of Israel is reborn. But in this rebirth of the Land of Israel there are a number of factors which have come to complicate and to make difficult the growth of that institution which is so dear and precious to all of us.

Within a short span of twenty-five years the University has made enormous progress. In the life of universities twenty-five years are but a moment, a very brief period of time. The University of Oxford is 800 years old, the University of Paris 900 years old, Salerno goes back to the ninth or tenth century, the Universities of Padua, Salamanca and Montpellier are all many, many centuries old.

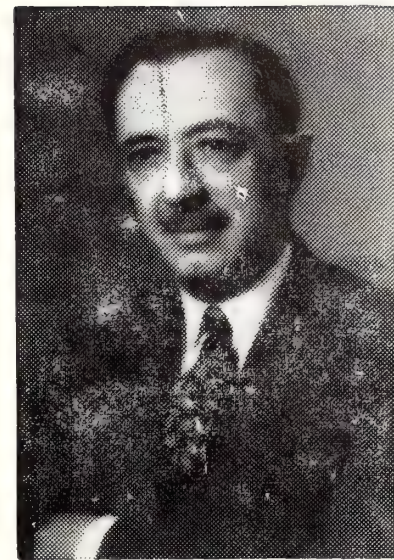
The reason a university grows slowly is because in addition to staffs, to buildings, to campus and everything else, it must build a sound tradition; and traditions are not built overnight. However, in this regard, the Hebrew University is very rich. It has a very old tradition. The tradition of the Hebrew University goes back more than two millennia. Even before the days of Yavneh there was a tra-

dition of learning. We all know how during the peregrinations of the Jews there were academies in Sura, in Pumbeditha, in Egypt, Spain, France and Germany. And then there were great centers of Hebrew and Jewish learning in the East, in Russia, in Poland, and other eastern countries. Unfortunately for us, that treasure house of traditions has been wiped out and that great part of Jewry has been destroyed.

Lore and Learning

The University, then, is a link in the very long chain of Hebrew lore and Hebrew learning. As a university in the modern sense of the word, it is new; as a house of learning, it is very old.

People are naturally worried about Jerusalem. They ask, what will happen to the University in Jerusalem? Political, economic, mil-

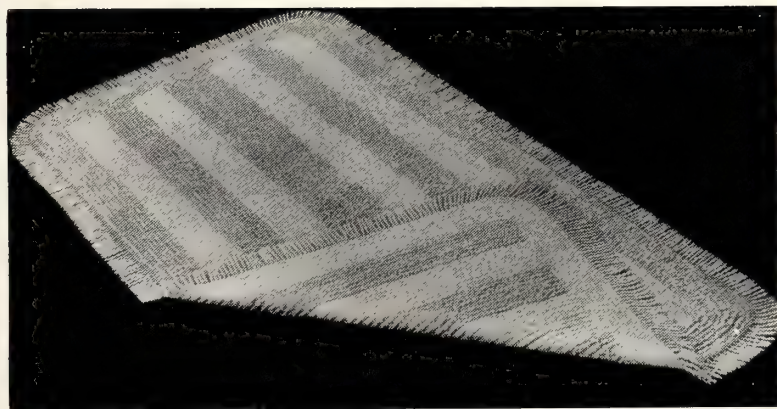


DR. ISRAEL S. WECHSLER

itary, and other factors have made the development of the University more difficult. You know of the recent unholy alliance of the Pope, Stalin and the Mufti. They tell us that we cannot have Jerusalem. The fate of the Jews will not be determined by them. The destiny of Israel has been determined long ago. We are not masters of that destiny; frequently we are its victims, but we are also the benefi-

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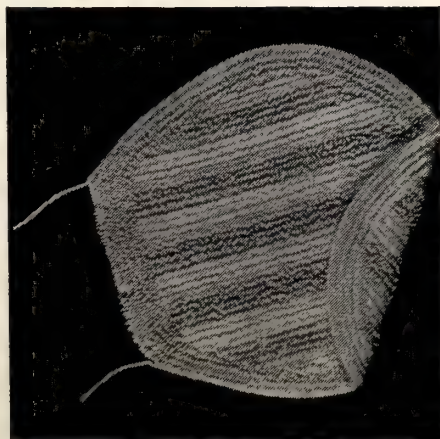
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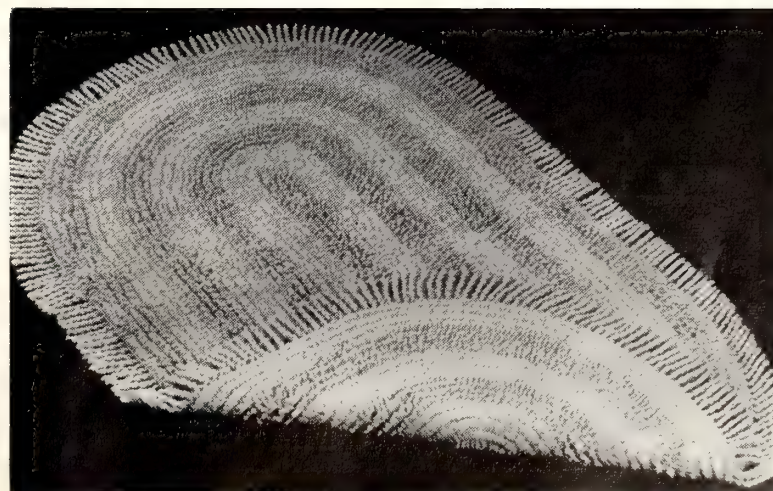


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ciaries of the great destiny of Israel. The Hebrew University, we hope, will be a beneficiary.

There will be other great cities in Israel outside Jerusalem. There is Haifa, and Tel Aviv, and Jaffa, and Petah Tiqvah, and Rehovoth. But there will always be Jerusalem. Let us not lose faith, let us not fear that there will not be Jerusalem. It doesn't matter in what part of the city the University will be. It will always be in Jerusalem.

In many ways Jewish history differs from other histories. The history of other peoples is also a history of the soil, of countries, of nations. The history of the Jewish people is a history in time . . . not of place, but in time. Perhaps the answer to the question why Jews have survived is that their history extends in time. It is a history of a faith, of an ideal, which transcends places. The Hebrew University is a new milestone on the road of Jewish history.

I was in Israel in May of last year. It was a great emotional experience which is hardly capable of being translated into words. I could relate a number of thrilling experiences, but I shall limit myself to two.

I was in Jerusalem at the opening of the Medical School of the Hebrew University. Thanks to the zeal, the devotion and the generosity of Hadassah, the University was able to open up the medical school last spring. It was a great joy to witness the inauguration of the first Hebrew medical school in history.

I want to tell you of one other experience. It was in Negbah. Negbah, as many of you know, is a colony in the Negev, the southernmost part of what was Palestine then, but is Israel now. That small colony held up the whole of the Egyptian Army. For four months they were besieged. They received little or no help from Tel Aviv or elsewhere. Somehow those colonists resisted the Egyptians and survived. But the colony was utterly destroyed. Literally nothing was left standing above ground. How they fought and lived is a heroic story almost beyond belief.

I asked the leader of the colony about the extent and the cost of the destruction. I told him I was making no promises, because I know that Israel is not only a Land of Promise, but a land of broken promises. He told me the loss amounted to some 300,000 pounds. They lost their cattle, their homes, their fields, their tractors, their water tower, everything. He said they need 20,000 pounds for this and 10,000 for that, and so on, for items of urgent reconstruction.

Then I asked, "What is it that you need most? What do you need most urgently?" And he answered, "We need a school for our children. Give us a school for our children."

That is the spirit of the people. That is the spirit of the Hebrew University.

I know how generous the Ameri-

can Jews have been toward the people and the Land of Israel. They have written a chapter in letters of gold. But Israel has written an even more glorious chapter in letters of blood. We cannot equate letters of gold with letters of blood.

The University had 1,000 students, and all of them . . . except those who were physically unable to do so . . . joined the Army. Of these 1,000 students, 100 fell. One hundred young men and women (because there was no distinction between men and women as far as fighting was concerned), fell; that is ten per cent. The ratio is the highest one of all armies. Out of 15,000,000 American soldiers, 300,000 were killed; only two per cent. Those 100 young men and women have consecrated the holy soil of Jerusalem and the University with their blood.

Functions of the University

The Hebrew University now has three functions. First, it has become the university of the State of Israel. Lest there be misunderstanding, let me say that it is not now and will not be in the future, a state university. It will not be dominated by political, religious or other parties. Let me repeat: It will not be a state university; it will be the university of the State of Israel. Professor Brodetsky tells me he has been badly misquoted and that people do not make the proper distinction. So I think it is worthwhile re-emphasizing the point.

We hope that the University will be a beacon to the whole Near East. It is our great hope, our very great hope, that the University will serve not only the Jews of Israel, but the Christians and the Arabs, be a

(Please Turn To Page 28)



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FREEDOM IS INDIVISIBLE

By DR. TRUDE WEISS-ROSMARIN

AT THE beginning of Jewish history stands an act of liberation . . . the Exodus from Egypt. It is both symbolical and character istic that the period of slavery and suffering in Egypt became later, when freedom was won, the incentive and rationale of the multi- tude of Jewish laws commanding that kindness be shown to the stranger. "Love ye therefore the stranger, for ye were strangers in the land of Egypt."

The ethical conscience of Israel achieved the most difficult of moral feats: the sublimation of the desire for revenge into tolerance, good- ness and kindness. Moritz Lazarus, the eminent authority on Jewish ethics, was right therefore when he stated that "whatever was most lovely and noble and inspiring in Jewish life became a memorial of the Exodus."

In the legal sphere, virtually the entire legislation pertaining to for- eigners in the Jewish community is based upon the memory of the Exo- dus and the harrowing experiences which preceded it. Because you have eaten the bitter bread of slav- ery and affliction, you must pity the stranger and not think of op- pressing him, Jewish law demands insistently. Having suffered our- selves does not entitle us to impose

hardships upon others; on the con- trary, adversity must teach us to be kinder and more sensitive to human suffering than those who were never tested in the crucible of pain. This is why Jewish law reiterates, time and again:

"And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt."

"The stranger that sojourneth with you shall be unto you as the



TRADE WEISS-ROSMARIN

home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt.

"Thou shalt not pervert the jus- tice due to the stranger . . . but thou shalt remember that thou wast a bondman in Egypt."

"When thou beatest thine olive tree, thou halt not go over the boughs again; it shall be for the stranger . . .

"When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee; it shall be for the stranger . . .

"And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I commend thee this thing."

These and scores upon scores of similar Biblical and post-Biblical Jewish utterances prove conclusively that yesterday, even as today, his suffering presented to the Jew not merely a personal problem but, above all, a challenge to raise the moral standards of his own group and of all mankind.

The Prayer Book jubilantly ac- claims Passover as "the season of our liberation." The ritual of the Seder is centered in observances emphasizing the value of this pre- cious possession. But also the year- round customs and ceremonies are correlated with the theme song of the Passover holiday . . . Freedom.

In a certain sense all the festivals of the Jewish calendar, as well as the Sabbath, are "memorials of the exodus from Egypt," which marked

(Please Turn To Page 29)

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COMMERCE, GEORGIA**ISRAEL'S BASTION OF CULTURE**

(Continued From Page 24)

guide to neighboring lands, and maintain friendly relations with all the universities in the Near East. The doors are wide open for the reception of students and teachers other than Jews.

But an even more important function for the University is to serve the whole Jewish people and be a link between Israel and Jews of other lands. As the State of Israel develops, political activity outside of Israel will gradually become less important. We hope that Israel will become as independent as possible and manage its own destiny. But there must be a great cultural link between Israel and the Diaspora. This cultural link can best be served through the University, and it is our hope that there will be a two-way street between America and Israel so that the University can give to us its spiritual inspiration and we can give whatever support we can bring to it.

Science and Ethics

Most important of all, I think, is the need of great universities in democracies. We all know what has happened to universities where freedom of thought was suppressed. To the eternal honor of our country, America has a number of universities, a number of institutions of higher learning where that freedom is maintained. It is our sincerest hope that the Hebrew University will embody such freedom.

The wheels of the world are, as you know, almost entirely run by science. Now, science is extremely important; indeed it is essential to our very existence. But science is good if we are its masters, not its slaves. The world is being enslaved, not by science, but by men who make evil use of science. Science without ethics and morality is bringing the world to the brink of destruction. And it behooves uni-

versities to stand guard and to see to it that ethics and morality master the application of science.

We are passing through an era when liberals are despised, when liberalism is scorned, when democracy is mocked, when independent thinking is regarded as a grave danger. On the two extreme sides, there are persons who have taken out patents on wisdom and copyrights on knowledge; they know all the answers to every question. There is regimentation of thinking; the world is being made safe for mediocrity.

It is incumbent on free universities to stand sentinel and see to it that the evil tides sweeping over the world do not engulf them. And it is our deepest conviction, our eternal hope, that the Hebrew University will be one of those institutions of higher learning throughout the world which will not permit that evil day to come.

There is a tendency, too, to set up the states as idols. The Jew has never worshipped idols. We see idols with feet of clay, with hearts of iron and with heads of stone. We cannot worship idols of any kind. We have not even worshipped idols of gold. We broke a golden calf long ago, and we are not going, at this date, to worship the idol of the State.

The Hebrew University has many departments. It has a number of faculties: Humanities, Medicine, Law. It will soon have faculties of Education and Agriculture. It has departments of Languages under the Humanities, Hebrew, of course, and Oriental Studies. The sciences, too, are being fostered there.

Now, there is nothing Jewish about sciences. There is nothing Jewish about mathematics or about chemistry or about anatomy. Only

(Please Turn To Page 38)

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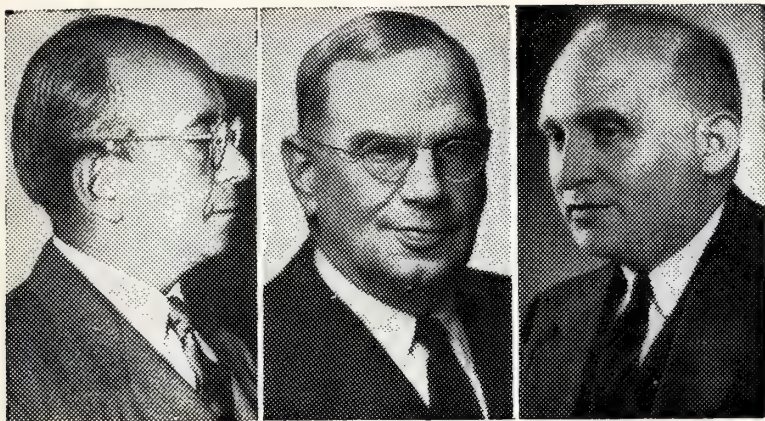
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AT 48TH ANNUAL MEETING of JWB-sponsored American Jewish Historical Society, Rear Admiral Strauss spoke on Oscar S. Straus' centenary. Mr. Friedman, president of the Society, gave the opening address. Prof. Baron, noted historian, was chairman of the program committee.

FREEDOM IS INDIVISIBLE

(Continued From Page 25)

the birth of the Jewish people in freedom and independence. Thus the Sages of the Talmud pointed out that, while Passover witnessed physical deliverance from slavery and oppression, Shavuot, the festival of the Giving of the Torah, marked the spiritual "Declaration of Independence" from anarchy and lawlessness. Nor is the note of freedom lacking from the ideas, and the ceremonies which embody them, of the High Holy Days. Rosh Hashonah and Yom Kippur, the momentous days of awe and repentance emphasize the cardinal teaching of Judaism that man is endowed with freedom of the will. He sins because he so wills it . . . and he can return from wrongdoing if he so resolves. If collective freedom is the central theme of Passover, individual ethical freedom is the dominant note of the High Holy Days.

Sukkot, third of the festivals which were observed in ancient Palestine with pilgrimages to the Temple in Jerusalem, was instituted as one more reminder of the exodus and the wanderings in the desert. We are commanded to dwell

in booths for the eight days of the festival as a memorial of the mode of living of our ancestors in the wilderness, on the way from Egypt to the Promised Land.

Even the sanctification of the Sabbath, which is commanded because "in six days the Lord made heaven and earth, the sea and all that is in them, and rested on the seventh day," was linked to the memory of the exodus: "And thou shalt remember that thou wast a servant in the land of Egypt and the Lord thy God brought thee out from thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The weekly "holiday of freedom" from every-day toil and labor is thus inextricably linked with the exodus for, as the Jew sees it, individual and collective freedom are mutually interdependent. Liberty is invisible.

The inspirational potentialities of the exodus, however, have not been confined to the Jewish scene. Throughout the centuries that have slipped by since Israel went out from Egypt, men in quest of

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freedom have harked back to the ancient Jews' struggle for liberty. When the Pilgrim Fathers landed on the shores of New England, they rendered thanks unto God who had guided them across the Atlantic, even as He had led the Israelites dry-shod through the waters of the Red Sea. And when the Negroes sing out the stabbing sorrow of their race, they express it in Moses' ancient plea to Pharaoh: "Let my people go!"

As Oscar Straus pointed out, the Bible was to the Puritans not only their guide in religion, but also their textbook and blueprint for the ordering of their public affairs and, especially, the interpretation of the American destiny:

"They seemed to recognize a striking similarity between their own hardships, history and condition and those of the children of Israel under Moses and Joshua. Thye quoted its texts with literal application. Their condition they characterized as 'Egyptian Bondage.' James I they styled 'Pharaoh,' the ocean whose hardships and dangers they were driven to encounter they spoke of as the Red Sea. America in whose wilds they had come, was their 'wilderness.' and in after days Washington and Adams were referred to as their Moses and Joshua."

The design suggested by a committee composed of Franklin, Adams and Jefferson for the seal of the United States showed the Egyptians drowning in the Red Sea with the Jews, under Moses' guidance, rendering thanks to God. The proposed motto for this seal was "Rebellion to tyrants is obedience to God."

According to the Aggadah, "Israel was redeemed from Egypt in the merit of four things: they did not forsake their Hebrew names; they did not forsake the Hebrew language; they did not reveal their secrets, and they did not neglect the commandment of circumcision."

This early rabbinic enumeration of the elements which make for Jewish survival is accurate as well as fraught with timely significance. Today, even as in ancient Egypt, those Jews who retain their Jewish identity are the builders of the Jewish future.

Another Aggadah has it that "Israel was redeemed from Egypt, thanks to the pious Jewish women." This, too, is an accurate statement and precise diagnosis of the secret of Jewish survival. For where else but in the Jewish home is the art of Jewish living and the ideal of Jewish loyalty taught? And who else, if not Jewish mothers, are the perennial devoted teachers of the Jewish way of life?

Our ancient sages said that it is incumbent upon every Jew "to regard himself as if he in person was liberated from Egypt." By thus linking individual Jewish loyalty, Jewish ritual observances, and law and ethics, that is to say, Judaism in its all-inclusive universality of interests and spheres of action with the historic moment of the exodus, Israel's bondage in Egypt has been a source of blessing . . . not only for those who were liberated from it but for all freedom-loving men and women, everywhere.

GREENSBORO, N. C.

Larry M. Cohen, son of Mr. and Mrs. Ned Cohen, has joined the staff of the Cohen-Reese wholesale jewelers in New York following his graduation from the University of North Carolina. While at the university, Larry became a member of the Zeta Beta Tau fraternity. He will receive his degree at the graduation exercises in June.

GASTÓNIA, N. C.

Mr. and Mrs. Martin Rosenthal announce that the Bar Mitzvah of their son, Hugh Michael, will take place at Temple Emanuel on Friday evening, May 5.

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Toward Equality In Education

By BERTRAM DIAMOND

IN RECENT years, while education has become the principal channel for individual advancement, colleges and universities have increasingly frustrated the fulfillment of equal educational opportunity by restricting the entrance of students because of their race, creed or color. On September 15, 1949, the State of New York was scheduled to begin the unprecedented task of establishing full equality in higher education free of obstructions grounded on racial and religious bias. On that date the Quinn-Olliffe Act, the State's new fair educational practices law, goes into effect. The history of this law is instructive for communities throughout the country to know how creative, legal, legislative and social action can be effectively employed to combat discrimination.

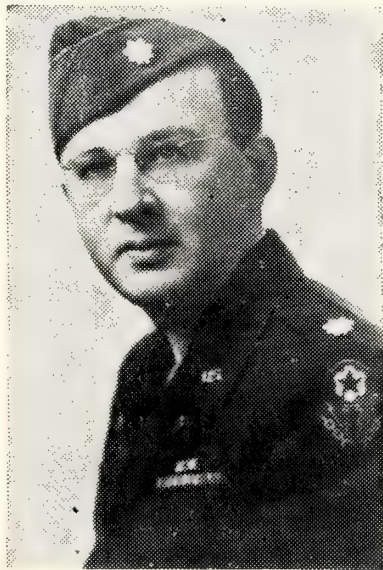
This Quinn-Olliffe Act represents the successful outcome of a two-year fight initiated by the American Jewish Congress and concluded by it in conjunction with numerous other civic organizations banded together into the New York State Committee for Equality in Education. It is important that the provisions and significance of the law be understood.

The act itself is relatively simple, providing that it shall be an unfair educational practice for a post-secondary school "to exclude or limit or otherwise discriminate against any person or persons seeking admission as students . . . because of race, religion, creed, color, or national origin."

Religious or denominational schools are permitted to give preference to members of their own denomination, or to select students in a manner "calculated by such institution to promote the religious principles for which it is established or maintained."

The basic guarantee of the act is

implemented by the technique of administrative enforcement, a method widely used in modern federal and state legislation, of which the New York fair employment practices law is an outstanding example. The Commissioner of Education is empowered to institute an investigation into alleged unfair educational practices either upon a petition filed by an aggrieved individual within one year after the claimed violation or on his own initiative. Civic organizations may submit evidence of discrimination to the Commissioner. The Commissioner will attempt to secure elimination of discriminatory practices by voluntary agreement. Should he be unsuccessful in effecting an informal settlement, he will refer the matter to the Board of Regents, which will issue a complaint, hear evidence, decide the case and, if a



Rabbi Judah Nadich, first American Jewish Chaplain to be ordered overseas for service in World War II, has been appointed National Chaplain of the United States, it was announced by Jackson J. Holtz, of Boston, Mass., JWB National Commander.

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violation is found, issue an order requiring the responsible party to cease its discrimination or to take other appropriate action. A complaint must be issued within two years after the events claimed of. Orders of the Board of Regents are reviewable and enforceable in court.

That, in brief, is the substance of the act, the first of its kind in the nation. It must be noted that the law applies only to post-secondary schools, that is, to those which require graduation from high school for admission. Moreover, the exception for religious institutions is quite broad.

The fact is that previous laws had made illegal racial and religious discrimination by private and public schools. These laws proved ineffective, however, because their enforcement depended on individuals instituting civil suits or on state prosecuting attorneys beginning criminal proceedings. Private litigants could not sustain the financial burden or amass evidence on the broad scale necessary for maintaining a successful legal action, and the penal law was ill-adapted to a solution of the problem. The chief advantage of the new law is that the Commissioner of Education can order an investigation whenever it appears desirable without waiting for a complaint from an applicant for admission and he is enabled to make as extensive an investigation as required.

The need for fair educational

practices legislation has been the central object of the legal, legislative and social action campaign which the American Jewish Congress has conducted against discrimination in education. This campaign has not contented itself with assembling and publicising data showing the extent of such discrimination, although the facts themselves are startling. Leading American colleges such as Princeton, Colgate and Dartmouth are known to have enrolled conspicuously small proportions of Jews. Anti-Semitism is even more pronounced in the professional schools which train doctors, lawyers, dentists, and engineers. The proportion of Jewish students in such schools has sharply declined in the last twenty years. To cite a typical example, in this period the number of Jewish students in medical schools has been cut in half.

The chief device for limiting the admission of students is the quota system, whose object is to restrict the number of entrants of the unwanted group to a small proportion of the total number of students. The favorite instrument for effectuating the quota system is the discriminatory application blank, which requests information about the applicant's race or religion. While the principal victims of such discrimination are Jews, it also strikes other minority groups such as Negroes, Catholics, and Italian-Americans.

Throughout the course of this struggle for democracy in educa-

tion, the vital facts concerning discrimination were utilized in order to effect changes in the social mechanisms responsible for the discrimination. In March 1946 Dr. Stephen S. Wise, President of the American Jewish Congress, filed suit to cancel the tax exemption of Columbia University because of its discriminatory policies. Simultaneously, the Austin-Mahoney Bill to outlaw discrimination in education, drafted by AJC's Commission on Law and Social Action was introduced in the New York State legislature. In the same year the New York City Council was prevailed upon to investigate the charges of discrimination against medical schools maintained in New York City by Columbia and other universities. A Special Investigating Committee of the City Council reached strong conclusions regarding discrimination against graduates of city colleges and endorsed the principles of the Austin-Mahoney Bill.

Commenting on these findings, the President's Committee on Civil Rights declared that the New York Committee "found convincing evidence of discrimination against graduates of the city colleges by the medical schools in the city in violation of the Civil Rights Act of New York. The Investigating Committee, after questioning witnesses and examining application blanks concluded that various professional schools strive to get information about applicants which would indicate their race, religion or na-

tional origin 'for purposes other than judging their qualifications for admission.'"

In December 1947 the President's Commission on Higher Education, of which Dr. Wise was a member, found that "many colleges and universities, especially in their professional schools, maintain a selective quota system for admission, under which the chance to learn, and thereby to become more useful citi-

(Please Turn to Page 48)



The fiftieth overseas student to receive a scholarship from the National Council of Jewish Women has just arrived in this country. She is Miss Carla Fanny Aghib of Milan, Italy, who will attend the University of California School of Social Welfare in Berkeley.

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Susha and Her Sefeh Torah

By MIRIAM BECKER YANOFF

THE conviction kept growing in my mind that this story should be written. Lesser dramas have been enacted, with less content in story, spiritual value and historic meaning. For this is at once a yearning, and its fulfillment, a wandering and its destination, a folk saga and an epic. In it is the cadence of the shuffling feet of our people with the chant upon their lips. We hear it as their course brings them near us, in this twentieth century of the life of our civilization, in this happy land of the U. S. A., to us who constitute that historically pledged, surviving remnant of the Jewish people. And this is how it came about.

My husband's Mother, Susha, bowed with her fourscore and almost ten, had been pleading with him for sometime . . . He, Hillel, her only child, the light of her eyes and the warmth of her heart, the staff of her old age, he must be the instrument for the memorialization of his father, her husband, long deceased, but never forgotten. And how shall this be done? In the holy way of her Fathers, by giving a Sefer Torah into a good and pious congregation for repose in their Holy Ark. Thereby would her son be sanctified himself, confer honor upon the name of his father, and endless joy and benediction upon herself.

For she was to hold his hand in the giving, just as she had held it when she taught him to stand and walk. She was to be the dispenser of the honors, to the Rabbi and to the Elders of her synagogue, as well as to her son and his children. Her line would go on in dignity and in piety through her direction, here on earth; and who knows, perhaps store up for herself some little reward in the hereafter. Above all, it would ensure the Almighty's favor for her husband. May his soul rest in peace, Amen!

And every time Hillel came to see her, the conversation turned inevitably on this theme:

"Nu, Hillelke, a Sefer Torah?"

"But, Mother, they have enough Sefer Torah in the synagogue."

"Ach, mein kind, du verstehst nit." There are never too many Torahs, and there is none with our name on it. And her voice would trail off so pitifully.

My husband could not quite see the wisdom of putting a substantial sum of money into another Sefer Torah for this little congregation which held its services in a decrepit little house on a side street in the once-Jewish section of Paterson. He pointed out to her that there were so many needy among our people, so many institutions struggling for existence. Why not donate this money to a charity close to her heart, and know that the money was really helping where help was so sorely needed.

But she had her answer ready every time. Was she not keeping her "pushkes" filled? Was she not sending dollars regularly to Rabbinis and institutions in Palestine? And was she not giving, in her synagogue, at every new appeal, to every visiting sheliach? Who was to tell her that she was not charitable? Charity is one thing, and not to be compared to the giving of a Torah; a Torah for the perpetuation of the Jewish Word, a contribution to the Holy of Holies. Then she and her child and his children would stand in the sight of her God, and bathe in the Light of His beneficence, and repeat with a blessed fervor the "Shemah Yisroel, Adonai Elohonuh, Adonai Echod," and be sanctified.

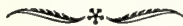
Her pleading lived with him by day and by night. It played on the chords of his remembrance. He thought of the days of his youth, in the town of Knyshin, near the city of Bialystock in Poland. How hard she had worked: how unstintingly she had given of herself; how poverty had gnawed at her, and life was hard and relentless. For the Jew life in a Polish town in the middle eighties was a precarious existence, pitifully dependent on

(Please Turn To Page 45)

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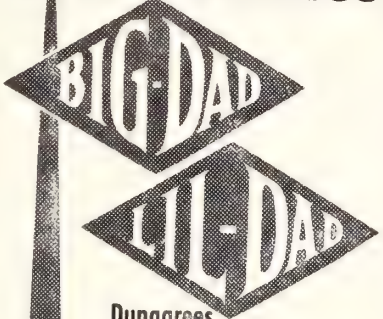
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CHARLOTTE, N. C.

A Medical School Under Jewish Auspices

(Concluded From Page 22)

Surely, nothing will contribute more to brotherhood and mutual respect than to have non-Jewish graduates from a medical school under Jewish auspices feel as grateful to their alma mater as the Jewish physicians feel towards the medical schools from which they were graduated.

The establishment of a premedical college and a medical school at Yeshiva University is essential because it is a direct response to present conditions and the urgent need for more medical training. But, what is also fundamental, there is a spiritual gain. Under Jewish auspices there will be provision for continuance of secular education for those Jewish students who are so inclined. For the first time in America, Jewish students will also be afforded the opportunity to live in a Jewish environment during their years of professional study. They will be able to carry on with their own religious principles and practices. They will not have to dwell in a new environment and live under conditions which are strange to them. At the same time, being a non-sectarian institution, it will afford non-Jewish students the religious principles of those who are not of their own faith. In this way, the establishment of a medical school under Jewish auspices will materially contribute towards a spirit of brotherliness and fellowship between Jews and non-Jews. There is another advantage to such a medical school, one of tantamount importance. It will provide an opportunity for competent and well trained Jewish as well as non-Jewish physicians to serve as university faculty members.

Finally, there are the individuals who are able and in a position to help provide for a medical school at Yeshiva University, but who simply are disinterested or indifferent. They stand out in striking contrast to the previous groups. They do not shout their objections. In fact, they express no opinions. They appear unconcerned. Their apparent lack of interest or indifference, however, should not in the least diminish the efforts of those seeking to create a medical school. Fortunately, they are in the minority and need cause no concern. Experience teaches that usually they are the ones who join later when realization of the objective is an accomplished fact. They are road takers and not road makers. They climb on the band wagon after the motor is started and the wagon begins to roll. In spite of all objections, a medical school under Jewish auspices can be established provided that a conservative and well coordinated plan be followed. By cooperation and unity, and with the help of those who feel that Jews have something to contribute to medical teaching and research, this project cannot fail.

The problems confronting the Jewish students who want to study medicine, must not be underestimated. There is an inherent urge in the students that compels them to become physicians but which is being stifled. The difficulties that confront them are too well known.

Ambitious Jewish medical students are looking to the Jews of America for an answer to their problems. Is this forthcoming? The prevailing sentiment is that the answer will come and that it will come soon. The answer will be based on what Jewry will do to support the establishment of a medical school under Jewish auspices. Right here and now is the opportunity and it is for all Jews to take advantage of it. Yeshiva University, in its natural process of growth and development, has planned an intensive and expansive educational program. It seeks to establish schools of higher learning and professional training, the first of which is to be the medical school sponsored by the newly organized Society. In the promotion and success of the Society's program will be found the answer Jewish students seek. Jewry must join in the efforts of Yeshiva University to develop and maintain the premedical college and, when adequate funds are available, the medical school. If this be done, the task can unquestionably be completed.

From this moment on, let the friends of Yeshiva University go forward and ever onward with renewed vigor and increased effort to attain the objective—a non-sectarian Medical College in America under Jewish auspices. That is what the Jews of America are called upon to do, and that, with God's help, is what will be done.

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The Flowering of Hebrew Culture

By DR. ISRAEL GOLDSTEIN

THE EMERGENCE of Jewish Statehood, and the remarkable vitality exhibited by the Jews of Israel in so many spheres of endeavor can not be viewed as an isolated phenomenon. The well-springs of the revolution in Jewish history which we are witnessing in our day draw their inspiration and momentum from the many decades of national Jewish reawakening, the rebirth of the Zionist-Hebraic ideal. The force of this rebirth, which produced outstanding statesmen and political figures on the one hand, and such cultural giants as Bialik, Achad Haam and Chernichovsky on the other, is largely responsible for the miracle of our age.

The renaissance of the Hebrew language released a latent source of Jewish energy and enabled our foremost creative spirits to give expression to age-old hopes and to buttress and strengthen them by their writings. As a result of the efforts of our poets and thinkers to revitalize the language of the Prophets, they breathed new spirit into the Jewish masses and attuned them to the possibilities of Jewish rebirth.

It is an historic task of equal magnitude which the Hebrew language and Hebrew culture are again called upon to perform in the largest Jewish community in the world. American Jewry, which has been so instrumental in the establishment of the Jewish State where Hebrew is the living spoken and written tongue, is now itself in dire need of the cultural blessings which Hebrew can bring it. Hebrew is not only the strongest basis

for the spiritual bridge which must be maintained with Israel, but even more important—it is an indispensable asset for Jewish creativity and survival here.

While American Jewry has not as yet fully risen to the cultural needs of the hour, there are fortunately many positive indications of a flowering of Hebrew culture in



DR. ISRAEL GOLDSTEIN

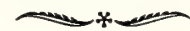
America and of a serious concern with the dissemination of Hebrew language study. In the forefront of this activity for more than three decades has been the Histadruth Ivrit of America (Hebrew Language and Culture Association) which has valiantly spearheaded a Hebrew movement and in its wake spread a knowledge of the Hebrew language among American Jews and stimulated the development of Hebrew literature and a Hebrew

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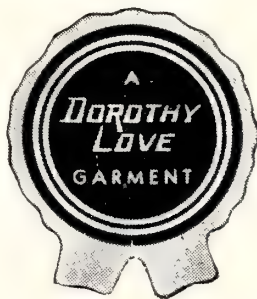
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periodical press on the American scene.

Today, in New York City, 31 high schools, junior high schools, and the four city colleges offer courses in Modern Hebrew. Other American cities, following the example set by the Jewish community of New York are also introducing Hebrew into their public schools. There is widespread Hebrew activity throughout the country. This increased interest bears witness to a deeper appreciation of the role of Hebrew in American Jewish life and a growing realization that without Hebraic content Jewish education in America is anemic. The people of the Book should be at home in the language of the Book. The Jew needs it, the world respects it.

The Hebrew language and culture is not a new phenomenon in this country. In the early days of American universities, Hebrew had the same status as Greek and Latin and was a hallmark of culture. Today, when the Jewish population of the United States numbers more than five million, the Hebrew language and culture should be widespread.

The broader aspect of Hebrew culture with its far-reaching implications for our future is the responsibility of the Histadruth Ivrit and other educational agencies. A vital Hebrew movement is basic to the development of a periphery of Hebraic activity that will encompass the synagogue, the school and Jewish organized life.

In addition to making Hebrew books available to young and old in inexpensive Hebrew editions, translations, too, should be accelerated. Works like the monumental volume of the poetry of Hayyim

Nahman Bialik in English translation, edited by Dr. Israel Efros for the Histadruth Ivrit last spring, should be followed by others of similar scope and calibre. American publishing houses should also be encouraged to issue contemporary Hebrew writings in translation as they do the works of European authors.

Publications such as the Hebrew weekly "Hadoar" and the "Sefer Hashanah," the American Hebrew Year Book, issued by the Histadruth Ivrit and edited by Menachem Ribalow, have done much to stimulate Hebrew literary activity in this country. The many gifted Hebrew poets, novelists and essayists in this country who have found in these a medium of expression are deserving of our support and of a wider audience for their work.

An increasing number of scholarships for study in Israel should be made available to promising young students of Hebrew in the schools and colleges. American Jews should become aware of the value of awarding such scholarships and of establishing funds similar to the Guggenheim Fellowships for the encouragement of the Hebrew arts in our land.

I am giving my assistance to the Histadruth Ivrit in organizing a Committee of Patrons of Hebrew Culture. This is more than a matter of raising funds. It is essentially a task of finding a group of American Jews who, whether or not they themselves know Hebrew, are friends of Hebrew culture and are determined to see it flourish in America. Why not patrons of Hebrew culture—the very key to Jewish creativity and survival?

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Three hundred delegates representing most of the communities in North Carolina attended a state-wide U. J. A. Meeting in Greensboro on Saturday evening, April 22, and Sunday, the 23. They listened to addresses by Robert R. Nathan, noted economist, and now Director of the Economic Department of the Jewish Agency for Palestine, and Ralph McGill, eminent journalist, editor of the Atlanta Constitution.

Presiding at the various sessions were Moses Richter, state U. J. A. chairman, of Mt. Gilead; Ben Cone, co-chairman from Greensboro; E. J. Evans, co-chairman from Durham; Herman Leder, co-chairman from Whiteville, and Morris Speizman, co-chairman, from Charlotte. Others participating in the meeting were Mrs. A. F. Klein, Greensboro, last year's state women's division chairman; Mrs. E. J. Evans, Durham, heading the women's division this year, and Mrs. Ben Paul Snyder, a member of the National Women's Division Executive Committee, from Norfolk, Va.

Lou Silverstein, Greensboro, and Chester A. Brown, also of Greensboro, were in charge of the meeting arrangements.

WILLIAMSTON, N. C.

The Jewish Women's Auxiliary Group of Windsor, Williamston, and Plymouth had their regular monthly meeting at the home of Mrs. Sylvia Margolis. The hostess served a most delicious luncheon prior to the meeting. The following visitors were present:

Mrs. Minnie Levy, Tarboro; Mrs. Naomi Swartz, Boston, Mass.; Miss

Alice Bloom, New York; Mrs. Jen Novey, Miami, Fla.; and Mrs. Barbara Margolis, Williamston.

The yearly report of the J. W. A. from May 1949 to April 1950 is as follows:

This group continued to meet once a month and each member fulfilled her pledge of \$50.00 for the U. J. A. In May we bought copies of the book, "Our God and the Ways We Worship Him," and distributed these to the libraries of Plymouth, Windsor, and Williamston. The group sent a donation to the "Message of Israel" radio program. We also participated in giving a luncheon in Tarboro for this district for the North Carolina Association of Jewish Women. Beside the routine pledges each member of the J. W. A. earned an additional amount which was donated to the following services:

U. J. A. Supplement donation; Beth-El Temple of Rocky Mount; Jewish Children's Service.

We enjoyed a number of good programs presented by the individual members at each meeting during the year. Our attention was called to many articles and events which would otherwise have been overlooked and, above all, we simply enjoyed the personal contact that each meeting brought about.

We hope the next twelve months of the club year, which is about to start, will prove the most active and prosperous the Jewish Women's Auxiliary group has had yet.

Outgoing officers of 1949: Mrs. Gertie Margolis, chairman; Mrs. Roz Segerman, secretary; Mrs. Minerva Levin, treasurer, and Mrs. Ben

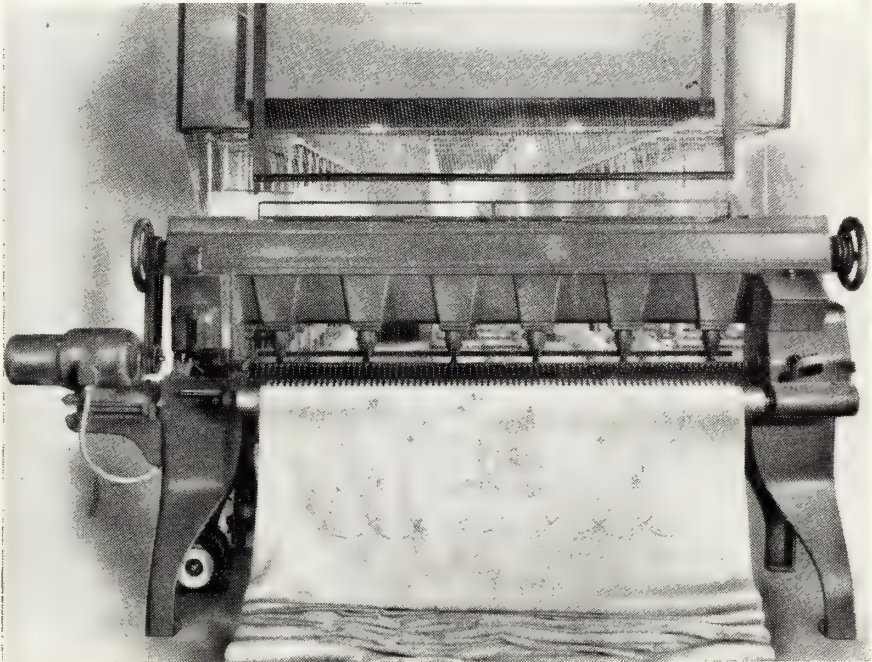


Mrs. J. Borden Harriman, former United States Minister to Norway, and a prominent civic leader in Washington and New York, has accepted the Chairmanship of the Women's Division of the National Christian Committee of the United Jewish Appeal. "The task of restoring dignity and peace to the Jewish people of Europe," Mrs. Harriman stated in accepting the post, "is an opportunity for every true Christian American as well as for American Jews." For this reason, she added, Americans should support the campaign of the United Jewish Appeal.

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Ganderson, reporter.

New officers of 1950 are Mrs. Bessie Goldstein, chairman; Mrs. Ben Ganderson, secretary; Mrs. Minerva Levin, treasurer, and Mrs. Sylvia Margolis, reporter.

Israel's Bastion of Culture

(Concluded From Page 28)

evil and Nazi minds could speak of the difference between a Jewish brain and a Jewish heart, and an Aryan brain or an Aryan heart. But there is such a thing as a Jewish way of thinking and of feeling. It is that which we hope to enshrine in the University.

Social and Economic Justice
There is another evil in this world today, where philosophies are constructed out of stupidities, where principles are fashioned out of falsehoods, where the dignity of the individual is destroyed, where fetishism is made of things outside the spirit. There is the great need in the world for economic justice, but there is even greater need for social justice. We hope that the Hebrew University will be in the future, as it is now, not only a house of learning, but a house of liberalism and a house of democracy.

The greatest impression that was made on me during my visit to Israel is the utter democracy that prevails in that country, a democracy which comes out of the spirit of the people, not a feigned democracy, but a deep and true democracy. It is our ardent hope that that university will embody that kind of democracy. Above all, it shall embody the Hebrew spirit. That golden thread of ages must be woven anew and extended so that the University will continue to be the light in the future as it has been in the past. The soil of Jerusalem and the spirit of the Land of Israel are congenial to the Hebrew University. The stones and rocks speak in terms of centuries. The very hills and valleys return echoes of voices spoken two and three millenia ago. It is our hope that further voices will be spoken there to re-echo in the future, to re-echo with the same reverberating spirit as in the past. If the University grows, as we hope it will grow, it will become that eternal bridge between Israel and the Diaspora.

Forty centuries ago the head of a tribe from beyond the Jordan entered into a covenant which their descendants have kept to this day. Six centuries later that covenant was sealed amidst cloud and thunder in two tablets handed down on Mt. Sinai. For a millennium and a half judges and prophets and scribes and scholars distilled the ethics and the spirit and the lore and embodied them in the Torah. For more than 2,000 years sages throughout scattered Israel have kept the Torah alive. For the same period of time, in joy and in sorrow, the Jew has carried that precious book in his heart and on his lips. That law, those ethics, that spirit are now enshrined in the Hebrew University in Jerusalem. It is for us to dedicate ourselves to the preservation of the great institution. It is for us to resolve that that institution shall grow and flourish. It is for us to hold fast to that covenant.

Jewish Film Shown in Budapest

BUDAPEST, Hungary — "They did not die in vain" is the title of a new Jewish film on the Warsaw ghetto being shown here now. The picture depicting the great Revolt of the Ghetto was directed by Yehudah Darskau. The scenario is by Chayem Grade.

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Jewish Magicians

By MARTIN SILVER

YOUR editor asked me to write a piece for Passover. But when this article was finished and placed on his desk I could plainly see repressed anger in his face. These writers, he must have thought, are a difficult bunch, they like to go off on a tangent and when you reprimand them they are as likely to tear up the pieces as to tell you to do the job yourself.

We will not argue with the editor for two good reasons . . . no editor can afford to lose an argument and no writer can afford to lose a job. And so we preface the article with the notation that if on the surface you fail to see a relationship between Passover and magic it is simply because you haven't read the Bible lately.

So pause for a moment and let your mind hark back to the days of the Jewish struggle for liberation from Egypt. And you will realize that the art or skill of magic played an overwhelming role in the background of the Passover holiday. You will remember that when Moses and Aaron first appeared before Pharaoh with a plea that he let their people go, the Egyptian ruler asked them for "a wonder." Whereupon Aaron cast his rod before Pharaoh and it turned into a serpent. Since sorcery and secret arts were not alien to the Egyptians of those days, Pharaoh called in his magicians and they duplicated the Aaron performance. But in the end Aaron's rod swallowed up the rest of the rods. Later, Aaron's rod transformed Egypt's waters into blood. Again Egypt's magicians duplicated the feat. Still later came the frogs. And again the magicians of Egypt were able to match Aaron's skills. In the end, however, Jewish magic prevailed.

Sorcery, witchery and magic never played a role in Jewish life since the early days. In fact those secret arts are forbidden practices among Jews. Yet, despite all bans Jews

have occupied a prominent place in the world of magic.

Philadelphia Product

One of the leading magicians of all times was a Philadelphian-born Jew, Jacob Mayer, whose fame and renown was so wide that he gained the distinction of being called the "King of Magicians." His father, a hawker, was an Austrian Jew who settled in Philadelphia toward the middle of the eighteenth century.

Young Jacob, it seems, was quite an intellectual in his youth. He was interested in mathematics and physics, while at the same time delving



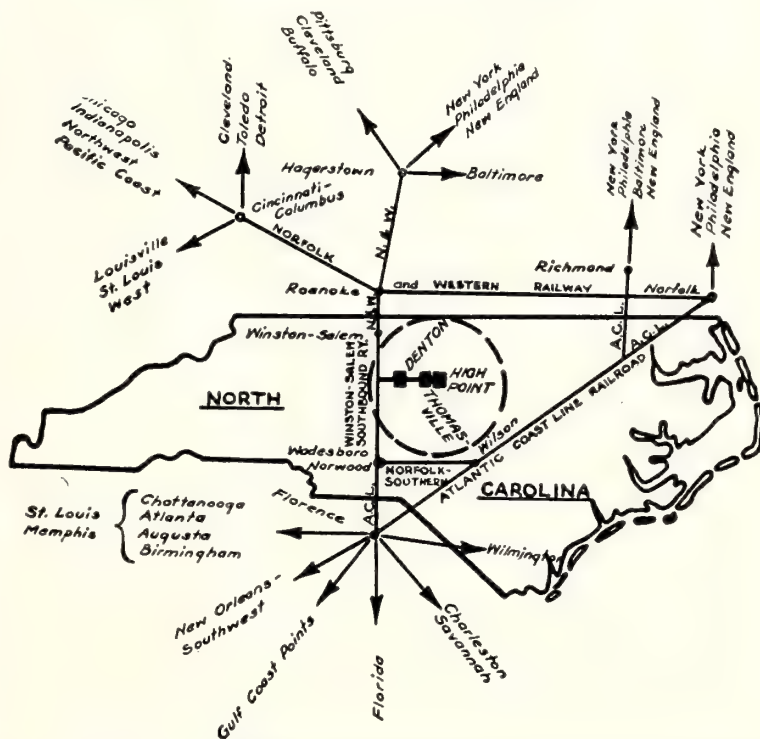
Louis B. Mayer, head of Metro-Goldwyn-Mayer studios, has been awarded the Medal of Merit of the Jewish War Veterans of the United States, it was announced by Jackson J. Holtz, of Boston, Mass., JWV National Commander. The award was voted Mr. Mayer by the fifty-fourth annual Encampment of the JWV. Presentation of the medal was made in New York at a dinner marking the JWV's fifty-fifth anniversary.

Mr. Mayer was cited for his "contributions of more than a quarter of a century to the dissemination of American principles and ideals throughout the world through the medium of the American motion picture."

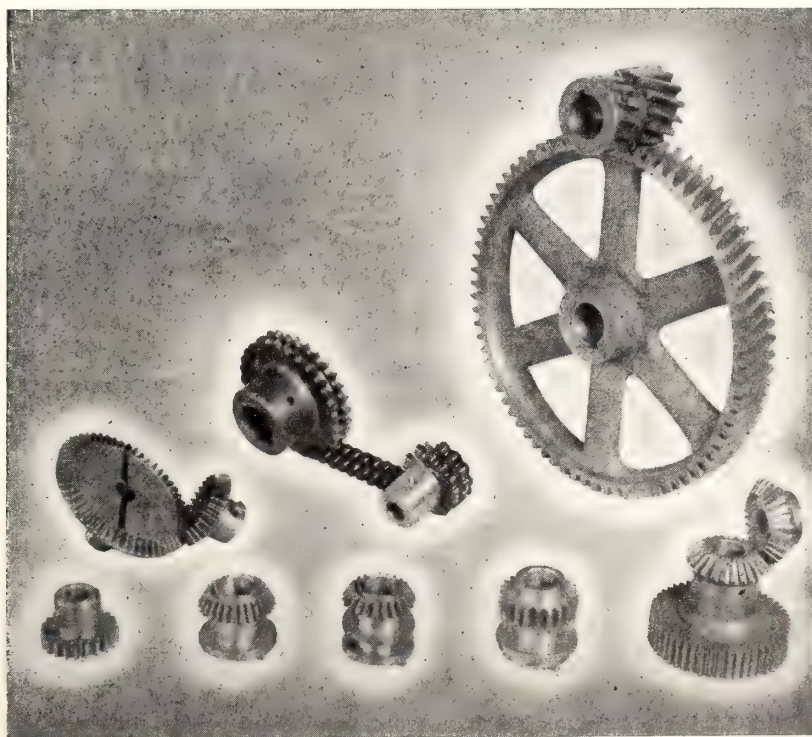
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into that fountain of mysticism known as cabbala. It was probably his preoccupation with mysticism that later brought the young man to occult practices. At twenty, Mayer had already been recognized as a wizard in his field, and as he decided to make magic his life profession and source of income, he changed his name to Philadelphus, a name he made famous in the strange world of necromancy.

By this time his fame had reached every corner of Europe, and the aristocrats of that continent were competing with each other for Mayer's skill and entertainment. The first offer he received from the Duke of Cumberland, who was so fascinated by the magicianship of the young American that he kept him in England for an entire year and crowned him with the title "Astrologist, Alchemist and Artist of Mathematics and Magic."

Magic was one of the greatest sources of entertainment for the courts of Europe in those days, and before long the young Jewish magician found himself flooded with invitations from royalty. Fiery, colorful Catherine II of Russia stretched out her firm hand and called young Jacob to St. Petersburg, where he performed successfully and profitably. This was in 1771. The next two years saw Mayer visiting almost every royal court and with mounting applause. In 1773 he received the then fabulous sum of three hundred Austrian thalers for a single performance at the royal court in Vienna.

From letters of people who attended Mayer's performances some two hundred years ago, it appears that the secret of his success lay in a charming personality and overpowering will. It is said his audiences became entranced even before he made his stage appearance.

Victim of Intrigue

One of Mayer's greatest admirers was Frederick the Great, one of the cleverest, greatest and most intelligent of European rulers.

Though Frederick counted among his close friends some of the leading thinkers, artists and intellectuals of his day, such as Goethe and Voltaire, he became so attached to the young Jewish magician, who was then twenty-five, that he permitted him to live in one of the swankiest quarters of the royal palace at Potsdam. Their friendship, which lasted several years, was said to have come to an end as a result of an intrigue. His translators did such a good job that Frederick even went so far as to order the liquidation of his erstwhile friend. Fortunately, news of the king's intention reached Philadelphus in time and he made a secret escape from the clutches of his enemies.

After escaping from Prussia, the Philadelphia-born Jew who had become the darling of kings and queens made the rounds of Europe's royal courts. When Frederick the Great died in 1786 he returned to Prussia, where he performed with sensational success for the next nine years.

In 1795, at the age of 45, Philadelphus caught a cold at one of his performances and died after a short illness.

Sailors Under Spell

One of the most unique Jewish magicians was a Polish-born Jewish youth who came to the United States, found life here uninteresting and returned to Europe, where he scored unparalleled success under the Italian-sounding name Belaccini.

Born Samuel Berlach in a small town in Poland in the year 1827, the future magician seemed at first destined to spend the rest of his life as a blacksmith. But after plying at his trade as blacksmith apprentice for a number of years, restless Samuel decided to seek fortune in distant America, where, it seems, he did not fare well.

Too poor to buy a return ticket to Europe, the wanderlust beset Samuel jumped a ship. When the sail-

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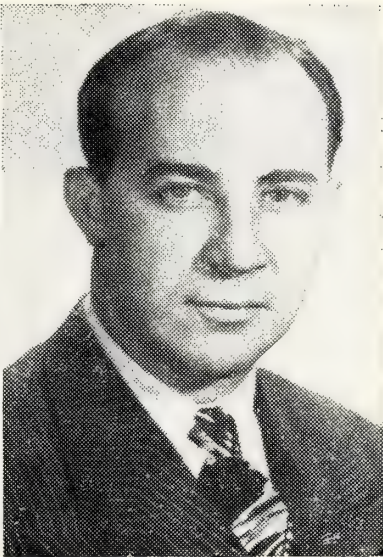
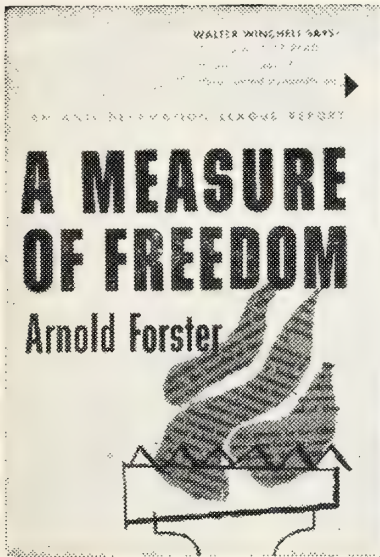
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ADL REPORT WIDELY HAILED



ors reported to the captain that they had found a stowaway aboard ship the youth's life seemed to hang on a thread, as it was not customary in those days to drop stowaways into the sea. Resourceful Berlach, however, found a way to save himself. He entertained the crew with magic tricks until the ship anchored at Lisbon, Portugal.

Dictates to King
Once in Portugal, in the midst of gay and fun-loving people, Berlach, or Belaccini as he was now known, began operating on a professional scale and with phenomenal success. Not only had he gotten a free trip, but his success with the ship's crew convinced him, it seems, that he owned a skill which would in the end bring him fame and money.

The story is told that Belaccini once enchanted King Wilhelm I into appointing him as permanent Court Magician. In the course of a performance at the German royal palace, the young Jewish magician handed the king a sheet of paper and pencil. As the royal hand began scribbling over the paper Belaccini told the king: "I assure your Excellency he will not be able to write a single word without my consent." The powerful monarch gazed at his youthful entertainer with disdain, thinking no doubt who was this impudent young man undertaking to dictate to a king.

But when Wilhelm tried to write his fingers would not move, so fully was he under the hypnosis of the young Jew from Poland. As the bewildered spectators were taking on the unusual scene, Belaccini turned to the king saying: "I release you, Your Excellency, from my charm, but I direct you to write the following five words: 'Belaccini is my Court Magician.'" Sure enough, the king wrote out those five words, and Belaccini thus became Wilhelm's permanent Court Magician.

There were a number of other great Jewish magicians in the nineteenth century, among them Horace Goldin, born in Vilna, the city famed until its destruction by Hitler as the "Jerusalem of Lithuania," and Herman the Great, a product of France.

The King of Them All
The greatest Jewish magician of all time was, of course, Houdini, whose name has become a synonym for magic. So much has been written about him that it would be idle to go into details here beyond recalling that his Jewish name was Hershl Weiss and that his father was a rabbi. Interestingly enough Hershl, like Samuel Berlach who turned Belaccini, started out as a blacksmith. As a youth of seventeen Hershl fell upon a biography of the famous French magician Robert Houdini. He became so entranced by what he was reading

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that he not only decided to emulate the Frenchman but to adopt his name as well.

It is elementary, of course, that no magician possesses supernatural powers. But, as long as we retain our weakness for the world of make-believe, the magician and his tricks will continue to intrigue us.

GREENSBORO, N. C.

North Carolina Associations Elect

In a one-day convention held at the O. Henry Hotel April 6 which featured an address by United States Senator Frank P. Graham, the North Carolina Association of Jewish Women, Men and Youth elected the following officers for the coming year.

Miss Gertrude Weil of Goldsboro will be the new president of the women's group. Serving with her will be Dr. Nell Hirschberg of Raleigh, first vice-president; Mrs. A. L. Harrison of Hickory, second vice - president; Mrs. Seymour Brown, Goldsboro, corresponding secretary; Mrs. Henry Goldstone, Raleigh, recording secretary; Mrs. Irving Margolis, of Williamston, treasurer, and Mrs. Joseph Strauss, Greensboro, auditor.

President of the men's group is Albert Levine of Raleigh. First vice-president, E. R. Ackerman, Wallace; second vice-president, Louis Howard, New Bern; secretary, Nathan Kadis, Goldsboro; treasurer, Al Klein, Greensboro.

Officers of the youth group are: president, Morty Ershler, High Point; Max Crohn, Jr., Asheville, vice-president; Sonia Daniels, Durham, secretary, and Robert Rosenbacher, Winston-Salem, treasurer.

Rabbi Philip Frankel of Charlotte spoke at the luncheon.

Harry Morris Stadiem, a resident of Greensboro for the past 50 years, died at Duke Hospital in Durham on April 8 at the age of 66 years.

Mr. Stadiem moved to Greensboro 50 years ago from New York

City. Until the time of his retirement from active business he was owner and operator of the Stadiem Luggage and Jewelry Company and Globe Clothing Company. Recently he had been a real estate agent.

In declining health since 1931, he had been seriously ill for the past three months.

Surviving are his wife, the former Ida B. Silverstein; three sons, Ernest I. and Melvin W. Stadiem, both of Greensboro, and Raymond Stadiem of Lebanon, Pa.; one daughter, Mrs. William R. Simon of Greensboro; three sisters, Mrs. Max Levine, Mrs. Charles Pearl, and Miss Sadie Stadiem, all of Greensboro; three brothers, Louis Stadiem of Durham, Mose Stadiem of High Point, and Abe Stadiem of Greensboro, and two grandchildren.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, *Reporter*

The March meeting of the Beth El Sisterhood was held at the home of Mrs. B. Tonkel. Main discussion of the meeting was the raising of money for the Sisterhood during the month of April.

Those wintering in Florida who have recently returned home are: Mr. and Mrs. J. Rosenbloom, Mrs. M. P. Ostrow, Mr. and Mrs. S. Epstein, Mrs. E. Epstein, and Mr. and Mrs. D. Eichner.

A lovely Seder was held at the home of Mrs. J. Klitzner for the children of the Beth El Sunday School. The Seder service was conducted entirely by the children, under the direction of Rabbi Waldon.

Rabbi Waldon conducted the Men's Bible Class of the Methodist Church of Rocky Mount Sunday, April 2. Rabbi Waldon's subject was "Passover," and he also spoke concerning some of the contributions of Judaism to civilization.

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WHY NAZIS GO FREE

(Continued From Page 8)

preparing Germany for participation in an aggressive war or wars." This summary dismissal of the weighty evidence submitted by the prosecution appears to harmonize with the court's generally benign attitude toward the defendants. The defense had maintained that certain statements of the defendants were made under duress. The court did not recognize the validity of the claim. It did state, however, that the circumstances under which the defendants made their statements, "undoubtedly greatly depreciate their probative value." Alluding to von Schnitzler, the court stated that he "was seriously disturbed and undoubtedly somewhat mentally confused by the calamity that had befallen Germany, his firm of Farben and himself personally. As a result of this mental confusion, he was "extremely volatile . . . he talked and gave statements in writing to his interrogators with seeming eagerness and in such detail as to both facts and conclusions that we regarded selected passages that contain seemingly dangerous recitals as having questionable evidentiary value."

The importance of the Farben case derived from the fact that it sought to place the top industrialists who had aided in Hitler's war of aggression on the same plane of responsibility as the politicians and generals who waged it. This view had been accepted by Justice Robert H. Jackson, American prosecutor at the first Nuremberg trials, who included the industrialists among "the brains and authority back of all the crimes . . . the planners and designers . . ." The judges in the Farben case, however, took an opposite view. These defendants, they declared, were not "high among those who led the country into war," and had not reached the standard of participation necessary to constitute the crime under the precedent-making ruling of the International Military Tribunal.

The attitude of the court towards the participation of Farben in the extermination of large numbers of innocent people can be tak-

en as the yardstick for the evaluation of the entire judgment. The Farben executives were charged with four definite aspects of crimes against humanity: the participation of the firm in the slave labor program of the Third Reich; "the unlawful and inhuman practices" of the defendants in connection with Farben's plant at Auschwitz (Oswiecim) for the production of artificial rubber; the use of poison gas supplied by Farben in the extermination of inmates of concentration camps and, finally, the supplying by Farben of drugs for criminal medical experimentation upon enslaved persons. In reaching its conclusions concerning these grave accusations, the court, while recognizing the responsibility of Farben, significantly declared that "translating the criminal responsibility to personal and individual criminal acts is another matter."

The victims of Nazi sadism who were destroyed in the death camps were murdered through the use of an insecticide manufactured by one of Farben's affiliated firms. Farben executives served on the board while the firm was operated through another German who was



Joseph M. Proskauer, noted philanthropist, attorney and Honorary President of The American Jewish Committee has been named to the Board of Directors of Brandeis University.

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not a defendant in the case at bar. The court's attitude was that "it seems fair" to conclude that the board's principal function was to report the financial investment and that "operational policies" were "largely" left to the management. It was satisfied that the large quantities of poison gas shipped by the Farben subsidiary was used in the mass extermination of concentration camp inmates. However, it could not conclude that those who knew of this fact must also have had knowledge of the criminal purposes to which these substances were being put, The New York Times reported that about 9.37 tons of poison gas had been shipped to concentration camps, enough to kill eight million persons. The court failed to see any criminal purpose in this fact because of "the well-known need for insecticides wherever large numbers of displaced persons brought in from widely scattered regions are confined in congested quarters lacking adequate sanitary facilities."

The manager of the Farben affiliate stated on the witness stand that he was obliged to absolute secrecy under penalty of death, that the shipment of poison gases was top secret and that the defendants had not been made aware of it. The court, on the basis of this testimony, reached the conclusion "that the evidence falls short of establishing the guilt of any of the defendants on this aspect of Count Three." The finding of the court must be viewed in the light of defendant von Schnitzler's statement that he knew that "during the last part of 1944 poison gas and chemicals manufactured by I. G. Farben

were being used for the murder of human beings in concentration camps."

Before leaving Poland last summer I visited Auschwitz where two and a half million Jews died at the hands of the Nazi sadists. There are small pools of water which never freeze up because they still, years later, ooze forth the fatty marrow of martyred Jews.

A visit to Auschwitz by certain members of the court is strongly recommended. It might awaken them to the realization that they owe an obligation to the millions of innocents — whose martyred deaths have been established beyond all reasonable doubt — in at least the same measure as toward those Nazi criminals whose interests and rights they scrupulously and, in fact, so benevolently protected.

The Education Ministry in Israel has begun organizing schools for Arab children in the country.

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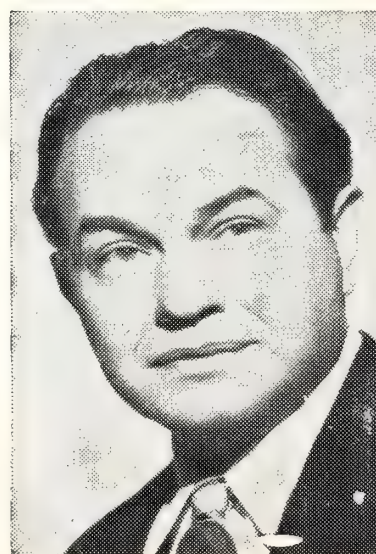
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Edward G. Robinson, the noted screen star who recently returned from a visit to Israel, played the central role in a United Jewish Appeal dramatic broadcast heard Wednesday evening, April 12, over the coast-to-coast network of the American Broadcasting Company. This third in a series of United Jewish Appeal nationwide broadcasts, entitled, "Growing Pains," dramatized the tasks of immigration and settlement in Israel on the eve of the second anniversary of the establishment of the Jewish State. UJA supports the United Jewish Appeal, Joint Distribution Committee and United Service for New America.

SUSHA AND HER SEFEH TORAH

(Continued From Page 33)

the will of the peasant below, and the petty official above. How little joy she had had!

He remembered the stories she had told of their survival through the first World War; long after he had left her and come to America to work and build and prosper. Here he had married and raised two fine children. He had attained ease and happiness, but his mother had not been here to witness and share it.

And then, as soon after that war as possible, he had brought them here, his father and his mother; thinking only to renew their ties, to give them ease and comfort in their old age. He would come again to his mother's house and bask in her delight in him, in her approval of him, in her adoration of him. And his father and mother would enjoy the security he could give them.

But coming here to this new life, so late, meant only the strain of adjustment; a bewilderment at the ways of the people about them, the pain caused by their inability to converse with their grandchildren; the witnessing of the desecration of the Sabbath. His father died soon, having attained a sort of a tacit acceptance of surroundings that were strange, and unstable and out of his focus.

His mother lives on, stoically keeping house in an apartment of her own, still mistress of a domain. She rents one of her three rooms to a contemporary, a woman really much younger than she, but by no means to be considered as independent as she. Does she not have to recite the prayers to her? Does not Mrs. Zemil constantly need her advice and counsel? It is well known that Mrs. Zemil, nebach, talked too much and not always wisely.

The years have gone on and Sussha has withstood them. There she is, a bare four feet of her, her features incredibly little, her chest and shoulders so shrunken, her arms seemingly long for her body; but her hands large with bone and veins dominantly declaring a life of toil, and tenderness. They are

hands that have worked, hands that have carried, hands that have led, hands that vibrate now to every stimulus that comes her way, even as they lie against each other on her protruding abdomen. For her abdomen refuses to shrivel with time, firm and strong in the knowledge of what it has nurtured, the life it gave forth in her time of succession, the pride in the son she bore. Yes, her body is drying up into an even smaller bundle, her sight struggles hard to retain the light, but her mind is alert, her spirit proud, her heart warm.

And now she was pleading with him, not abjectly, not as one pleads for help or favor; but logically, as one asking for what is right and good, and moreover befitting a Jew of dignity and righteousness; a Jew, her son, who should long ago have stood up among the pillars of the faith and be counted. How was one to deny this to her, his mother, who was so bowed down with the years? How much longer, after all . . . ? So he promised to set about the acquisition of a Sefer Torah.

And Sussha lost no time. One does not dawdle in the things of the spirit. The very next day after his promise to her, a Sofar, a holy scribe, a resident of Paterson, who eked out his living as a scribe by doing some modern machine printing in a dingy little shop, called up my husband. Mr. Lazar, it seems, had long known of Sussha's holy urge, and had anticipated my husband's consent. He was ready with the information that, yes, there was a new and perfect Sefer Torah to be had. It had just been brought from Palestine. It had been very properly written by hand, in the traditional manner, by a pious and learned scholar; one who, in his life, adheres to the letter and the spirit of the Torah, reveres the Prophets, and confidently looks forward to the coming of the Messiah. Such a Torah had arrived in this country. True the price had gone up. But had not the price of everything gone up? As against two or three hun-

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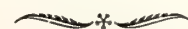
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A. W. KINCAID

FEW PEOPLE realize the rapid growth of maintenance and servicing of textile mill equipment in Gaston County, North Carolina. Most of the shops began in a small way, usually being started by a former mill superintendent, overseer or master mechanic who knew the need in most mills for repair to machinery and machinery parts. We decided sometime ago to investigate the growth of textile machinery manufacture in Gaston County and as a starter recently visited the Ideal Machine Shops, Inc.

Driving through Gastonia and continuing on the old road to Kings Mountain, we reached the Ideal Machine Shops, Inc., which is on the left side of the road before entering Bessemer City, N. C.

In January, 1924, S. C. Kincaid, now deceased, and D. F. Ware, both of whom were experienced mill men and expert machinists, borrowed enough money to set up a small shop in which to reneck steel rolls for mills. Most mills had a few lathes and drill presses and could reneck steel rolls but there was not enough renecking to require the service of a full-time machinist and when renecking was done by inexperienced men it was very often unsatisfactory. As Ideal Machine Shops specialized in renecking rolls, most mills welcomed the opportunity to have this firm do the work.

Ideal has long since abandoned the renecking of steel rolls or even the replating of rolls and now is doing a business of more than \$400,000 per year in repairing roving frame flyers, spindles and pressers, and spinning, twisting and throwing spindles. They also repair top roll spindles. While most of the activity is repair work, they do manufacture roving frame spindles and flyer pressers.

Strange as it may seem, they do a large volume of work for Northern mills such as Bates Mfg. Co. and Naumkeag Steam Cotton Co. They also do repair work for the California Cotton Mills at Oakland, Calif.

When we reached Ideal Machine Shops, Inc., we were met by the president and treasurer, A. W. Kincaid, who is a son of the late S. C. Kincaid, who was one of the organizers of the firm. C. Jack Costner is now shop foreman and secretary and E. B. Robinson, E. F. Robinson and A. S. Roebuck are the salesmen. Mr. Kincaid explained to me that there were many separate and distinct departments in the business and took me first to the flyer repair department. They carry a large stock of "loaner" flyers

Ideal Does Business From Coast To Coast



which are loaned to mills so that their roving frames may continue in operation while flyers are being repaired. Ideal repairs about 150,000 flyers per year.

The incoming flyers are strung over a pipe and move forward as each is checked for needed repairs and the pressers removed. The wear resulting from long use causes the necks of most flyers to become enlarged and in most cases the first act is to "swage" the necks, which means that they are put in a powerful pressure machine which compresses the metal. After being swaged they are reamed to the proper size. The flyers are then given a "buffing," which means that they are polished on revolving belts and finally burnished in revolving drums filed with steel shot. Finally they are put into several baths which give them a rust-resistant black finish. Expert workmen then replace the pressers and test the flyers for true spinning.

We next passed to the card room spindle department. There the worn bottom end is cut off and replaced with a piece which is electrically butt welded. Machines known as centerless grinders take off the roughness and a three-tool lathe shapes the new end. A slotting machine recuts the slot in the top end. When I was in the plant, repaired card room spindles were boxed and ready for return to Bibb Mfg. Co., Callaway Mills and Columbus Mfg. Co. Many mills prefer to have entirely new card room spindles and Ideal Machine Shops makes them in large volume.

The next department was devoted to the repair of spindles from spinning frames, twistors and throwing machines. In most cases

the blades or the whorls have been worn and have to go to the metallizing room to be built up before the repairs and resizing is done. After the metallizing is accomplished a set of four very fine new grinding machines bring the blades and whorls back to the original, or correct, size. Finally, the blades are straightened by several experts who use small hammers and moving micrometers. In an outside building seven men were operating metallizing guns for the purpose of building up the worn parts on spindles and top rolls.

We next visited the top roll repairing department. The ends of the top rolls are always worn and the first process is to place them in a lathe and reduce their size. The next step is to metallize them with "flow" steel and then cut them back to size. The "flow" steel is porous and will retain oil better than the original cast iron and the top roll ends stand wear much better than the original ends and consume less power.

The next department was devoted to the manufacturer and repair of flyer pressers. There was a special machine which rolled the pressers to the right curve. A side issue was metallizing and building up journals for lick-in's and motors, thereby making it possible to repair worn journals without removing them.

The one thing which impressed one most was that in every department of Ideal Machine Shops, Inc., the repair work was being done by workmen who knew their business and the repairs were as near perfect as possible. I was not surprised to learn that work was coming to them from Maine to California.

SUSHA AND HER SEFEH TORAH

(Concluded From Page 45)

dred dollars in previous years, this one would have to cost six hundred. My husband promised to go with him to see the Sefer Torah.

It was then that my husband's cousin Hirschel called him. Hillel and Hirschel had grown up together, both families living in the house of the grandfather, so as to ensure a means of subsistence. Hirschel is now too ill to work, but being social-minded he busies himself in the conduct of a landmanschaft. It started as a social club where the landsleit could meet each other and reminisce, and assuage the nostalgia for their youth in the Polish town of Knyshin. But today they are a relief organization, for the survivors of the holocaust, as one by one they emerge from their hiding places.

Four hundred Jewish families had lived in Knyshin, and Hitler came, and now there are none! Not one Jew lives in Knyshin today! But there are survivors, yes, forty of them now. They are scattered in DP camps in Germany, in Italy, Mexico, even a few in Bialystock, where life is least certain of all. There had been twenty known to Hirschel's relief organization, but recently twenty more had come out of Russia, and joined the others. All these were being kept alive, and with a spark of hope through this cousin's organizational activities. The call was to apprise my husband that funds in the treasury were low. Hillel took the occasion to tell his cousin of the promise he had made to his mother, Hirschel's aunt, and of the Sefer Torah he was going to see with Mr. Lazar.

"A Sefer Torah," said Hirschel. "why, we have one!" And he told the tale of how a Sefer Torah that had been rescued from their home town of Knyshin had been brought to New York by a refugee landman, who had had the good fortune to leave a DP camp in Germany, and had passed through New York on his way to Mexico.

It seems that a Knyshin Jew had emerged from hiding, and had gone back to Knyshin in search of home and kin: had found only desolation and desecration, but had somehow learned that a Sefer Torah was being held by a gentile in the town. He had retrieved it, we don't know how. Perhaps a sense of innate decency had prompted the gentile, or, who knows, perhaps a desire to atone to the Jews who had lived peacefully with him, or perhaps in fear at the awe and mystery that surrounds the Torah to all men, to return the Torah to the first Jew who came back.

We know only, that the Jew took the Torah, heavy and cumbersome as it is, and he carried it along with him, bowed down and footsore as he must have been, all the way from Knyshin to the DP camp in Germany. Did the solace to his spirit outweigh the burden of an extra pack on his back? Did this

young Jew, this humble member of the people of the Book, feel cleansed of the horrors of the life that had been his for so long, so that he could walk erect again, though heavy laden? Were the Teachings of the Fathers so loud in his ears as he walked, that he could not hear the cries of his outraged body, of his worn nerves? Speculate as we may, he found his way to the concentration camp, carrying the Torah with him.

At the camp this Knyshin Jew found another, the very one who was so beloved of God and man that he was leaving to go to the western continent, where there was life and hope among men, and the earth was not dank with human blood. He entrusted the Torah to the fortunate one, with instructions to bring it safely to New York and give it over into the hands of his fellow townsmen. These would, he felt sure, find a home and a Holy Ark for the Torah again to reside in.

This Torah Hirschel now offered to Hillel. Very much moved by this auspicious and significant coincidence my husband went to his mother to tell her about it, to see her reaction. In the back of his mind there was a doubt as to whether she was alert enough to sense the significance of this and be willing to accept this old and probably worn scroll, in place of a shining new one. But her reaction was immediately favorable. She sat nodding her head over and over, her hands tightly clasped in each other, and her lips working nervously, and then she said simply, "Yeh, mir is es sehr gefehlen." My husband brought the Torah home, rewrapped it in his Talith, so all too spotless and new, and we went to Paterson to pick up his mother, and on to the Sofar for the word of final approval.

Mr. Lazar is not a fast moving man. There are no chairs in his shop. A suggestion of comfort for the body would probably be unthinkable in a place devoted to the things of the spirit. We stood in a little group tensely watching every move of Mr. Lazar's, as he slowly unwound the paper wrapping, and then the Talith, and as he began to unroll the scroll.

With a sigh of relief we finally heard the verdict. Mr. Lazar said that the scroll was in very good condition on the whole. Of course, there were some letters which would have to be touched up by his brush, the frayed edges of the parchment would have to be trimmed off, the little coat replaced by a resplendent red velvet one embroidered in gold thread. However, one of the four discs which hold the scroll in place on the spindles was broken, as also the spindle that had held it. Thereupon followed a discussion: with us arguing for the repair of the original disc, which had evidently been brought from Pal-

estine, as it was made of beautifully grained olive wood; and Mr. Lazar upholding the advisability of making new discs and spindles, samples of which he showed us, made of ordinary pine. We won out.

We won out, even to the retention of the original little coat made as it had been of sateen and lined with homespun linen, surely spun by some loving Jewish hands directed by a mind centered on the mitzvah entailed in the doing.

Susha set the date for the giving of her Torah to her synagogue. It would be on the Sunday following Sucoth, the season when all Jews rejoice in their Torah, and the reading of the Torah is begun again at Beraishis. What more appropriate time?

But we were not through yet! Our excitement had apparently not reached its peak! For Mr. Lazar now asked what the inscription would be, and with what names? When he bethought to look for any signs of a previous inscription, which is generally made on the upper discs, he began slowly to read, as he deciphered the lettering on the wood:

"In loving memory of Arie . . . beloved husband of . . . Mindel."

We stood in awe and consternation, for Susha's face took on a light not of this world, and her fragile frame trembled as she spoke softly:

"I knew her, Mindel, she was of our kin! This Torah, then comes from our own synagogue in Kny-

shin, where my husband worshipped. He read from this Torah many times. My father helped to build the synagogue. My Hillelke was Bar Mitzvah there . . ."

We stood silent for a long time.

When we talked again, it was decided to allow this inscription to stand, but that we would hang a silver plaque over the dress of the Torah, with the inscription that this Torah was being donated in memory of Jacob ben Zvi, and the entire lost community of Knyshin, by the beloved wife, and worthy townswoman, Susha!

WINSTON-SALEM, N. C.

MRS. SEYMOUR SOLOMON, *Reporter*

Mr. and Mrs. I. Paris announce the engagement of their daughter, Pauline, to Dr. Herschel Isaacson of Atlanta, Ga. The wedding will take place in June.

Dr. Isaacson received his D. D. S. from Emory University, where he was a member of the Alpha Omega fraternity. For undergraduate work he went to the University of Florida. Miss Paris attended Woman's College and was graduated from the University of Alabama. Until recently she was employed at Davis-Paxon Company.

Mr. and Mrs. Stanley Tulman announce the birth of a son, Daniel Joy, born March 25. Mrs. Tulman is the former Miss Eleanor Katzin.

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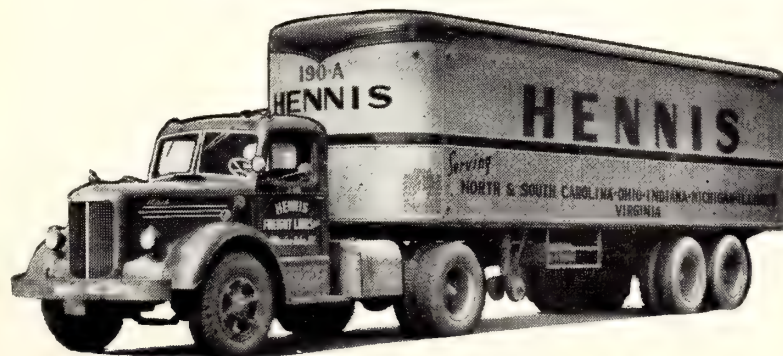
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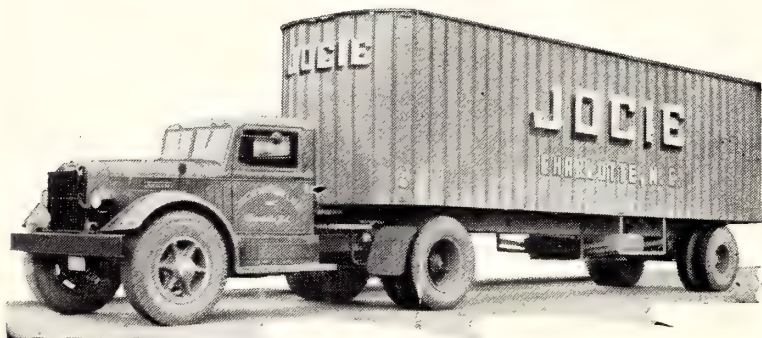
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Social and Personal

HENDERSONVILLE, N. C.

Mrs. KALMAN SHERMAN, Reporter

Travelers:

Miss Rose Schas is visiting in Wilkesborough, Pa.

Home from Syracuse University for the Passover is Miss Ruth Weisberg.

Mrs. Paul Scher of Key West, Fla. has been the guest of the Sam Kalins and Dan Michaloves.

Mr. and Mrs. L. Sherman have returned from Virginia.

Mr. and Mrs. W. N. Gaeser are visiting in Charleston.

Mr. and Mrs. Ben Popkin and daughter Maurie spent the Passover holiday in Georgia.

Miss Patsy Tarlyon of Augusta, Ga. is the week-end guest of the Sam Kalins.

Sid Kalin is visiting in Key West and St. Petersburg, Fla.

Mr. and Mrs. Marty Beckerman and son Mickey are in New York where they were called due to the serious illness of Mr. Beckerman's mother.

Miss Yetta Mottsmann has returned to Atlanta, Ga., after visiting her family here.

Mr. and Mrs. Lou Porter of Brooklyn, N. Y. were guests of the Mac Provdas.

Mr. and Mrs. Beyrl Cohen have as their guests Mr. and Mrs. I. Finklestein of Brooklyn, N. Y.

The Jewish Ladies Auxiliary met at their community center. Mrs. Kalman Sherman, president, opened the meeting with prayer. A benefit card party, to be given at the center at a date to be announced, will have as co-chairmen, Mesdames Wilton Brill and Jack Schulman. Members were urged to vote Thursday for the school bond issue. They decided to have another picnic this spring for a group from Moore General hospital, Mrs.

A. I. Gold, hospital chairman, in charge.

A nominating committee was appointed as follows: Mesdames Morris Kalin, Meyer Levinson, and Gold. A picnic supper for members and their families was planned for later with Mrs. Ernie Frankel as chairman. Mrs. Kalin also announced that trees will be planted in Israel on Mother's Day. Anyone interested in honoring her mother may get in touch with Mrs. Kalin.

The meeting was then turned over to the program chairman, Mrs. George Heyman, who presented it in the form of a radio sketch, "Israel's Second Year—Glimpses of Israel." She was assisted by Mesdames Frankel and Walter N. Gaeser.

Toward Equality In Education

(Concluded from Page 32)

zens, is denied to certain minorities, particularly to Negroes and Jews." This Commission condemned the use of discriminatory application forms and, like the President's Committee on Civil Rights, recommended the enactment of fair educational practices legislation.

Against this background New York's Temporary Commission on the Need for a State University in February 1948 issued in its final report recommending a fair educational practices law, in the form of a modified version of the Austin-Mahoney Bill, and the establishment of a state university system. Shortly thereafter both of these recommendations became law. In hearings before all the above governmental bodies, recognition of the widespread extent of the discrimination being practiced and of the necessity for fair educational practices legislation was stressed incessantly.

As the result of constant, arduous effort there are now at hand in New York State the legal means for eliminating the vicious quota system and its pernicious discriminatory application blanks. No law, however, is self-executing and the New York State Fair Educational Practices Act is no exception to the rule. The pressure of public opinion is necessary to secure vigilant enforcement. The New York State Committee for Equality in Education, by the mobilization of community support for the objectives of the law and the presentation of appropriate cases for official action, is pledged to endeavor to secure the effective administration of the act. The problem now is to keep the people constantly informed about the act, their rights under it and how to make use of its provisions so that it can become the effective instrument it is designed to be.

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Mrs. HERMAN BARKER, Reporter



The marriage of Miss Mary Evelyn Glasser, daughter of Dr. and Mrs. Robert Daniel Glasser, of Norfolk, Va., to Julius Barker, son of Mr. and Mrs. Morris Barker of Wilson, took place Sunday evening, March 26, at 8 o'clock in the Beth El Temple, Norfolk, Va.

The candlelight ceremony was performed by Dr. Paul Reich, assisted by the Rev. Samuel Seidel-

man. The Temple was decorated with gladiolus, snapdragons, and white stock.

Given in marriage by her father, the bride wore a gown of white duchess satin, fashioned with a tight bodice and long fitted sleeves. The neckline was trimmed with a deep fold of shirred illusion which formed a yoke. The bodice ended in a point in the back from which extended a full train. Her full length veil of French illusion fell from a coronet of orange blossoms, and she carried a prayer book topped with a white orchid showered with lilies of the valley.

Mrs. Joseph Murnick of Charlotte, sister of the bride, was matron of honor. She wore a gown of crocus leaf green nylon marquisette designed with a drop shoulder and fichu, snug bodice trimmed with self-covered buttons and Alencon lace, and a full gathered skirt and peplum edged in matching lace. Miss Phyllis Bear of Richmond, Va., the bridal attendant, wore a gown of iris orchid nylon marquisette made similar to that of the matron of honor. They carried fan-shaped bouquets of mixed spring flowers.

Charles Barker of Wilson, was best man for his brother. The ushers were Irving Barker, cousin of the bridegroom, Herman Barker and Alfred Barker, brothers of the bridegroom of Wilson, Joe Murnick of Charlotte, Howard Jacobson of Norfolk, Va., and Julian Barker of Wilson, nephew of the bridegroom.

Mrs. Glasser, mother of the bride, wore a gown of navy crepe trimmed with satin, and a stole of matching chantilly lace and an orchid corsage. Mrs. Barker, mother of the bridegroom, wore a gown of steel gray, tunic style with beaded trimming and an orchid corsage.

After the ceremony a reception was given at the Beth El Centre.

Mr. and Mrs. Nathan Shor and family have moved to Wilson from Rocky Mount.

The annual installation meeting of the new officers of the Epstein-Rosenbloom Lodge, B'nai B'rith was held on Wednesday, April 12, at the China Clipper in Wilson. State Association President Maurice Weinstein was the principal speaker. New officers installed were as follows: president, Joseph Barshav; first vice-president, Charles Barker, Wilson; second vice-president, John Hurwitz, Tarboro; secretary, Bill Josephson, Weldon; treasurer, Earle Kellert, Rocky Mount.

Mr. and Mrs. Joseph Hanchrow and children, Linda and Jackie, spent the Passover holidays with their parents in New Rochelle, N. Y.

Mr. and Mrs. Dave Lester spent the week-end with Mr. and Mrs. Louis Gordon in Statesville, N. C.

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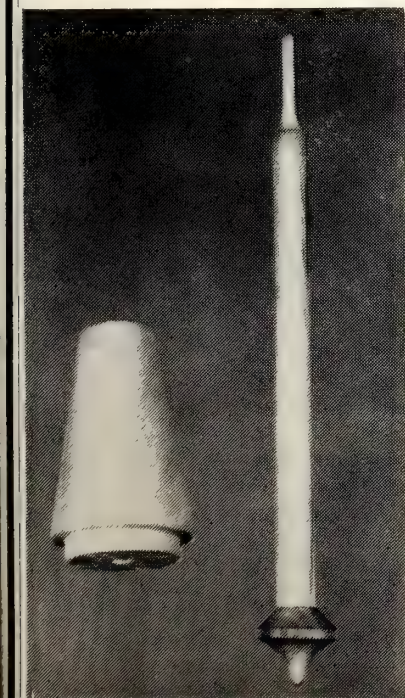
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Commercial Carving Co.	49	Oakdale Cotton Mills	30
Corriher Mills Co.	32	Owenby Manufacturing Co.	28
Cotton Mill Machinery Company, Inc.	43	—P—	
Cross Cotton Mills	41	Paddock Co., J. C.	8
—D—		Parrish Freight Line, Inc.	14
Dacotah Cotton Mills, Inc.	30	Pascal Mirror Co.	14
Dallas Hosiery Mills, Inc.	45	Pet Dairy Products Co. inside back cover	
Darlington Veneer Co., Inc.	11	Piedmont Fabrics	31
Dinkler Hotels	3	Puritan Finishing Mills	50
—E—		—Q—	
Empire Furniture Corp.	22	Quality Chair Co., Inc.	20
Empire Manufacturing Co.	25	—R—	
Esso Standard Oil Co.	18	Rhodes Furniture Co.	9
Evans Manufacturing Co.	25	Rutherford Freight Lines	20
Excel Textile Supply Co.	44	—S—	
—F—		Shirley Cloak & Dress Co.	34
F & H Chenille Co.	24	Siceloff Manufacturing Co., Inc.	34
—G—		Smyre Manufacturing Co., A. M.	49
Gastonia Brush Co.	39	Sonoco Products Co.	35
Gastonia Combed Yarn Co.	inside front cover	Southern Spindle & Flyer Co., Inc.	34
Gastonia Textile Sheet Metal Works, Inc.	40	Sparks, Inc.	24
Gordon Garment Co.	36	Spencer Machinery & Supply Co.	49
Gossett Machine Works	50	Spencer Mountain Mills	38
Graham Hosiery Mills, Inc.	45	Stone Transfer Corp., Roy	45
Grey Hosiery Co., Hugh	42	Stoneville Furniture Co., Inc.	22
Griggs Trucking Co., T. G.	25	Super Tufter Co.	37
—H—		—T—	
Harris Express, Inc.	48	Tennessee Line & Twine Co.	48
Hartsville Cotton Mill, The	29	Textile Distributors, Inc.	50
Hartwell Garment Co.	25	Thomasville Hosiery Mills, Inc.	42
Havertys	13	Thomasville Upholstering Co.	19
Hennis Freight Lines, Inc.	47	Tinsley, Inc., E. D.	46
Henredon Furniture Industries	15	—V—	
Hermitage Cotton Mills	33	Variety Knitting Co.	40
—		—W—	
		Webster Furniture Manufacturing Co.	13
		Wennonah Cotton Mills	29

STATESVILLE, N. C.

Mr. and Mrs. Irving Lefferman and two sons of Stamford, Conn., are visiting Mr. and Mrs. Harry Weil.

Mr. and Mrs. Allen Cohen of Augusta, Ga., were recent guests at the Wallace Aronson home.

Mr. and Mrs. Dave Lester and daughter Jeanne, of Wilson, were

guests of Mr. and Mrs. L. Gordon for the Passover Seder services.

The Statesville members of the Salisbury-Statesville Section of the National Council of Jewish Women held an annual benefit dinner on March 29 at the Woman's Club. Following a delicious chicken dinner various card games were enjoyed. Mrs. M. Steinburger was in charge of arrangements.

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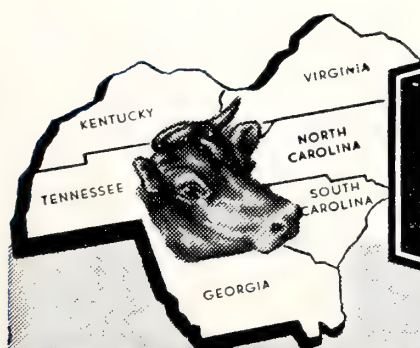
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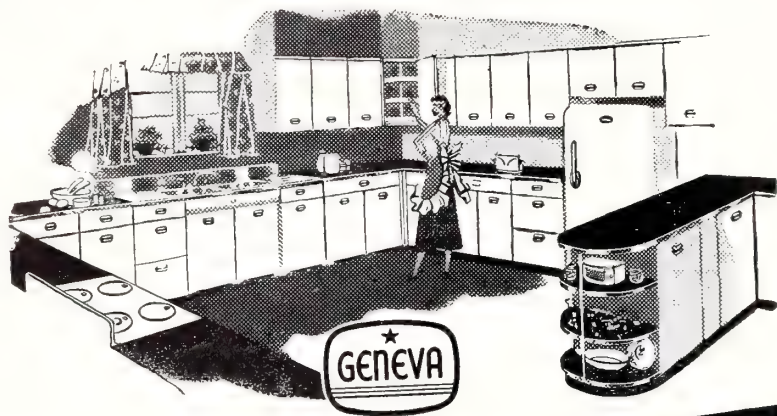


JUNE

1950

SOUTHERN JEWISH

Outlook



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THE AMERICAN JEWISH TIMES

VOLUME XV

NUMBER X

THE SOUTHERN JEWISH OUTLOOK

VOLUME V

NUMBER IV

JUNE, 1950

EDITORIALS

CHESTER A. BROWN, Editor

A NEW POLICY

With this, the June issue, *The American Jewish Times* and the *Southern Jewish Outlook* of Virginia are joining forces and publishing one magazine monthly. By retaining the best features of each, together with the personnel of both, the combined publication looks forward to intensifying the service that has heretofore been rendered separately to readers and advertisers.

The American Jewish Times is no stranger to the people of Virginia. For many years, prior to the establishment of the *Southern Jewish Outlook*, it numbered many Virginians among its friends. *The Southern Jewish Outlook* continued and cemented these friendships.

Both publications have long rated high in the Anglo-Jewish field, and with the pooling of resources and talents, we look forward to even bigger and better service.

We bespeak continued cordial relations with our readers and advertisers.

The Wall

At the risk of weakening whatever reputation we may have as a book-reviewer, we are going to let our hair down and confess to a weakness that usually assails us when we are confronted with a book of more than 600 pages in length. We frequently have a tendency to leaf through the tome with an eye to pages that might be read casually, or perhaps skipped altogether, rather than scanned, without detracting from the thread of the story. But we had no such thought with "The Wall."

The story of the courageous defense of the Warsaw ghetto by a handful of Jews — one of the most dramatic to come out of World War II, — is not new. We have read and heard many versions of it in the seven years that have elapsed since the epic occurrence. It has been the basis of many stories, radio scripts, movie scenarios, etc. Individual figures have risen from the ghetto ruins in the Polish city, to become heroic personages. But here is a story told, by a non-Jew, with a sympathy and breadth of understanding that literally make us live through the tragic event. So home-like are the characters and the incidents, that it is difficult to believe at times that the author is not depicting what he chronicles, through Jewish eyes.

The story of what took place in that Polish holocaust, where, for almost three weeks a small group of Jews withstood the tanks and the flame-throwers of the Nazis, is of course, replete with deeds of heroism. Forced to go underground by deportation of its men, women and children to the Treblinka death-chambers, the sorely stricken Jews planned a last-ditch defense that only postponed the inevitable. However, it is not in the telling of these heroic acts that Hersey reaches his peak, but in the every-day story of the events that led up to the climax, and the heroism of those who lived and died. With an uncanny appreciation of Jewish ideals, hopes and mannerisms, he develops a series of characterizations that will live long. Such characters as Rachel Apt, the brave young girl-leader, Dolek Berson, Fischel Schpunt, the clown, and Noach Levinson, the narrator-chronicler, among others, rise above the story itself. The typical incidents of the Seder observance, the lecture on Peretz, the circumcision of a newly born son, the concertina-playing of Berson, the tomfoolery of Schpunt, while bullets were falling all around, are as fine examples of narrative as we can recall. Purists are apt to say that he is inaccurate in some details, and that may be true. But perfection here is not essential.

Another characteristic is brought out — one that has repeated itself throughout Jewish history — the unity that Jews can achieve when facing dire disaster. Here we have a group in which are Zionists of all shades, socialists, communists, and many others, who bury their divergent ideologies when the chips are down. It is of course, just too bad that it takes disaster to bring about such unity. The cause of world Jewry could be far further advanced if anything approximating such unity could be achieved under normal conditions.

"The Wall" jumped into instant popularity almost immediately upon its publication early in March. The fact that it rapidly became the number one best seller is fortuitous from the stand-point that many non-Jewish readers will learn for the first time at first hand of the courage that is an inherent trait of the Jewish people. Other Jewish characteristics portrayed too, are bound to make their imprint on non-Jewish readers, so that "The Wall" may well be in instrument for better understanding of Jews by their neighbors of other faiths.

The very nature of the story makes for morbidity, and yet it is our belief that you will find it a worth-while experience to read "The Wall."

One Interesting View-Point

Guest Editorial by RABBI ERWIN L. HERMAN, *Congregation Emanuel*
Winston-Salem, N. C.

As one who is completing his first year in the rabbinate, I should like to comment upon the provocative editorial of the April issue, entitled "What Do You Think." I lay special stress upon my one year in the ministry to indicate that my views are born of theoretical musing rather than of experience.

The contractual relations entered into by Congregation and Rabbi can best be likened to the ceremony that binds bride to groom in wedlock. This, too, is a marriage ceremony; it is the wedding of an individual, possessed of special abilities and talents, to a group of individuals, desirous of benefiting from these attributes. The contract becomes a memorandum of legality, serving the very same purpose that is served by the marriage license, and not more. Like the marriage license, the contract can become nothingness. Produce proper grounds for divorce, and you have created the tool to destroy. With legitimate reason, the work of that instrument cannot, indeed, should not be stayed. An unhappy union is far worse than no union at all.

What bearing has this, then, upon contracts that contain a time clause? Simply this: there should be no time clause. A rabbi and his congregation should be united until that time when either or both decide to discontinue the relationship, or else they should be united forever. A rabbi cannot serve congregants with whom he is not en rapport; a congregation will refuse to be served by a rabbi whom it does not want. Expiration dates of contracts are potential breeders of threats and difficulties. They may saddle the rabbi with a "produce-or-else" millstone; they may burden the congregation with a "won't-his-year-EVER-end" gripe. Remove the time element from a contract and you have removed the source of these complaints. *The quality of the relationship between rabbi and congregation is the only honest gauge to determine the time span of their contract.*

If "life tenure" is to be vouchsafed, let it be done as a vote of confidence at the outset of a man's ministry, not saved for the time when it can be bestowed as reward.

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IRVING EDISON

Meet . . . IRVING EDISON

Introducing the New President of The National Jewish Welfare Board.

By BERNARD POSTAL

A NEW PORTRAIT . . . that of a handsome, youthful-visaged midwesterner . . . was added to the gallery of national Jewish leadership when Irving Edison of St. Louis was elected president of the National Jewish Welfare Board as the successor of Frank L. Weil, who retired after ten consecutive years of service. The fifth man to head JWB since its establishment in 1917, and the first from outside the East, Edison now holds the post once filled by Harry Cutler, of Providence, R. I., Dr. Cyrus Adler, of Philadelphia, and Judge Irving H. Lehman, of New York, Weil's predecessors.

Edison comes to the leadership of JWB with three essential assets: a deep insight into the needs and desires of American Jewry born of many years of active leadership in his own community; a long record of experience and achievement in those fields which have made JWB universally known and respected; a personal philosophy of Jewish life ideally suited to an organization dedicated to the creative survival of the Jewish people.

Edison was born in Adel, Georgia, in 1899, one of five sons of a

Lithuanian immigrant. He had a traditional Jewish upbringing in Atlanta and Boston where he grew up and sank his first roots in the soil of American Jewish life. In Atlanta, Edison discovered the Jewish Educational Alliance. His youthful experiences in this Jewish Community Center, and later as a member of the Roxbury YMHA, were lasting influences. When he came to St. Louis twenty years ago as an up-and-coming young business man of 31 . . . he is now vice-president of Edison Brothers Stores, Inc., largest retailer of women's shoes in the United States . . . Edison found a natural outlet for his Jewish communal interests in the YMHA.

Edison has been actively identified with the St. Louis YMHA, one of the largest Jewish Community Centers in the country, for two decades. In 1934, four years after joining the Y, he was elected to its board of directors. He became president in 1945, serving until 1947. Gilbert Harris, the Y's executive director for more than 25 years, credits Edison with much of the Y's progress and growth. Edison's resourcefulness, ability to conciliate conflicting viewpoints

and deep concern for people are revealed in three incidents cited by Harris.

While Edison was chairman of the popular Y Liberal Forum, a sudden emergency developed when an illustrious Senator scheduled to address the forum wired that he would be unable to appear the following night. Some Y leaders became panicky, but not Edison. Through newspaper ads, radio announcements, special posters in the lobby, a telephone squad and a committee to meet those who might still show up, he swiftly organized a 24-hour publicity campaign to keep people away. So effective was the job that only twelve people appeared the night of the Senator's scheduled speech. When the same Senator spoke at the Y forum a year later, more than 1,000 people jammed the Y auditorium.

During his first year as Y president, the Y urgently needed an additional allocation from Federation for essential staff salary increases. Federation was thinking in terms of curtailed budgets but Edison even then was urging raised sights in support of local Jewish services. His dramatic presentation of the Y's needs convinced the bud-

get committee, and the Y got its money. On another occasion the Y board found itself involved in heated debate over a critical issue. Tempers were high but Edison kept his head and his wit. Picking up a rubber band, he said, "Look at this rubber band. It gives and it contracts. Why can't we do the same?" That cracked the tension and the board proceeded to solve its problem amicably.

A Center president has a unique opportunity to see the Jewish community wheels go round, for the Center is at the hub of Jewish community life. By nature no bystander, Edison plunged into the service of the community about which he had learned so much. On the budget committee of the Federation he was an enlightened advocate of full support for Israel as well as for local and national domestic Jewish causes. Edison has no sympathy with the shortsighted, faint-hearted view that American Jewry cannot with equal generosity meet its dual and parallel responsibilities to itself and to Jewry abroad. In 1944 he headed St. Louis' supplementary United Jewish Appeal campaign. Four years later he was chairman of the combined building fund campaign for the YMHA and Council House. Temple Israel found him an intelligent and informed layman who could lead a service when necessary and hold his own in a discussion on the Jewish past and present. Membership on the boards of the Community Chest, the Social Planning Council and the Jewish Hospital, and a war-time stint on the St. Louis USO Council, the local JWB Armed Services Committee and the shoe industry advisory committee of the War Production Board rounded out his apprenticeship in communal service.

As one of the grass roots leaders of the Center movement, Edison has seen JWB in action as the national association of Jewish Community Centers. As a member of a Federation budget committee he had been introduced to JWB's total program. As one of the founders and leaders of JWB's Midwest Section, which serves Centers in 12

(Please Turn to Page 6)



Ambassador McDonald at B'nai B'rith dedication in Israel—U. S. Ambassador to Israel James G. McDonald, with Mrs. Vera Weizmann, wife of Israeli president at his side, reads greeting at dedication of room, at Tel Hashomer Military Hospital, dedicated to the memory of President Truman's mother, Martha Truman. Seated, left to right: Brigadier Yidal Yadkin, Israeli Army Chief of Staff; Mrs. James G. McDonald, Mrs. Vera Weizmann, Professor A. H. Fraenkel, president of B'nai B'rith of Israel. A second recreation room was dedicated at the same time in honor of Eddie Jacobson. Funds for the rooms were given by the Kansas City friends of Eddie Jacobson and by B'nai B'rith.



SOLOMON D. FREEHOFF

Preface To Scripture

By DR. SOLOMON D. FREEHOFF

Reviewed by ISRAEL BETTAN

AT LAST we have a book in which the Bible is viewed and treated not as a literary work of antiquity, but as a living personality that had its setting in the past and still speaks to the hearts of men.

It is a biography of the Bible that "Preface to Scripture" can best be read and appreciated. The book opens with a kind of prologue, in which the impact of the Bible on the careers of nations and races and on the individual lives of humble men and women is vividly portrayed. This impressive prelude, compressed into barely ten pages, is followed by a brief account of the birth of the Bible, its early form, its growth, its rise to full stature. Then comes a graphic description of the way in which the guardians of the Law sought to protect the body of the Bible from any possible injury. For it was imperative that not a word, not a single letter, should be jarred loose from its place, go astray and be lost.

Incidentally, this discussion of the Masora, as the method is technically known, into which Dr. Freehoff ventures to lead his readers, belongs to a department of knowledge which has hitherto been regarded as the private preserves of the scholar. Yet, what reader, however unfamiliar with the subject, will fail to follow the lucid exposition of the author?

We then see the Bible make its appearance in the synagogue, becoming an important element of Jewish worship and a close companion of the worshippers. Multitudes of men, thus having come to know the Bible intimately, soon began to think its thoughts and speak its language. People and Book joined hands in undying loyalty.

And here Dr. Freehoff pauses to tell us of the descendants of the Bible, its literary offspring. For the Bible had a numerous progeny. Midrash. Mishnah, Talmud, all owed their existence to the written word of the Bible. How the ancient rabbis derived their own views and practices from the text of the Scriptures is clearly and concisely demonstrated by the author.

Having traced the fruitful career

of the Bible, Dr. Freehoff proceeds to describe and evaluate the various theories which modern critics have put forth concerning the origin and composition of the Bible. In this chapter, as well as in the subsequent one which treats of the relation of the modern mind to the Bible, the reader will come upon facts and insights that could not but widen his mental horizon.

But the Bible has a soul as well as a body. The faithful biographer is not satisfied with merely relating the personal adventures of his hero; he would also delve into his character, unveil the true qualities of his nature. It is to this part of his task that Dr. Freehoff devotes the larger portion of his book.

Many others have attempted to penetrate into the spirit of the Bible, with varying degrees of suc-

cess. But no one, to our knowledge, has ever before devised a method of achieving this end that was quite as dramatic and effective as the one employed by the author of "Preface to Scripture."

The usual method is well known. It relies on close analysis. The views and doctrines stressed in the Bible, as evidenced by a number of direct quotations, are properly classified and their full significance indicated. In some instances, the author will also supplement his own analysis with telling citations from the writings of famous men.

The flaw inherent in this method is that while through such discussions we do gain some insight into Biblical thought, we get no closer to the Bible itself. The Bible still remains a closed book to us. We know little of its history, its

form, its style, its progressive development. Ideas extracted from a book, like all other extracts, have little resemblance to the source from which they come.

Dr. Freehoff has overcome this defect by using a method of his own. Instead of dissecting the ideas of the Bible, he summons its various Books to appear in turn on a public platform, so to speak. As each of the Books makes its appearance, our author gives it an appropriate introduction and lets it rehearse its characteristic lines, with its customary passion and eloquence. Of course, as is usual on such occasions, the author also exercises the right to make a comment or two on the utterances of the previous speaker. In this manner, all the Books of the Bible, from Genesis to Chronicles, are heard in



Over 250 Jewish community leaders joined with Professor Albert Einstein, president of the American Committee for the Hebrew University, Weizmann Institute of Science, and Technion, on May 10, at Princeton, N. J., in launching the U. I. T. program and celebrating the 25th anniversary of the Hebrew University. Upper left: Dr. Einstein tells Israel Ambassador Eliahu Elath of his intention to donate the original manuscript of his new generalized theory of gravitation to the University, which already has the manuscript of his epoch-making theory of relativity. Upper right: Einstein stresses the importance of wholehearted support of U. I. T.'s program by American Jewry. Left to right: Harry Levine, treasurer of U. I. T.; Tigh Salpeter, executive vice-president of U. I. T.; Israel Ambassador Eliahu Elath; Dr. Einstein; Samuel Hausman, executive president of U. I. T.; and Meyer W. Weisgal, chairman, Executive Council, Weizmann Institute of Science, Rehovoth, Israel. Lower left: Dr. Chaim Weizmann looks on approvingly as Professor Selig Brodetsky (left), president of the University, and Meyer W. Weisgal (right), chairman of the Executive Council of the Weizmann Institute, sign the agreement establishing the American Committee for U. I. T. Lower right: The 100-pruta postage stamp which has been issued by the Israel government to honor the University on its quarter-century of service. The building shown is the Jewish National and University Library on Mt. Scopus.

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succession; and when the sound of the last syllable of the last Book has ceased to ring in our ears, we are conscious that we have learned much of the nobility and grandeur of the Hebraic spirit as it speaks through the Bible.

"Preface to Scripture" is a book from which all classes of readers will derive much knowledge and inspiration. It is particularly well adapted to the needs of Bible classes and study groups of all sorts.

As a key to the Scriptures, Dr. Freehof's work has a unique quality which few readers will fail to note. Lovers of the Bible will be grateful to the Commission on Jewish Education of the Union of American Hebrew Congregations for having made this excellent book available to the reading public.

Meet Irving Edison

(Concluded From Page 4)

states, he got an even closer look at JWB's role on the American Jewish scene. With this kind of broad experience, Edison was a logical choice for chairman of the National Finance Council, an objective body of community leaders created by JWB in 1943 to screen its annual budgets and to interpret them to the community. It was in this capacity that American Jewry first came to know Edison.

In telling JWB's story to community after community, Edison made a vivid impression. Budget and allocations committees found him honest, sincere and informed. His speeches before small and large audiences carried conviction and bore the stamp of authenticity and sincerity. When he turned over the chairmanship to his successor in 1948 he had the satisfaction of knowing that the National Finance Council idea had won wide acceptance and that JWB had earned a reputation for sound and honest budget-making geared to community needs.

Meanwhile, Edison had been elected to the Jewish Center Division Committee, through which JWB serves the Center movement, and to JWB's executive committee. And in 1947 he was named a vice-president of the organization. On the Center Division Committee Edison was an ardent supporter of enlarged services to meet mounting demands from an expanding Center movement. On the executive committee he supported the proposals that led to the historic JWB Survey. He was foremost among those who championed the adoption of the Statement of Principles on Jewish Center Purposes, a pronouncement that gave new direction and a more meaningful Jewish objective to the Center movement.

Democratic in the best sense of the word, Edison is at home with all kinds of people. Youthful, vigorous, enthusiastic and open-minded, he crackles with ideas. Years of communal activity and large business enterprises have helped him

to understand human nature and to develop warm relationships with lay and professional leaders in all stratas of American life. The first inter-racial day nursery in St. Louis was established by Mrs. Edison, with her husband's enthusiastic support. When the Institutes of Judaism for Christian Clergy were just new and needed someone to back the venture, Edison supported them, anonymously, for many years. His own home and family life are characteristically Jewish. Hanukkah is so great a festival in the Edison household that once the mother of a Christian friend of his son called up to ask: "What Jewish festival are you folks celebrating? My son wants to celebrate it, too."

Edison knows Jewish life in America and the problems that confront it. Edison believes that the home, the Synagogue and the Jewish Community Center are the three major thruways leading to a fuller and richer life for Jews in America. His greatest ambition is to visit the State of Israel, the establishment of which was to him one of the most wonderful and inspiring achievements in the whole long history of the Jewish people. Only recently he remarked, "What a pity it was so long delayed." Edison recognizes the importance, essentiality and even urgency of fund-raising for relief and reconstruction and for the survival of a meaningful Jewish life in America. For purposeful and creative survival Edison is convinced that American Jewry must build its own inner resources by futhering wholesome and positive attitudes towards Jewishness. "Our community structure," he says, "must be flexible and adaptable to the needs of changing conditions and times. We must continue to be resourceful and imaginative in the development of Jewish life."

As president of JWB Edison will have much to do with shaping the pattern of the American Jewish community of tomorrow. All who know him are confident that under his leadership JWB will continue to play an even more significant role in building that community.

GREENSBORO, N. C.

New Officers for Hadassah

The Greensboro Chapter of Hadassah announces the election of the following new officers: Mesdames Harry Karesh, president; Julius Smith, 1st vice-president; Sol Jacobs, 2nd vice-president; Ben Krieger, corresponding secretary; Alvin Hamburger, recording secretary; Max Klein, treasurer.

Council's New Officers

The Greensboro Council of Jewish Women has chosen the following new officers: Mesdames Milton Weinstein, president; Irving Camras, 1st vice-president; Sidney J. Stern, Jr., 2nd vice-president; Joseph Roinson, treasurer; Ben Krieger, recording secretary, and Robert Clein, corresponding secretary.

LIGHT AMIDST DARKNESS

By GERSHON KRANZLER

HAVE a few minutes to spare? If you do, permit me to take you for a short visit to one of the ugliest neighborhoods of New York, to Brownsville.

Brownsville, you ask, raising your eyebrows and thinking of hoodlums, gangs, holdups, low morals and dilapidated living quarters. With a nonchalant shrug of your shoulders you say, why waste time on the slums. We are neither philanthropists, nor social workers or reformers.

But wait, hold it. This is just the reason why I want to take you there. For I'd like to show you that there is a Brownsville that is a far cry from the vicious crime-breeding hell's kitchen of which you read in the sensationalist press. It is a Brownsville teeming with Yiddishkeit, with Shuls, Batei Hamidrash, Chadarim, Talmud Torahs, Yeshivoth and Mesivtoth that count their students in the thousands.

As a matter of fact I won't even spend your precious time on taking you around to the countless highspots that house a veritable aristocracy of the Jewish spirit; to the famous Rabbis and Chassidic Rabbeim, to the old and young "Tluyim"; and to the thousands of plain Jews with and without beards and peoths, who dedicate their whole life to the perpetuation of ideals that have met the challenge of centuries.

No, I won't show you these slum-cradles of a spirit that is stronger than the concrete and steel structures of the skyscrapers, and more beautiful than the passing charms of a sensuous world. I shall rather focus your attention on one

little facet, one scene of the colorful panorama of creative work and Jewish growth amidst the ugliness and distress of a sterile and disintegrating environment.

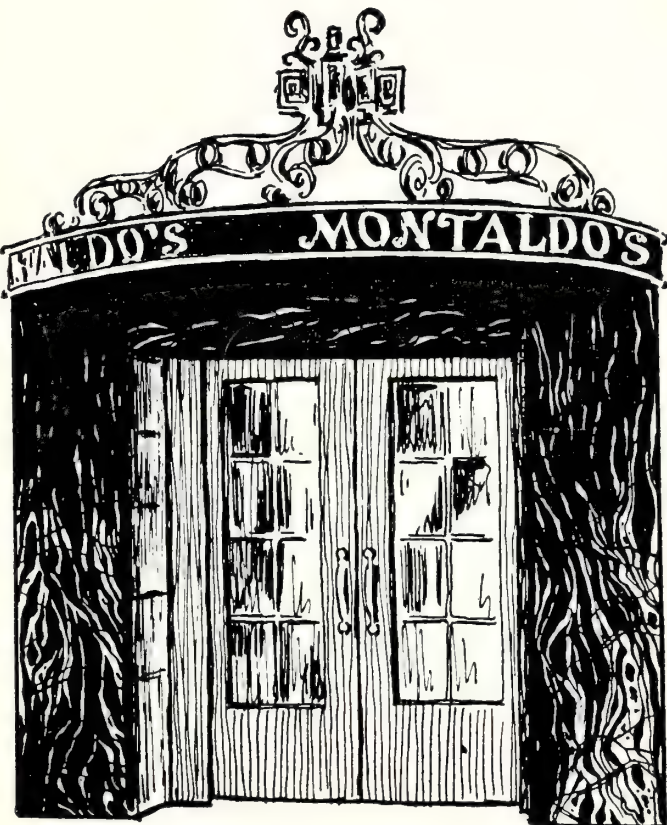
It is a relatively small Yeshivah, by the name of "Haichal Hatorah" to which I'd like to take you, not one of the famous institutions that exist for a good many decades and have produced many generations of scholars, rabbis and good Jews. It is a rather new and different venture, barely five years in existence. For there is something revolutionary and pioneering in the approach of the enthusiastic young rabbis who started "Haichal Hatorah" in memory of their great teacher, Rabbi David Leibovitz, of blessed memory.

They are young American Jews, dynamic, inspired and alert to the call of the moment. From the very outset they were not satisfied with the conventional approach of the venerable, old institutions of learning to the challenge which faces orthodox Jewry in this time. Having grown and lived with American Jewish youth all along, they felt the urgency and impact of the surge back to Judaism which has gripped the sons of the lost sons in the wake of the historical events of the past fifteen years. They realized that these children of the second generation were disgusted or disillusioned by the shallowness of the materialist world into which their parents had attempted to escape, and they turned back to the great heritage which their grandparents had brought with them from Europe.

To answer this cry in the wilderness from the searching Jewish

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B'nai B'rith's Hardware Lodge, of New York City, composed of men in the hardware and allied businesses, sends equipment for a complete locksmithing school to the Children's Village in Ranaana, Israel. The tools and other equipment, the most modern kind in the world, worth several thousand dollars, were contributed and collected by members of the B'nai B'rith Lodge when they learned of the need for such a school for the DP orphans in Ranaana. Leaders of the project are shown here inspecting the equipment just before it sailed for Israel. Left to right: Leon Kotch, secretary of Hardware Lodge; Mrs. Bessie Gotsfeld, Israel representative of Mizrahi Women; Mrs. Nachman H. Ebin, national vice-president of Mizrahi Women; and Barney Zion, past president of Hardware Lodge, who headed the project.

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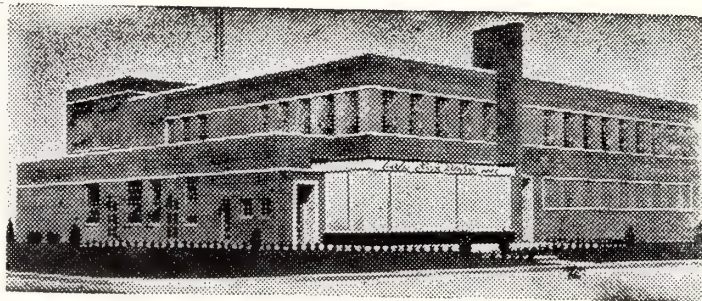


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youth, was the preeminent goal which the founders of "Haichal Hatorah" had set for themselves. The large, well-structured Yeshiv-oth, they argued, were not equipped to alter their system starting the young child with the Aleph Beth and culminating with the rabbinical degree or postgraduate talmudic studies. There was a decided need for an institution that would be open to all those youngsters, adolescents and even young men, regardless of their background, who felt the desire to know more about Judaism, about the culture, life and learning it has to offer, in contrast to the values of the world that did not satisfy them. Naturally, the methods of such an educational experiment would have to be different. They would have to match the very best of the progressive methods of unit and group work, and the teacher-student relationship would have to be one of friendship and guidance, of careful, individualized coaching, rather than class instruction for majority benefit. Thirdly, those eager young rabbis argued, an institution that attempts to draw the marginal youth closer to the center of Yiddishkeit, must not fail to provide the pleasant and wholesome environment so vital for a healthy adjustment.

With these three basic ideas in mind the founders of "Haichal Hatorah" started their Yeshivah with little more than the basic faith in the urgency of their project and with the unbending will to make it a reality.

Have they succeeded, you ask? Is it possible to revolutionize a field so set in its pattern of tradition? And what of the idea of a wholesome, pleasant environment in Brownsville?

Normally, perhaps, you would consider it unfair to go to the head of a competitor's firm to ask him about the worth and value of a rival. In the case of "Haichal Hatorah" we must not be afraid to visit the famous leaders of any of the great Yeshiv-oth to ask them about the importance and value of this young institution in Brownsville. They more than anyone else, realize the need for such an unconventional pattern of learning which is prohibited to them by virtue of their scope and structure. Proof for this is that almost seventy per cent of all students of "Haichal Hatorah" have been sent there by the Roshei Hayeshiv-oth of other institutions. For there is no other place where a young adolescent can start from scratch to pass through the stages of Jewish learning with the tempo appropriate to his age level, rather than to that of children much his younger.

There is, in fact, no other Yeshivah where a young man with a college background or with the diploma to a professional career in his pocket, can start the search for the road to Judaism which his parents have lost for him, without the formalities essential for the pattern

THE CHILDREN'S PAGE

Because of the fact that Religious Schools, and other organized children's activities are dormant during the summer months, the Children's Page will not appear in the June, July, and August issues.

of learning in the conventional school. Here, in "Haichal Hatorah" he studies under the guidance of young instructors whose only concern is to adjust his entrance into the new world of Limmud Torah to the capacity and intellectual depth of his individual background. As a result we can see young men mastering the work that normally takes a good many years, within a few months. There is no dilly-dallying, no playful and unconcerned, frequently even unwilling "must - attendance" we know so well in Talmud Torahs, or even in some of the younger elements in the Yeshiv-oth. Passing from group to group in "Haichal Hatorah" we find the intensity and concentration which is characteristic of the serious researcher who is bent on knowing and applying his findings to greater advancement. If success is to be measured in quality, it certainly can be found here, in this young Yeshivah.

But what good is all the pleasantness and learning inside, if the students of "Haichal Hatorah" have to face the squalor and demoralization of a slum section?

The answer is simple. The Brownsville student of this Yeshivah sees and gets to love, is not the hell's kitchen, the festering sore of poolrooms, cellar-clubs and empty lots. It is the section that is imbued with the spirit of Torah; a place where he may see the realization and fulfillment of the ideals for which he has yearned in the hollow emptiness of beautiful suburbs and fancy, tree-lined avenues.

GREENSBORO, N. C.

The North Carolina State Convention of the B'nai B'rith Youth Organization will be held in Greensboro June 12, 13, 14, with the Sigmund Selig Pearl Chapter of A. Z. A. and the Etta Speir Chapter of B. B. G. as joint hosts. Meetings will be held at Temple Emanuel and Beth David Synagogue, with a luncheon at Bliss' Restaurant and a banquet at Starmount Forest Country Club. Henry Shavitz is State Aleph Godol and Bobby Kriegsmann is in charge of convention arrangements, assisted by various committees from the two sponsoring groups.

Confirmation exercises were held at Temple Emanuel on May 26, Rabbi Fred Rypins, officiating. The class consisted of Bessina Bach, Michael Bernholz, Betty Block, Beryl Block, Ann Falk, Stephen Friedlaender, Joseph LeBauer, Michael Temko, Sara Jane Weinstein, and Robert Weinstein.

Jewish Survival

By TRUDE WEISS-ROSMARIN

Reviewed by DR. THEODORE LEWIS

JEWISH Survival is an exciting book for many reasons. The author hugely enjoys being a Jew, and communicates to the reader this delight, in essence a divine ecstasy. Being a Jew constitutes for Dr. Weiss-Rosmarin the chief satisfaction of life. This fact is noteworthy and illuminating.

The practical omission of any consideration of the omnipresent subject of anti-Semitism is also worthy of mention. To the author, anti-Semitism is something incidental to Jewish life . . . annoying and irritating, but not deserving to be singled out as the principal issue of modern Jewish life. This is in sharp contrast with the unfortunate attitude deliberately fostered by so-called Jewish defense bodies which place anti-Semitism at the apex of Jewish life, instead of at the very bottom where it belongs.

Yet a third characteristic must be mentioned. The volume possesses a peculiar flavor, by virtue of its militant Jewishness, and by the abiding faith that Judaism is eternal, and the true world religion. That it is infinitely superior to the daughter religions is an essential element in the creed of Dr. Weiss-Rosmarin, as it should be an essential element in the creed of every Jew. Instead of being apologetic about Judaism, instead of arguing as so many do, that Judaism is on a par with Christianity, the author stoutly maintains the moral and ethical supremacy of the Jewish faith.

"Israel and the Atomic Challenge," the first chapter, gives noble expression to this unshakable conviction that Judaism is supreme amongst the religions of mankind. The wreckage the atom bomb has

inflicted upon our civilization is analyzed in detail, concluding with the affirmation that "to Israel and to Judaism we must look for guidance, and the reconstituted Jewish nation we shall charge with the task of searching for the badly-needed formula for the solution of the atomic predicament."

The moral grandeur of Israel is superbly demonstrated by the



TRUDE WEISS-ROSMARIN

sharp contrast in value judgments held by the Jews, and by their neighbors. For Treitschke, the famous German historian, "one statue of Phideas, the master sculptor of ancient Greece, was worth the suffering of masses of slaves." This inhuman, immoral belief was acquired from none other than the ancient Greeks and Romans. Israel and Judaism, however, made "not statues of marble and abstract theorems" the goal of contemplation and of human striving, but "human happiness."

"Towards a Definition of Jewish Genius," the fourth chapter, contains one of the most authentic interpretations of Judaism. It is a common Jewish failing to take vicarious pride in the achievements of gifted Jews. While it is perfectly true that Jews have made notable contributions in practically all fields of human endeavor, in medicine, science, business, industry, etc., these contributions per se do not constitute Jewish contributions. The author's definition of a Jewish contribution is most accurate, namely that the real Jewish contribution to civilization is manifest in the creative work of "Jews rooted in and inspired by Judaism."

The survival of the Jew has puzzled and intrigued many minds, both hostile and friendly. Christendom, and especially the Roman Catholic Church, has a conveniently dogmatic answer, which also serves as a perfect justification for the persecution the Church has

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Swinging a couple of horseshoes to guarantee him good luck in his new country, four-year-old DP Nisel Chajkel, born in Russia, lands in New York along with his parents. Their coming to the United States was arranged by HIAS, The Hebrew Immigrant Aid Society. Officials of the global migration Society stated that the Chajkels will live with their relatives in the Bronx, New York. In 1949 HIAS, with offices in more than 50 countries, assisted in the emigration of more homeless and displaced Jews than in any year in the past decade. Throughout the world, wherever Jews need help, they turn to HIAS.

regularly visited on the Jewish people. Dr. Weiss-Rosmarin holds, and correctly, that the Jew has survived by virtue of loyalty unto death to a group of ideals . . . to God, mankind and justice. The Jews are here today not because of anti-Semitism but in spite of it, not for negative reasons but because "they had something to live for."

A sublime manifestation of this "something" is the mission of Israel, as proclaimed by the prophets. No distortion or caricature at the hands of Jews or non-Jews can affect the inherent truth and majesty of the concept of the mission of Israel.

A corollary of the concept of a mission is the idea of the "chosen people." All peoples, with few exceptions, have laid claim to being chosen, even as many still do. Israel alone has given the idea a moral and an ethical content exclusively.

For the Jew, the idea is purely spiritual, utterly devoid of every trace of chauvinism, or arrogance, or superiority.

The preservation of the Jewish community in the Diaspora is a grave and perplexing problem. The program and technique which the author presents are basically religious. She is firmly convinced, and history proves her correct, that without the Jewish religion, the Jew cannot survive. The basic ideals of the Jewish faith . . . Torah, God, fellow-man, ceremonial observance, are delineated by her with enthusiasm and with rich scholarship.

Sanitation authorities of Jewish Jerusalem have met with the Arab sanitation engineer of the Old City for the purpose of organizing a joint campaign to combat malaria in the city.

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THE VIRGINIA REPORTER

NEWS OF THE STATE BY OUTLOOK CORRESPONDENTS



MRS. HILLARY JANUARY
Newly-elected President of the
Seaboard Region of Hadassah.

ion Show was also a highlight of the evening. The fashions were from the Vocational school in Israel, and the models were presidents of the various chapters in the region.

The meeting closed with the election of officers. Officers elected were: President, Mrs. Hilary M. January, Suffolk, Va.; vice-presidents, Mrs. Seymour Solomon, Winston-Salem, N. C.; Mrs. Henry Segal of Washington, D. C.; Mrs. E. J. Binder, Newport News, Va.; Mrs. Phillip Heyman of Washington, D. C.; Mrs. Jessie Brier of Washington was elected vice-president of the Business and Professional Women's group. Other officers elected were: Mrs. George Newman of Washington, D. C., administrative secretary; Mrs. Geo. S. Stein, corresponding secretary; Mrs. Sydney Pilzer, of Portsmouth, Va., regional adviser; Mrs. E. J. Evans, Durham, N. C., and Mrs. Phillip Kroskin of Norfolk, Va., were elected delegates to the World Zionist Congress.

Mrs. Samuel Lubin, retiring president, will leave at the end of the summer with her husband and family to make their home in Israel. The Seaboard Region will ever be grateful to her for the outstanding leadership for the past two years.

The Beth Sholom Home For the Aged

The Beth Sholom Home celebrated Mother's Day by having a beautiful party for the old folks under the auspices of the House Committee, Mrs. A. Seldes, Mrs. E. Wolfsthal, and Mrs. F. Loewenthal. The tables and refreshments were arranged by Mrs. Spector and Mrs. Meyerhoeffer.

Mr. Seldes, who was master of ceremonies, eloquently described a mother's love and her sacrifices for her loved ones. He thanked the children of our residents for helping the Home to make their mothers happy by their visits.

Mrs. Esther Bernstein, who was crowned Queen of the Beth Sholom Home for the Aged when the Home was organized, showed herself to be a true queen and mother. She presented all the ladies at the Home with a beautiful silk dress in honor of Mother's Day. The Sisterhood of the Beth Sholom Home for the Aged also helped to beautify the Mother's Day party by giving all the mothers in the Home a beautiful gift.

Mr. Seldes, our president, bestowed honors on Mr. Sam Schultz for his untiring efforts in helping the Home to get an elevator.

Cantor Shapiro and Mr. Morris Smeyne, who are in charge of our religious chapel, were praised by our president for their part in supplying the religious wants in our synagogue. For five years they have given their service that money could not buy.

Mr. Seldes also praised the matron of the Home, Mrs. F. Loewenthal, for her motherly care for the residents in the Home.

Mr. Seldes, who is the founder, creator, and its president since the beginning, enumerated the progress of the Home and brought up to date all the accomplishments during his administration.

To the Jewry of Richmond and Norfolk, Va., my sincere thanks for your splendid cooperation in this noble work.

During this month our president, Mr. S. I. Seldes, visited Hopewell, Virginia. After an inspiring talk to all the ladies of that community, he enlisted their support for the Home. They were so inspired that they sent a committee to the Home, headed by Mrs. Garfinkle, and saw for themselves the Home in action.

The entire Ladies' Hebrew Charity Society of Norfolk visited Richmond on April 23 to unveil the memorial plaques of Mrs. Fannie Brenner and Mrs. Rachel Leah Cohen. Dinner was served them at the Home. Some of our ladies of the Sisterhood, headed by Mrs. Annie Mevers, Mrs. Alda Seldes, and Miss Bluma Sherman, prepared a sweet table on this occasion. The dedication prayer was made by Cantor Shapiro, Rabbi Leiberman delivered a talk on the necessities of an aged home for our people.

On May 7, the Hebrew Sheltering Home Society, headed by Mrs. Fannie Brenner and Mrs. Helen Eisenon, unveiled a memorial plaque of Mrs. Shandel Berman. She was the president of this organization for 30 years prior to her death. Again our ladies excelled themselves as hostesses by preparing tasty refreshments. The president of the Sisterhood, Mrs. Harry Schneider, welcomed the group. Our president was master of ceremonies.

Our annual dinner and dance banquet by the Sisterhood of the Beth Sholom Home on April 23,


1950, was a huge success. Richmond Jewry, and many delegates from the State, were present. Our president, Mr. Seldes, reviewed the five-year activities of the home and thanked the Norfolk and Richmond Jewry for their splendid support. (Richmond and Norfolk have carried the burden thus far). Our banquet was made successful through the hard work of our Mrs. E. Wolfsthal, Mrs. H. Schneider, Mrs. Vivian Bernstein, Mrs. Ada Seldes, Mrs. Sara Carton, Mrs. Glick, Mrs. Mozer, Mrs. G. Grandis, Mrs. F. Loewenstein, Mrs. H. Buckman, and Mrs. Fannie Kessler. The entire proceeds, which exceeded \$3,000, will be used only for the medical care for the aged men and women in the Home. To the president of the Sisterhood, Mrs. Rose Schneider, our appreciation for her splendid job as chairman of the banquet. To Mrs. B. Leon our thanks for beautifying the tables at our banquet. To all the ladies of the Sisterhood, the president, Mr. S. I. Seldes, extended praise for their accomplishments. The devotion and untiring efforts of our Sisterhood were major contributions to the maintenance of our Home. As hostesses and good-will angels, our sisters of Richmond have made a magnificent contribution. Yes, they are the banner-carriers of the Beth Sholom Home.

Honored guests at the banquet were our rabbis, Rabbi Ephraim Shimoff, Rabbi Ariel Goldberg, and Rabbi Michael Kurtz. Among others present were Mr. and Mrs. Jack Stein, Mrs. Rose Stein and son of Norfolk, and Mrs. Krasner, of Portsmouth. The medical staff, headed by Dr. Bloom, were among the distinguished guests.

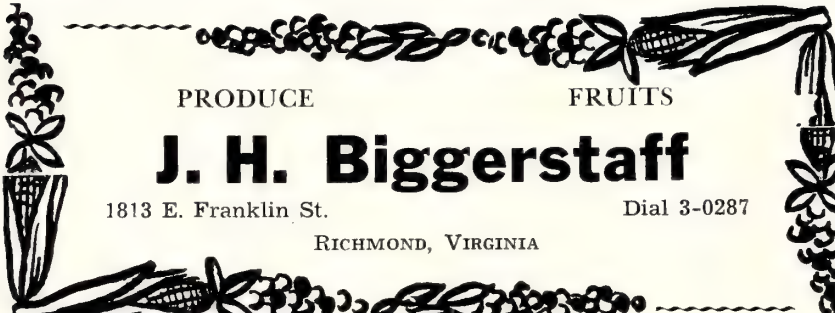
Special awards presented were: the Outstanding Service Award, which was given to Mr. Jack Stein and the Sterling Furniture Co. of Norfolk, for their generous financial support of the Home throughout the year, and awards were presented to Miss Patsy Garrett, Mr. Morton Gottlieb, Mr. Sam Baber, and Mr. Irving Berlin. These fine people have helped the guests of the Home tremendously through the many fine entertainments which they have presented to the old folks.

The official establishment of the statewide merger took place May 28 at the Beth Sholom Home. Delegates from the entire state were

(Please Turn to Page 26)


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Democracy In Jewish Communal Life

By LOUIS SEGAL

Any careful observer of Jewish communal life in the United States is immediately struck by two outstanding and disturbing facts. One of these is that although American Jews live in the greatest democracy on earth, the Jewish community as such has repeatedly failed in establishing a viable nation-wide democratic body to speak on its behalf and guard its interests.

The second fact is a trend to impress the will of individuals, or non-representative groups, on important activities carried on by various groups.

This trend is immediately of most danger because it threatens to have a strangling effect on many worthwhile efforts, if these do not find favor in the eyes of the powers that be.

Perhaps the greatest single activity of American Jewry today consists in fund-raising for Israel, for the needs of Jews overseas and for the needs of local institutions.

To meet the first two needs the United Jewish Appeal has succeeded on a national scale, in winning the support of the vast majority of American Jews.

Locally the Welfare Funds of the various communities are the agencies in charge of fund-raising.

By virtue of their nature as centralized fund gathering agencies the Welfare Funds have become a powerful factor in Jewish communal life.

Indeed, it is a fact that no organization institution or program of activity can make any progress if the Welfare Funds decide against it.

Even before the unfortunate dispute between the Montor-Morgen-thau and Silver-Neuman groups became public, the Welfare Funds asked to be represented in the administration of the United Palestine Appeal on the ground that UPA, which is part of the United Jewish Appeal, derives its funds

primarily from the campaigns conducted locally by the Welfare Funds.

There was no objection to this request in principle and negotiations revolved about the size of this representation.

But the request of the Welfare Funds to be represented in the central institutions of the Zionist movement raised the question why they should not be similarly represented in the Joint Distribution Committee and the United Service for New Americans, two other bodies which are major beneficiaries of the United Jewish Appeal.

To date no such request is known to have been made on JDC and USNA.

The Welfare Funds have also established a national body with headquarters in New York which makes periodical "scientific studies" concerning 1) the activities of various organizations, 2) their budgets, 3) similarities between activities of various organizations and 4) recommendations whether the Welfare Funds should or should not contribute to various institutions.

This creates a dangerous situation. If the local Welfare Funds were democratically constituted organizations representing the local communities, the danger would not be great. It is a fact, however, that local Welfare Funds are far from being such democratic organizations, and membership in the central body is largely determined by a handful of big-givers and by the professional executive personnel of the local campaigns.

The very existence of useful and important Jewish institutions thus frequently becomes dependent on the good will of individuals who enjoy much power but do not represent the community.

Recently much pressure has been exerted by the Welfare Funds as
 (Please Turn to Page 33)

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The Synagogue Beautiful

By JEHUDI ABNER

WHEN WE consider the subject of the synagogue and art, there are certain things that perplex us at the very threshold. In the first place, it is contended by some scholars that Church art actually stems from early synagogue art and, bolstering this view, archaeologists in the past few years have uncovered a number of pictorial murals in the synagogues of Palestine dating back to the first and second centuries.

In contradiction to this is the commandment forbidding the making of graven images. Sculpture and idolatry were closely linked in ancient times and in order to eliminate idolatry, it was seemingly necessary to eliminate sculpture also. To permit sculpture at the time seemed like sending a bottle of whiskey to an alcoholic and telling him not to drink it.

But did the injunction against the making of graven images apply also to paintings? The uncovering of the murals in the early synagogues apparently shows that the ban against paintings was not as severe as against sculpture. However, there is no question but that with the passage of time, paintings became as taboo in the synagogue as sculptured work. Perhaps the developing hostility of the Church

to the synagogue had something to do with this.

After the second century of the common era, there were no more synagogue murals. The Jews absorbed their religion reading, not looking. They were the people of the Book. To be sure, all art was not taboo. The arts of music and poetry were always linked with the synagogue services, and the love of art was evidenced in such things as the beautiful menorahs, in the illuminated letters of the prayer books and so on. But the ban on painting in the major sense has persisted.

But a strange thing has happened as a result of the development which modern art has taken. Modern art tends to be more and more non-representational. It tends to be more and more abstract and non-objective.

It was a Jewish artist formerly of Chicago, but now living in New York, A. Raymond Katz, who first grasped the meaning of this development on the synagogue. He saw that it meant nothing less than a possible revolution.

To illustrate the difference: Recently a number of artists were invited to submit a design for a great

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Looted by the Nazis from a central European Synagogue, the above lamp is to burn perpetually in commemoration of the destroyed centers of European Jewish culture and learning. Special services, held in connection with the first annual observance of Rabbi Akiba Memorial Month, marked the kindling of the lamp which hangs in the tower of the Jewish Theological Seminary of America's library building. It was given to the Seminary by the Allied Commission on War Loot, and bears markings which may indicate it was of Hungarian origin. It was probably made in the nineteenth century, and was dedicated to its present use on Torah Day, May 7.

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Memorial to be erected in New York to the six million Jewish victims of the Nazis. Several of the artists submitted designs in which there were figures of persons, but the design which Katz submitted was that of a huge sixty-foot Zain, the seventh letter of the Hebrew alphabet, corresponding to the letter "Z." The Zain stands for the Hebrew word Zakhar which means Remember. Just this big Hebrew letter and at the base of the obelisk are the words, Shma Israel, Adonai Eloheinu, Adonai Echud.

Such a design as this would be permitted even in the most orthodox of synagogues. There are no human figures on it. No one would think of the letter Zain as an idol or image, yet the letter Zain can be a most beautiful figure. In fact, Katz will prove to you that it embraces the most beautiful lines of art.

The proof of the pudding is in the eating. Stained glass windows and abstract murals designed by Katz are to be found in orthodox synagogues in Chicago and in the Free Synagogue of New York, and the same artist re-designed the chapel of the Hebrew Union College in Cincinnati.

Katz builds all of his designs around the letters of the Hebrew alphabet. The aleph beth is really

a picture book to him. Katz will tell you that in a very real sense, that is what the aleph beth was originally. The Aleph was the head of an ox. The letter Beth was the picture of a house. The Hay is a picture of a man with his hands raised in prayer. The Mem stands for Mayim and that was the way the early man pictured the waves of the ocean.

Proving that Katz is right, some time ago he submitted a painting which was woven around one of the letters of the aleph beth at a non-Jewish exhibit. The painting was given some general name. It was highly praised. It was the sheer beauty of the thing which won out.

In the aleph beth, Katz believes that Jewish artists have a means to found a Jewish art, which is entirely Jewish and which will astonish the world. He has already apparently impressed the great American architect, Frank Lloyd Wright, who has expressed himself enthusiastically about the idea.

Katz thinks we are at the turning point in Jewish art. We have made too much of men with beards, of menorahs and mogen davids. These all may be very beautiful, but there is such a thing as overdoing a thing. The letters of the Hebrew alphabet furnish us the notes and bars with which we may build myriads of new symphonies of painting constructions.

So the artist sees a great future ahead for abstract art in the synagogue.



Henry Epstein, former Solicitor General of New York State, was named chairman of the newly-organized New York Metropolitan Committee of the Anti-Defamation League of B'nai B'rith, it was announced by Justice Meier Steinbrink, ADL national chairman.

Mr. Epstein and his committee will guide the work of ADL's New York Metropolitan regional office, of which Lester J. Waldman is director. The Committee will implement in the New York area ADL's program of promoting better human relations and civil rights.

"Mr. Epstein brings to his new assignment a background rich in experience in the safeguarding of laws for social betterment," Justice Steinbrink said. Mr. Epstein has been four times chairman of the National Community Relations Advisory Council and is a member of ADL's national commission and executive committee. As Solicitor General, Mr. Epstein was instrumental in drafting liberal measures on relief, social security, minimum wages, workmen's compensation and unemployment insurance.

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PLAIN TALK

By AL SEGAL

PICKING A RABBI

Temple Anshe Giborim needed a rabbi. In case you've never heard of Anshe Giborim, it should be said that Anshe Giborim means Big Men or, as they say, Big Shots. Temple Anshe Giborim is situated almost anywhere.

I don't know exactly how Anshe Giborim happened to lose their rabbi. It may be that the wives of the congregation didn't like the rabbi's wife and made her life miserable. (They said she put on too many airs and some of them thought she dressed just too well for a rabbi's wife).

Or maybe they felt embarrassed by the rabbi's sermon against the slums which offended all the real estate interests. The Anshe Giborim said a rabbi should stick to Judaism. Or maybe using so much Hebrew in his prayers.

Anyway, if he hadn't been pushed out he would have run out in self-defense and in self-repect.

So Anshe Giborim were in need of a rabbi and took steps. The board of trustees decided that the way to find a new one was by an oratorical contest. (That had been the way of many a Reform congre-

gation in search of a rabbi, in the past).

Every applicant would be invited to come on and give Anshe Giborim a trial sermon. The one who, in the opinion of Anshe Giborim, delivered the best sermon would get the job. If they could have a rabbi giving a trial sermon each



week for a year, Anshe Giborim would have their weekly religion practically for nothing during that year, except for the railroad and hotel bills they would have to pay.

It turned out to be a fruitful contest. Rabbis eager to escape from other Anshe Giborim entered the contest from all over the country. Week after week Anshe Giborim had another rabbi preaching to them.

I won't bother your mind by giving an alphabetical list of the contestants. A couple of samples will suffice, and it is enough to speak of them as Rabbi A and Rabbi B, though they might as well have been Rabbi X and Rabbi Z.

Rabbi A was one who, if he hadn't turned out to be a rabbi, could just as well have been an A-I salesman. He could have sold refrigerators to the Eskimoes, as the old gag goes. The way he poured it out in his trial sermon had all the Anshe Giborim in a spell.

Mrs. Zilch, the wife of the congregation's president, said, "He seemed just to hold me all the way through."

The wife of the vice-president said, "That man certainly has something!"

Rabbi A stayed over through Sunday, played golf with Mr. Zilch, had dinner with the congregation's leading widget manufacturer, in the evening joined a group at canasta. Everybody's verdict was that he was personality-plus . . . the way he beamed all the time, the way he

(Please Turn To Page 28)

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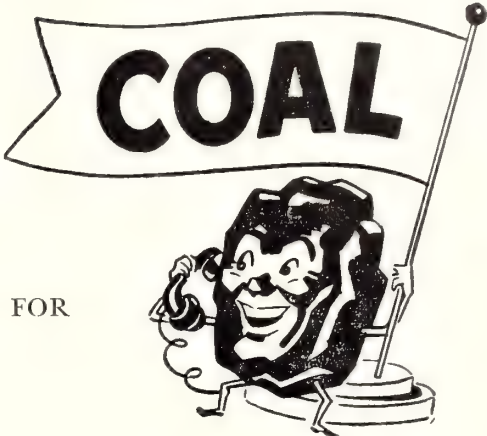
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The Man Who Wouldn't Say "Yes"

By NATHAN L. ROBERTS

ISAAC Levi might have been a wrestler, a prize-fighter, a weight-lifter. As it is, he's something of all of them. He's a long-shoreman. Those who watch him have to marvel at his skill, his dexterity, his awful dodging. That's the way it is when you're walloping a dock . . . even in Israel.

Isaac stands six feet, three. At close range, he's literally overpowering . . . a big, brutish man with cold, black eyes and a nest of steel-gray hair. Those who know the Port of Haifa agree that Isaac is one of its spectacles.

For all his strength and his considerable following, Isaac is a truly modest man. He does his work, he does it well and rarely complains to his superiors. But there's so much a man can take, even a man like Isaac. This little story concerns the single time in recent memory when Isaac Levi complained.

It happened just about a year ago, a day, two days, three . . . we forget . . . before the Passover. Isaac was at his usual place, standing on the dock near the forward hold of a small freighter with cargo out of Turkey.

"Isaac, I've got something special for you."

It was the gang boss, new, jolly, a man who had stevedored the docks of London, Marseille, Antwerp, Tunis and Capetown.

"What's the specialty?" Isaac asked, his arms arched on his hips.

"I'm taking you over to the Negba," the boss declared.

"The Negba, eh," Isaac spoke the words slowly. "What for? She hasn't come in yet."

Isaac's boss . . . they called him Yankel . . . looked out over the Port, turned his face back to Isaac and began to explain.

"We're taking you off the load gang, Isaac. A man like you can be more valuable elsewhere. That's why we're putting you on the Negba . . . the Azmauth . . . the Kedmah . . . all the liners, all the ships bringing the new ones, the immigrants."

"What am I," Isaac snapped, "a sailor? I'm a longshoreman! This is my job, this is my work. What is this talk of the Negba, the Kedmah, what kind of talk is this?"

Yankel smiled. "Isaac," he sooth-

ed, "I didn't mean you'd be a sailor."

"So what's this talk?" Isaac demanded, his face darkening, his hands itching to get back to his work.

"Isaac," Yankel began again, "we're putting you on the gangplank. You'll handle the gangplank for the big ones. There'll be at least three a day for the next month; ships from Marseilles and Bari. The United Jewish Appeal is sending ships as fast as possible. That's because of the disaster program—you know, the now-or-never emigration from Eastern Europe and North Africa."

"Count me out," Isaac said quickly. "It's not for me. I'm staying here!"

"I'm sorry, Isaac," Yankel said. "You start in the morning. The Negba docks at seven. The Kadmah comes in at ten. The Azmauth comes in at two. I'll see you at seven."

Yankel left Isaac to his work and walked back into the pier-house.

"Yankel," a voice called.

It was Abram, Isaac's friend.

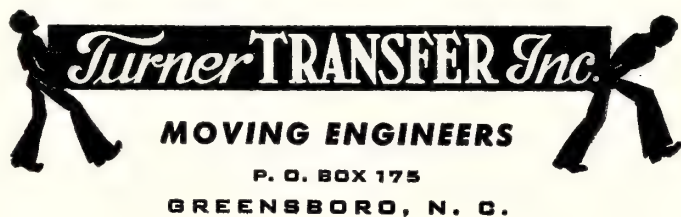
"Yankel," Abram said, "I've got to talk with you."

"What about?"

(Please Turn To Page 27)

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ISRAEL DIARY

Tel Aviv, March 3.

I TALK WITH a man out of Poland, 1933. Just demobilized from the Army, he makes a living carrying small parcels on his motorcycle truck. His best week earns him about \$30. (Sardines are 18c a can; a bar of laundry soap, 33c; eggs, 10c a piece; a pound of white flour, 33c.)

Hearing this man on the street corner speak anxiously about his own future, I asked him why he had not gone to a kibbutz. "I have a son of eleven," he said in reply. "On a kibbutz, if I wanted to buy a bicycle for him I'd have to go to the committee, and he couldn't get a bicycle unless there was money enough for all. Even suppose there was — and I know there isn't — the money would have come from everyone in the kibbutz." He paused and pointed rather proudly at himself. "When I buy my son anything — and I just bought him a bicycle — it comes from the money I made. I, myself. It's the same gift, but the pleasure I get makes the difference. The sacrifices I make; they are my own! In a kibbutz I would have to give up that pleasure."

I recalled at that moment what Abe Herman of the Foreign Office Information told me. "To be a kibbutz nick, temperament is more important than ideology."

I am halfway through my visit here. I was indifferent to Zionism two weeks before I arrived. I was a hot Zionist two weeks afterward. Now, I want a lot of time to think it through. Margot Klausner, the very distinguished writer-wife of Brandstatter, gave me a poem of Kipling's. It reflects in an odd way what I feel at the moment.

Much love to the land that grew,
More to the Life that fed —
But most to Allah who gave me two
Different sides to my head.

The title of that poem is "Dangerous Zion." And dangerous he is. She has upset every idea I have

ever had about Jews and Judaism and anti-Semitism. It seems to me that no American Jew, Zionist or not, can remain unaltered after staying here even for a month. However, I feel utterly incapable, at this point, to communicate what I mean and how I am changed and by what. I recall Lincoln Steffens's brilliant phrase on his visit to Russia. "I have seen the future, and it works," he wrote. I might weakly paraphrase it and say, "I have seen the past, and it doesn't exist any more." If my friends can understand that paradox, they will know what I mean. At any rate, I can always count on having "two different sides to my head."

Haifa, March 3.

Tel Aviv to Haifa . . . Petach Tikvah . . . Painted sign in red, now long worn faint; Demand a 2nd Front in Europe . . . Grey stone



Miss Katherine F. Lenroot, chief of the U. S. Children's Bureau, who was the principal speaker at the fifth annual program institute of the JWB Girls' and Women's Activities Committee in Cincinnati, May 4.

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arches of Rothschild memorial . . . Soldiers crowded on a speeding truck, hanging from the sides, singing at the top of their voices . . . At the 104 km. signpost is the road left to Tulkarm (in the Arab triangle) . . . At the 105 km. signpost a lovely looking moshav (a smallholders cooperative farm) with cedar and fir trees and orange groves . . . At 119 km., a desert, sand dune warped shrubs, unholy desolation, the "before" of what I had seen glowing green a mere 14 kms. back . . . At 135 km., an Arab village on the flank of a distant hill, the houses shining white and blue in the trick of sun which picked them out of the background. The open doors and windows stare blackly, like blinders over eyes . . . The beauty of the countryside, bronze golden gorse running up and down dark green hills like tinted sheep; grey rock which captures and holds some of the rose of the late afternoon sun, the shrub oak which I remember so well from Southern California, old-men trees with skirts of shade . . . At 156 km., a road block to catch egg smugglers . . . 160 km., a graveyard of cars and trucks, many of them British . . . Then, finally, Haifa, rising from the sea like a terraced vineyard of gray stone . . .

Inspector Spiegel, Chief of the Israeli Marine and Port Police, is a redheaded, Irish-looking ex-British top sergeant and Haganah fighter. He answers my questions, gives me a pass to the Port, introduces me to Alfred Coblentz, chief boarding officer who still carries a terrorist bullet in his head, and I go down to see the Turkish steamer "Eti" come in with 1800 Turkish immigrants.

Now I know that what I had read can be true. These fellow Jews are Turks; they come here, not from concentration camps, but because they choose to; yet there is an old woman, not so old perhaps. She come down the gangplank 50, stout, dressed in her best black. helped by stevedores and volunteer soldiers and throws herself on the dirty pavements of the port to kiss the ground of Eretz Yisroel. Coblentz who has seen tens of thousands of new people enter the port, who had just told me that he had lost all his sentimentality, finds enough left to fill his eyes with tears . . . There is a little girl of 10. She is still on deck, staring at the Carmel above and beyond the port buildings. I know that she had had a struggle with her mother that morning — and had won, for

now she is wearing lipstick and powder. Today is her holiday . . . Two dead are lowered over the side, the first to debark. On the deck an old man sits with his hand over his face. Near him a young boy. With the dead goes a man of 30, his beard three days old. He will follow the dead wherever they go . . . It is his first hour in Israel. He stares only at the coffin as the truck moves off. He doesn't look at the new land . . .

On the faces of the new people are confusion, excitement, wonder, indecision, worry, uncertainty, resolution, resignation. If you ask them "Are you glad to be here?" they look at you as if you were somewhat crazy. Later when they see the transit camp, barren, cold, uncomfortable, strange, their faces will fall; they will not hide their disappointment. In their minds, they know that Israel is doing its best; in their hearts they could not but wish the "paradise" to be just a little better than the camps they had left behind. (With European refugees, the disappointment at the first sight of Raanana, Pardes Hanna, Motzkin—all transit camps—is quite startling.) One can hear all kind of complaints against everyone from the Executive of the Jewish Agency to the nearest cop. In this regard, I feel that the responsible people here could, with little additional effort, prepare the bewildered newcomers better for what awaits them. A new land, a strange land, absolute ignorance as to the ways and means of getting work, or of getting from one place to another create frightening atmosphere. I talked with several people, at a later date, who came in on the Galila from Marseilles. Erroneously they thought that they would be locked in the camps each night.

A young and ambitious poet sent his latest outpourings to a Tel-Aviv magazine. They were entitled, "Why do I Live?" The editor was quick to reply: "You live because you sent your poems by mail, instead of bringing them in person."

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WINSTON-SALEM, NORTH CAROLINA

The Lawyer and the Scrambled Egg

By HILDE MARX

IN THE living room of the lawyer S. there is a small radio. It is turned on, and there are strong noises coming through the loudspeaker; something sounds excited and monotonous at the same time; it sounds like the acoustic impression of a mass assembly.

In fact, it is the acoustic reproduction of a mass assembly. This one point is accurate. Not so the rest. The radio is no radio, but one end of a so-called intercommunication system. And lawyer S. is no lawyer any more, but just plainly farmer Joe, the owner of a chicken-and-egg farm in Vineland, N. J. And the noises coming through the loudspeaker are the noises produced by approximately 5000 chickens.

There are chicken-and-egg farms all over the country. But in Vineland, N. J. many of the farms are something special on account of the fact that their owners, until a comparatively short time ago, have been everything else but farmers; they have been merchants, lawyers, doctors, engineers, artists. Then they were refugees. Jewish refugees from many different countries. And what is the most remarkable of all: that these people are real farmers now.

The personal history comes through occasionally. There is the main house, and the grounds, and there are the chicken coops, and the tool and storage sheds. On one farm everything is bigger and more elaborate, on another things are more primitive—the basic features are the same. Only at the second glance differences will appear.

Take, for instance, the farm of this former lawyer S., now Joe. In the main house there are some valuable paintings of European origin.

Many pieces of the heavy, bulky furniture have traveled across the ocean—but right there, on the European table, is a huge pile of very genuinely American Movie Magazines, a sign of the present passion of sixteen-year-old Mirjam. And Mirjam, who came to this country with her family only two years ago, speaks English without a trace of an accent, just as she speaks German and Ivrit, having come to this country after a prolonged stay in Israel. In Joe's house there is also a Bechstein grand piano; Gertrude, the farmer's wife, is an accomplished concert pianist. This is the reason why there is often classical piano music heard over the loudspeaker system which, if turned on,



M. William Weinberg, of Larchmont, N. Y., formerly associate national field director of United Jewish Appeal, who has been named fundraising director of the National Jewish Welfare Board.

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transmits from the outside to the house, and vice versa. This way it may happen if farmer Joe takes ignorant visitors around through the coops and the grounds—that Gertrude's voice interrupts the music: "Joe, don't exaggerate — you know we broke no records last week—there were eighteen hundred eggs at the most, and not two thousand!" Because now Gertrude is a real farmer's wife, and she knows her business.

There are, next to the chicken coops, the large feed boxes with their simple and efficient mechanism of distribution. Such feed boxes are always made of wood. But on the ones on Joe's farm there are some marks left in heavy black print, much as is used on overseas freight: "H. S." it says there, and a few other things like "Handle with care," "Glass," and "Hamburg-Naples-Tel Aviv." These are parts of the giant crates which, in Europe, used to be called "Lifts." It was a much used word from a confused and terrible time—a time of restlessness; of uprooted lives, of collapse. These crates, or at least parts of them, have now found their place, and their use. They had sheltered and carried dead values through the uncertainty of many countries—now they are filled with foodstuff that spends life. Here they will stay, and they will be filled again and again. And the lawyer S. who had to worry so much about the huge crates has found his place as well, for himself and his family.

It is not easy to picture the process of transformation within these people. It must have been a fast process, no matter whether they are now 2 years old, or 12 years old, as farmers. One of the reasons for such a quick success of re-orientation may be that it originated, in most cases, not exactly from enthusiasm for the chicken business, but from the idea that there must

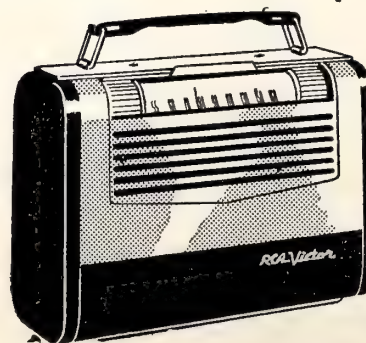
be, in this particular field the chances for a new, and healthy, and relatively secure way of life. The enthusiasm, on the other hand, seems to have come to most of these new farmers at the moment when they saw that the business of a chicken farm requires not only a great amount of work, but intelligence, pioneering spirit, research, and the practice of modern science as well. Here was the equivalent for people who formerly had been used mainly to working with their heads: physical work soon became routine, and in many cases proved beneficial; the mental requirements afforded new challenge and incentive.

It is likely that, in former times, the lawyer S. would have worn a doubting look — as does the uniformed visitor — had anybody told him how the chickens are being fed stones, among other things. Farmer Joe, of course, enjoys the visitor's bewilderment when he shows him the pails full of stones and broken oyster shells. And Joe's thirteen-year-old son — who is almost a full-fledged farmer already — has a grand time explaining to the stupid grown-up the stones help to mash the rest of the food in the chicken's stomach. Anyhow, that boy Michael! If the rest of his family found their way in this new life fast, he did it like lightning. He goes to school, of course, and he plays baseball and football, and does his homework and chews gum —and he seems to be all over the farm at the same time. He is the one who trained the dog to catch stray chickens without killing them. He gets the chickens down from the trees with unusual ease, at the same time lecturing about the unbelievable stupidity of those animals. He knows all the different feed components; he knows about which vitamins the chickens

(Please Turn To Page 22)

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MRS. FANNIE KESSLER, Editor

For each recipe submitted and published in the cooking page, we will pay two dollars or give a year's

subscription to the TIMES-OUT-LOOK. Address Cooking Editor, Box 701, Richmond, Va.

Cheese Timbales

Turn on oven and set at slow oven—350 degrees F. Grease 6 individual baking dishes.

Mix together . . .

- 2 1/2 cups grated American cheese
- 3/4 cup canned milk
- 1/2 cup water
- 3/4 tspn. salt
- 1/8 tspn. pepper
- 3/4 tspn. grated onion (optional)

Cook over boiling water until cheese melts and mixture is smooth, stirring frequently. Remove from heat and stir slowly into 3 well-beaten eggs. Pour into greased dishes. Set in pan containing about one-half inch of hot water. Bake 45 minutes, or until a knife inserted in center comes out clean. Turn out and serve at once.

Cheese Blintzes

- 1 cup flour
- 1 cup cold flour
- 2 eggs (beaten)
- 1/4 tsp. baking powder
- 1/2 tsp. salt
- 1 egg
- 1 1/2 cups cottage cheese
- Salt and pepper to taste

Add salt and water to eggs and add flour slowly until batter is smooth. Pour batter on heated and greased iron pan, tipping the pan

on all sides to cover bottom with thin layer of batter. Bake one side only until the thin cake blisters, then tip out in one piece on board. Now mix the cheese, egg, and salt and pepper, and place filling in center of each cake, folding over opposite corners to form a rectangle or square. Fry both sides in butter until golden brown. Serve with powdered sugar, cinnamon, or sour cream.

Never-Fail Chocolate Cake

- 2 squares chocolate
- 1/2 cup milk
- 1/2 cup shortening
- 1 1/2 cups sugar
- 2 cups flour
- 1/2 teaspoon baking powder
- 1 cup sour cream
- 1 teaspoon soda
- 3 eggs
- 1 teaspoon vanilla

Cream shortening and sugar. Add eggs to mixture and beat together. Add flour and baking powder and sour cream, a little of each at a time. Add vanilla. Melt and cool chocolate, adding this last. Use your own favorite icing.

Pre-heat oven to 350. Bake in two-layer tin or in a loaf pan.

*Mix soda in sour cream.

Apple Fladen

- 4 1/4 cups flour
- 4 egg yolks, slightly beaten
- 4 tbs. 4-x sugar
- 1/2 lb. butter
- 1/4 tsp. salt
- 1/2 cup sour cream
- 2 lbs. apples
- 1/2 cup raisins
- sugar and cinnamon
- 4 tbs. bread crumbs

Work butter into flour sifted

with 4-x sugar and salt. Add yolks to sour cream and mix with flour. Cover and put in refrigerator one-half hour. Peel apples, dice, mix with raisins and enough sugar and cinnamon to suit taste. Spread the crumbs on dough and place apples. Rub top dough with white of egg diluted with water. Sprinkle with chopped nuts. Bake 40-50 minutes in oven 425 degrees F.



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The Lawyer and the Scrambled Egg

(Concluded From Page 20)

have to have, and what sort of injections, and why; and Michael is amazed that the visitor is amazed at all the science connected with what to him is nothing but the start of a scrambled egg.

There are some people working on Joe's farm now: one newly arrived DP couple, and a young man called Bill. And this young man's story is most remarkable. He is the one native American on the place. He is no farmer either; in fact, he is an artist. But he is learning how to be a farmer, because he will be a farmer shortly — in Israel. Bill belongs to a new and rather unusual Hachshara group stationed in Vineland. The name of the group is "Hashavim" (The Returners). This group that formed itself out of Poale Zion, differs from other chalutz groups in many ways, representing a new approach to preparation for kibbutz life and opening up of a whole new source for chalutzim. It is comprised to a large part of professionals, craftsmen, and white-collar workers who are in the ages between 20 and 30 years. In fact, there is one member of the group who is a grandmother of twins. Being an older age group and therefore, a more serious one, there seems to be an atmosphere of mature rational idealism and stability about it which is essential for the chalutz.

The members of Hashavim, about 20 now, come from all walks of life. They moved into an 8-room farmhouse in Vineland, which Hechalutz bought for them. They started pooling their savings as well as their earnings, fixed up the house, got themselves jobs on the various farms, and started training for communal life in a kibbutz by living just that way.

The composition of this group seems extremely favorable. There is Dr. Robert Gibson, a dentist, now plain Bob, who gave up his practice to join in the group. There is Miriam, a graduate botanist, whose knowledge will be valuable in the projected tree nursery in Israel. There is an electrician, a nurse, a physician, another artist beside Bill. There is Herb Smith, finishing his Ph. D. in psychology, and at the same time trying to get new members for the group all over the country. The members of the group feel that Israel, that absorbs so many broken-down and physically weak human beings, needs young Americans, and their mental and physical strength.

Joe, the farmer, has worked out his own routine within these two short years — well enough to teach others, in fact. He has gotten used to rising early, retiring early, and to the physical as well as emotional strain connected with the chicken-and-egg business. Did anybody think there was no emotional upset? Joe knows by now that not only sickness, but some very cruel

and relentless fights in the chicken coops reduce the original number of chickens to almost half within the course of two years. He knows what to expect, and he does not stop learning, because there is a whole lot of science that comes before the scrambled egg. It is not at all amazing to find on farmer Joe's bookshelf, right between Heine's Collected Works and a volume of Goethe's letters, a much-used and worn book entitled "The Practical Chicken Farmer." And when, on Saturday nights, in the Poultrymen's Club, Joe and Fred and Sam and Richard are sitting together, nobody would think of the former lawyer S., and merchant H., and doctor K., and druggist M.; only if, in between discussions about eggs and chickens, there are sudden excursions into music or philosophy, somebody might remark: "What an amazing education these farmers have!"

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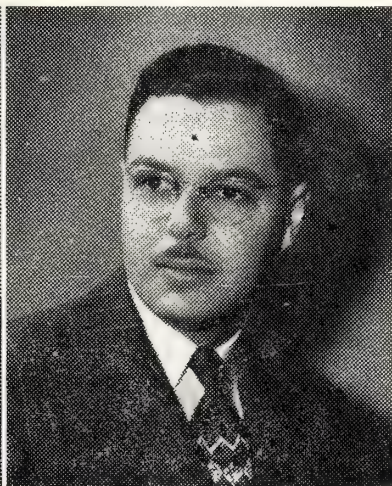
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The Union of Orthodox Jewish Congregations of America has embarked upon an extensive expansion in the fields of community service, kashruth and synagogue activity. Under the leadership of President William B. Herlands, former Commissioner of Investigation, New York City, the Union plans to render increased services and to unite traditional Jews, the largest segment of the American-Jewish community. Rabbi Irwin Gordon (above, right) has been named to head the newly established Division of Community Activity. Rabbi Gordon formerly directed the Community Program Office of Yeshiva University, which has merged with the Union. Victor Geller (lower left) has joined the Union as field director.



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United Orthodox Synagogue

Rabbi Moses J. Burak, presently serving the Beth Israel Synagogue of Hamilton, Ontario, Canada, has been elected spiritual leader of the United Orthodox Synagogue. He assumed his duties during the month of May.

A native of Toronto, Canada, Rabbi Burak received his rabbinical training at the Ner Israel Rabbinical College of Baltimore, Md., where he was ordained in June, 1940, and his secular education at the University of Toronto—B. A. '47, and McMaster University—M. A. '49.

Rabbi Burak's reputation as an eloquent orator has been firmly established through eastern Canada, where he has traveled extensively. He possesses both scholarship and learning, as well as an affable personality. The Synagogue and the community both will benefit by his presence.

The final Friday Evening Forum and Oneg Shabbot of the current session took place on Friday night, April 28, at which time the Jewish Cub Scouts of Norfolk presented the service. Mr. Morton Samuels is the leader of this group. Harold Garson and Alan Siegal, two of the Talmud Torah boys, acted as Rabbi and Cantor.

The 5th day of Iyar marked Israel's second birthday. In commemoration of this event the Friday Evening Forum featured a special service and Rabbi Schector's sermon was devoted to Israel.

Council of Jewish Women

The Norfolk Chapter, Council of Jewish Women is now sponsoring a Bargain Shop under the auspices of the Jewish Community Council. This shop is operated by newly-arrived refugees. A drive to collect articles to be sold at this establishment is forthcoming. The Council has asked for volunteers to teach English.

Beth El Temple

The second anniversary of the establishment of the State of Israel was celebrated at Beth El at the Friday Evening Services. The address was given by Dr. Max Routenberg, Executive Vice-President, Rabbinical Assembly of America. Rabbi Reich and Cantor Seidelman officiated. An Oneg Shabbot was held.

An interested group of men and women meets every Wednesday evening to discuss the various psychological problems facing Jewish parents. Among the topics discussed under the leadership of Dr. Paul Reich were the emotional, social, mental, and spiritual developments

of the Jewish child. The group plans to spend several weeks in discussing problems in Jewish education.

Rabbi Paul Reich has been invited to participate in two programs of the community. He will deliver an address to members of the Naval Reserve Chaplain Corps meeting at the Naval Base for a refresher training course. About 50 clergymen of various denominations will attend.

Rabbi Reich, assisted by Cantor Samuel Seidelman, participated at the Television Vesper services on May 28. Parts of the Confirmation Services were presented at this time.

Beth El Congregation was host at a recent Seaboard Region Convention and Institute on Conservative Judaism. The theme of the Convention was, "Conservative Judaism in Thought and in Action."

Congratulations to Mr. Reuben Goldman of Richmond, newly-elected president of the Seaboard Region. Mr. Goldman succeeded Mr. Reuben Levinson of Baltimore, Md. We are certain that Mr. Goldman will continue the fine job that was started by Mr. Levinson.

The new Beth El Temple is nearing completion. The Ark is now being installed. It is a magnificent appointment enhanced by two beautiful bronze doors. The wood panels on the walls of the sanctuary lend dignity and charm. Much more work has been completed, with only a little left to be done. The first affair to be held in the new Temple will be the Confirmation services.

Greetings . . .

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Lag Ba'omer, known as the Scholar's Holiday, is a time for rejoicing; for on that day, we are all told, the prayers of the pupils of the gentle sage, Rabbi Akiba, brought the end of a terrible plague in Palestine. In Europe, Jewish boys were allowed to leave their books and roam the fields, that they might remember how once the Jewish people had broad lands of their own. They carried bows and arrows as they roamed the woods and fields.

In celebration of this holiday, the Beth El Hebrew School had an outing at the City Park. In addition to the amusements at the park, the students had races, played softball and enjoyed many other games. Refreshments were also served. Mrs. Paul Reich, Educational Director, was responsible for the outing, and we can all thank her for a very enjoyable time.

Interviewing Rabbi Paul Reich of Beth El Temple

Rabbi Paul Reich was born in Brooklyn, New York in 1908. He received his secular education at the College of the City of New York, where he received his B. A. degree; at Columbia University, where he was awarded his M. A., and at Johns Hopkins University, where he received his Ph. D. degree. The Rabbi received his Jewish education at the Jewish Theological Seminary, where he was ordained as Rabbi, and at the Jewish Theological Seminary he received a degree as Master of Hebrew Literature.

Rabbi Reich assumed his position as rabbi of Congregation Beth El in 1934. Since that time he has achieved many other titles other than that of Rabbi. Among them are: Chaplain, U. S. N. R., during World War II; Auxiliary Naval Chaplain; Lecturer in Psychology, College of William and Mary, Norfolk Division; Lecturer in Psychology, University of Virginia Ext. Department; member of Board of Directors, Norfolk Community

Council; member Executive Committee, Rabbinical Assembly of America; member, Norfolk Zionist District, 1941-43; contributed articles to **Reconstructionist**, **Opinion Hadoar**, and **Torah Magazine**; member, Virginia State Committee, National Foundation for Infantile Paralysis; member Torah Club, Norfolk, Va.; life member Zionist Organization of America.

Rabbi Reich has contributed much to the welfare of the Congregation, as well as the youth groups.

The Council of Jewish Women sponsored a County Fair at the Hague Club. Games of all kinds were featured, plus square dancing with a professional caller. An auction sale of hand-made, home-made articles was a highlight of the evening. It was an evening of fun and gaiety for all attending.

OHEF Sholom Temple

At the last Annual Meeting of the Congregation, Rabbi Stern rendered a brief report of his activities. The all-important question of the New Temple was also discussed.

The Union of American Hebrew Congregations, the international organization of all Reform Temples in the English-speaking world has, for the first time in its history, arranged a Regional Convention for this district, held in Washington, D. C. Delegates from Ohef Sholom included: Rabbi and Mrs. Malcolm H. Stern, President and Mrs. Bertram S. Nusbaum, Mr. and Mrs. William P. Nordlinger, and Mrs. Mervin Cooper. The Convention afforded the delegates an opportunity for sharing experiences and ideas which should prove valuable for the development, physically and spiritually, of the congregations of this area.

Congratulations:

Mr. and Mr. Heinz Rosenbaum on the Bar Mitzvah of their son, Robert.

Mr. and Mrs. David Stark on the Bar Mitzvah of their son, Marvin.

Mr. and Mrs. Max Aaron of Portsmouth on the engagement of their daughter, Shirlev, to Louis Mirman of Norfolk.

Mr. and Mrs. Joseph Cherin on the engagement of their daughter, Leona, to Charles Stern of Kentucky.

Mr. and Mrs. LeRoy Beskin on the birth of their son.

Mr. and Mrs. Morris Lazon, Jr., on the birth of their son.

Mr. and Mrs. Louis Gluckman on the birth of their son.

BURLINGTON, N. C.

Mr. and Mrs. Harry Brevda announce the arrival of a son on April 27. The child, grandson of Mr. and Mrs. J. H. Freedman, has been named Burton Stewart.

CHARLOTTE, N. C.

Confirmants at the Temple Israel confirmation on May 21 were Hilda Goldiner and Carol Lois Schaeffer. Parents of both held a joint reception following the services.



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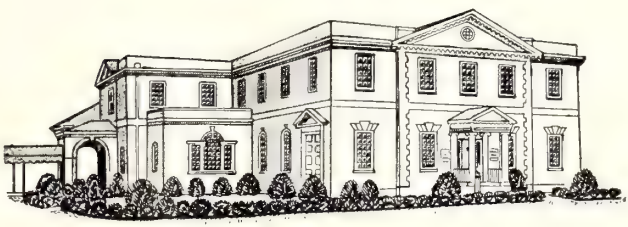
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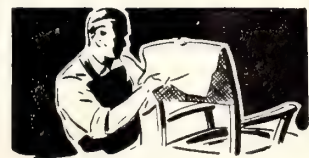


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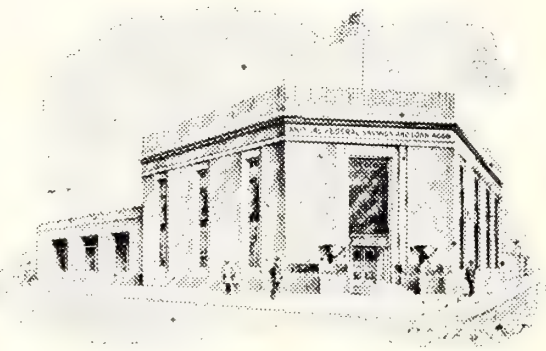
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RICHMOND, VIRGINIA

(Concluded From Page 11)

present, and action was taken on all matters pertaining to the Home.

NATIONAL COUNCIL OF JEWISH WOMEN

The following officers, directors and chairmen have been elected for next year for the Richmond Section, National Council of Jewish Women:

President, Mrs. Irvin G. Abeloff; 1st vice-president, Mrs. Hank Wolfe; 2nd vice-president, Mrs. Jack Gold; 3rd vice-president, Mrs. Ben Wallerstein; 4th vice-president, Mrs. Sidney Lewis; recording secretary, Mrs. David Markham; assistant recording secretary, Mrs. Albert Pincus; corresponding secretary, Mrs. Louis Brodie; assistant corresponding secretary, Mrs. David Shapiro; treasurer, Mrs. Emanuel Emroch; assistant treasurer, Nathan Zell; financial secretary, Mrs. Amelia Ullman.

Directors: Mesdames Harold Weidenfeld, Gus Ezekiel, Nathan Gumenick, and Jerome Meyer.

Chairmen and co-chairmen: Contemporary Affairs — Mesdames Robert Wallerstein and Saul Veiner. Bulletin: Daniel Schiller, David Katz. Membership: Sol Axel, Abe Grandis. Legislation: Sidney Benson, Sidney Meyers. Sick Room Loan Chest: A. A. Abady.

Personnel, Sidney Tratter, Joseph Rubens; Dance, Hyman Cashvan, Jack Meyers; Social, Bert Brent, Aaron Miller; Mcquire Birthday Parties, Gus Ezekiel, and Nathan Bloom; Program, William Rothenberg, H. L. Friedenberg; International Relations, Samuel Richman, Hilda Nagler; Scholarship Fund, Lee Rothenberg; Community Cooperation, David Meyer, Al Gross; Printing, M. S. Rosen; Telephone, Sidney Lindeman, and Frances Calisch; Grand Group, Samuel Troy, Sol Shulberg; Rheumatic Fever, Kit Koblenzer, Max Forman; Service to Foreign-born, Jerome Meyer, Simon Russi; Ship-A-Box, Jerry Lavenstein, S. M. Rosendorf; Cancer, Harold Weidenfeld; Publicity, Abraham Homer, Robert Reinhart; Blind Sale, Howard Klugman, Adolph Marks.

Reuben Goldman of Richmond, Va., was elected president of the Seaboard Region, United Synagogue of America, at its Annual Convention held in Norfolk, Va., on April 23, 1950. Mr. Goldman is a prominent leader of his com-

munity and an extremely active and ardent worker for many other Jewish causes.

In addition, the following officers were elected to serve with Mr. Goldman: vice-presidents, Israel J. Mendelson, Washington, D. C.; William Greenfeld, Baltimore, Md.; Louis Mirmelstein, Newport News, Va.; secretary, Morris Speizman, Charlotte, N. C.; treasurer, Julius Harris, Roanoke, Va.

The Executive Board of the Region will consist of representatives from each congregation affiliated with the United Synagogue of America.

Israel November, of Richmond, was elected to the board of directors of the National Jewish Welfare Board (JWB) at the biennial national convention of that organization in Cincinnati May 6-8. JWB is the national association of Jewish Community Centers and the government-recognized agency for meeting the religious, welfare, and morale needs of Jewish personnel in the armed forces and in Veterans hospitals. Together with the Y. M. C. A. and the National Catholic Community Service, JWB is a member of the newly established Associated Services for the armed forces.

Rabbi Ephraim Shimoff of Temple Beth Israel, will participate at the annual convention of the Rabbinical Council of America, of which he is a member, when the Rabbinical group convenes in Chicago for a four-day session starting June 12.

The Rabbis will deal with the problems facing American Jewry in this country. The gathering will bring together Rabbis from almost every state in America, and from Canada.

According to Rabbi Theodore L. Adams of Jersey City, convention head, the primary purpose of the meeting will be to devise means of preserving traditional Judaism in this country and to strengthen the religious adherences of Jews to orthodoxy.

Sessions, at which Rabbi Ephraim Shimoff will participate, will deal with problems of Jewish education, the role of the Synagogue in the community, and the relationships of Jewish religious institutions with central and fund-raising agencies in the community.

The Rabbinical Council will al-

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so hear greetings by Rabbi Dr. Samuel Belkin, president of Yeshiva University of New York, and a message by Rabbi Oscar Z. Fasman, president of the Herew Theological College in Chicago. A first-hand report on "Jewry in Europe Today" will be made by Rabbi Manuel Laderman of Denver. National and city dignitaries will extend their greetings.

Rabbi Dr. Israel Tabak of Baltimore, president of the Rabbinical group, emphasized that a concerted effort will also be made to bring about "a clarity in the religious thinking of American Jewry" so that a firm and solid foundation may be established for the perpetuation of Jewish life in this country.

The Man Who Wouldn't Say "Yes"

(Continued From Page 16)

"It's about Isaac," Abram said. "You've got to listen."

"Go ahead," Yankel said. "Tell me."

Abram started to talk. He talked for a long time. Yankel listened, his interest keyed to every word. When Abram stopped talking, Yankel rose from his gunnysack seat, put his arm around Isaac's friend and said, "I understand."

Abram walked out to the dock and Yankel followed behind, slowly.

"Isaac," Yankel called.

Isaac came toward Yankel, his face darkening again.

"I'm sorry," Yankel said, "I didn't know. It's all right about the Nebra. You can stay here."

Isaac's eyes lowered to his shoes, his hands fell, his great head bent forward. He stammered, "Yankel . . . it's not that I can't . . . it's just . . . well . . ."

"It's all right, Isaac," Yankel said. "I understand."

Isaac took Yankel's arm, walked slowly toward the bulkhead at the

end of the dock, and looked out to sea.

"It was one year ago, just about this time," Isaac began to say.

"Yes, I know," Yankel said. But Isaac continued to speak. It was his story. He would tell it.

"The war was over," he continued, "and I had just come up from the desert. They needed more help here on the docks. But before I came to Eretz, before the Nazis, I was a tinsmith in Saarbrucken. During the war, I was with the Maquis. I came here as an illegal in 1946. When the Arabs began their war against us, I fought with our Army. After the war, I say, I was sent up here to work on the docks."

Isaac looked up toward Mount Carmel, toward the golden sun setting beyond its crest over the Mediterranean and turned his gaze back to Yankel. He was having trouble telling his story. Facts seemed to mix him up. But he began to talk again.

"I got my first job as a long-shoreman two days after I arrived here." Isaac smiled his little smile and said, "I used to work on the gangplank, helping the immigrants come off. It was a wonderful experience. But it reminded me also of how it was when I came in."

"When I came in," Isaac said, "I came in on a sandy beach, my clothes wet up to my shoulders. I am big and strong and for me it was nothing. But these people I helped get off the ships last year were a little different. There were many old among them; many children, a lot of children. I remember many times carrying little babies off the ships, my clumsy arms hugging them and then turning them over to the Jewish Agency nurses."

"But then one day last year it came to be Passover. It was just before the Pesach. We had opened up our first big camps because of the housing shortage. The people

(Please Turn To Page 29)



ARTHUR D. GREENLEIGH

The appointment of Arthur Greenleigh, public and private welfare administrator for 20 years, as Executive Director of United Service for New Americans was announced simultaneously with the announcement of the resignation from that post of Joseph E. Beck, who has headed the agency since 1943.

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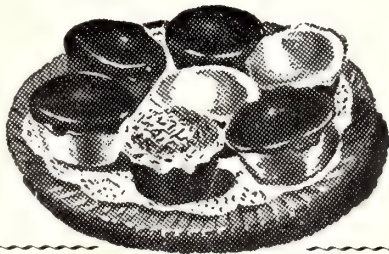
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Danville News

MRS. HENRY RUBIN, and
RABBI DAVID MASSIS, *Correspondents*

The Danville Chapter of Hadasah, in conjunction with the Z. O. A., celebrated Independence Day on April 23, with a community gathering at the country home of Mr. and Mrs. Adolph Kingoff. The program was a well-planned one and consisted of addresses by the two local Rabbis, Rabbi David Gruber and Rabbi David Massis; also a Young Judea program under the leadership of Miss Frieda Kohn, as well as the singing of a number of songs by the assembled group.

This month was also highlighted by a Hadassah Variety Show and Goody Bazaar, which was given at the Elk's Club on April 25. The show was produced and directed by Mrs. Jake Lowenstein and participated in by local members of Hadassah and Z. O. A. Delicious home-made foods of all kinds were sold, as well as other home-made articles for the household. The proceeds of this affair were added to Hadassah's quota for the year. Members of Hadassah owe special thanks to their husbands for their wholehearted participation.

bi A was chosen as spiritual leader of Anshe Gaborim.

(It should be added that Rabbi A lasted with Anshe Gaborim just a year, the term of his contract. By the end of the year it was said among the Anshe Gaborim: "You can never tell by looks and speeches." Others said: "He was like a fire-cracker. What have you got after the fire-cracker is through with its boom? All you got is a fizzle.")

This story is written on account of a plan to make an end of the vulgarity of picking Reform rabbis by oratorical contests. It is called the Placement Plan and is proposed jointly by the Union of American Hebrew Congregations, the Central Conference of American Rabbis and the Hebrew Union College-Jewish Institute of Religion.

The plan will be directed by a bureau to which congregations will apply when they need a rabbi. The bureau will know all about every rabbi and the fact that he may be a saint and no getter at all will not count against him.

Rabbi Roland B. Gittelsohn, chairman of the Joint Placement Commission, says: "Some of the finest, most capable and consecrated men in the Liberal rabbinate are not even considered for prominent position because they are quiet, modest men who have not caught the public eye. A placement bureau would have complete information on all rabbis . . . to give a total picture of the man being considered—not just his eloquence and prominence."

To establish the placement bureau will require the approval of Reform congregations, and they should give it.

PLAIN TALK

(Concluded From Page 15)

could wise-crack, one crack after another.

Next week Rabbi B arrived for his trial sermon. Rabbi B was a meek man in the pattern of Moses. He abhorred the idea of going into a contest but there was no other way of escaping the Anshe Gaborim he had been serving.

In his own congregation the complaint was that he was too much like a saint. "Saints are a dime a dozen," said Mr. Humjhrey Glutz, president of the congregation. "What we really need is a go-getter."

For a long time Rabbi B had been aware that he just didn't belong there. He didn't know bridge and one time when, just for the hell of it he tried a few strokes at the golf club, all he hit was the earth.

His trial sermon was about God. His eyes glowed a if he were really seeing God in the temple. God, he said, was here if they would only know Him. God would be in their hearts if they would only accept Him.

Afterward Mrs. Zilch said, "He look and talks like a saint, but is that what we need here?"

The wife of the vice-president said, "What a difference between Rabbi A and Rabbi B! Rabbi A left me so warm last week!"

That, finally, also was the verdict of the trustees of Temple Anshe Gaborim at the end of the year. It was said that saintly Rabbi B was too much like a shnook, a shlemiel, that is. But Rabbi A! There was a dynamo for you! Rab-

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The Man Who Wouldn't Say "Yes"

(Concluded From Page 27)

would land and pass through the registration and be taken away to the camp in busses.

Isaac pointed toward the pier-house. "See, there go some of those buses now, picking up baggage. Tomorrow, they'll carry people."

"Well, there it was, just a day or two before Passover and what do you think came in? It was the Negba. We had everything in order for the landing and then it began. Nothing but children. All children. All from the big orphanages in Europe. God bless that organization . . . what do you call it? The United Jewish Appeal. All children. I don't think there was a child over twelve. Some of the youngest looked barely more than three. It was a wonderful sight. Those children babbling, pushing, looking, asking questions."

Isaac drew his big arm across his face, wiping his nose and his eyes.

"One of the welfare workers came over to me and said, 'Isaac, we are going to have a big Seder for these children. We want you to come. You must come, Isaac.'"

Isaac seemed to gasp a little for breath, but continued.

"I agreed to go. The night of Seder, I went up to the big Camp just outside the city. There, in the big dining hall, there were all those children, all seated at little tables, four to a table. I was introduced to four youngsters, all about ten years old. They were all going to ask me four questions."

A ship's whistle screamed in the harbor and Isaac gave a sudden start. Yankel put his hand on Isaac's arm, and both men sat silent for a moment. Then Isaac began again.

"Well, we had a wonderful time together. The little ones scooted around the table, digging behind my back to find the Afikomen. Then they started to ask the four

questions. They did very well, Yankel. I was surprised. The orphanages in Europe had done a good job of education. Then it was time for the last boy to ask the question. That was Yitzchak."

Isaac seemed to choke up again. He looked at Yankel and Yankel smiled warmly.

"That little boy asked five . . . five questions, Yankel . . . When he finished asking me that fifth question, I didn't know what to do. I felt like burying myself. I had the wish to die. You know what he asked me, Yankel? He asked me this: He asked me, please, good man, please would I look for his mother and father every time a ship came in. He told me he was sure his parents would come. He told me some 'people' had taken them away when he was five years old. But before they left, they had promised him they would come back. He said he had been waiting a long time, but he was sure his mother and father would keep their promise. He said they would find out he was in Israel. He said they would come. He made me promise him I'd look for them."

Isaac looked at Yankel. His face grew ashen and he looked at Yankel with his cold, black eyes. "Yankel," he said, "their name is Goldblum. Minnah and David Goldblum. Please, Yankel, you look for them."

GREENSBORO, N. C.

Max Bloom was elected president of the Temple Emanuel Brotherhood at the meeting held in conjunction with a dinner at Temple Emanuel on May 11. Other officers chosen were Charles Roth, vice-president; David Judson, secretary, and Arnold Marks, treasurer. New directors are Harry Chaudigie and Lewis Rosenberg.



Marx Leva, Assistant Secretary of Defense, who addressed the JWB biennial convention in Cincinnati on the subject of maintaining world peace.

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Social and Personal

GOLDSBORO, N. C.

The North Carolina State Association of B'nai B'rith Lodges held its annual convention in Goldsboro on April 29-30. Jake Shrago was elected new president and J. H. Lesser, secretary.

Emil Rosenthal was elected vice-president of the Region at the mid-Atlantic regional convention of the Union of American Hebrew Congregations held in Washington, D. C.

Special activities at Oheb Shalom Temple included Rev. James McChesney, pastor of the First Presbyterian Church, who was guest speaker at the services held May 5, and Parents' Sabbath, held May 12.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, *Reporter*

The Bethel Sisterhood held its April meeting at the home of Mrs. Otto Meyer in Enfield, co-hostess, Mrs. Max Meyer. Election of officers was held for the coming year. President, Mrs. S. A. Temko; vice-president, Mrs. M. Meyer; secretary, Mrs. S. Sultan; corresponding secretary, Mrs. B. Baker; treasurer, Mrs. M. P. Ostrow. Rabbi Walden gave an interesting talk on the subject, "Jewish Women."

A lovely card party was given at the home of Mrs. S. Sultan to raise money for the Bethel Sisterhood to go toward the Temple. Approximately twenty-five guests enjoyed the afternoon. Hostesses were Mesdames S. Sultan, F. Gold, and S. Merit.

Rocky Mount lost one of its oldest and respected citizens when Mr. Gaston Levy died after a lingering illness of several years.

A delightful card party for forty-two guests was held at the home of Mrs. J. Rosenbloom to raise funds for the temple. Co-hostesses were Mrs. H. Feurst, Mrs. M. P. Ostrow, Mrs. T. Levy, and Mrs. Erle Kellert.

Mrs. H. Weinstein of Fairmont was a house guest of Mr. and Mrs. N. Gold for several days.

We offer our sincere congratulations to Mr. N. Gold, who was recently elected judge of Records Court.

Mrs. A. Coplon entertained with a donor luncheon at her home on Grace Street, April 12. After a delicious luncheon, the guests played cards.

A card party was given at the home of Mrs. S. Victor. The guests

had a very enjoyable evening playing canasta.

Mrs. J. Klitzner entertained at her home with a lovely card party given to raise temple funds.

GREENSBORO, N. C.

Temple Emanuel Elects

At the annual meeting of Temple Emanuel held at the Temple in conjunction with a dinner, the following officers were elected:

President, George Blankstein; 1st vice-president, Sidney J. Stern, Jr.; 2nd vice-president, Milton Weinstein; treasurer, Sigmund Sternberger; secretary, Walter J. Bernstein. Ben Cone and Chester A. Brown were newly-elected trustees.

The Men's Club of Beth David Congregation presented a minstrel show at the Social room of the synagogue on May 20, that was reminiscent of the days of Primrose and Docktader when they were at their best. Participating were:

Interlocutor, Adolph Guyes; End men, Sid Sutker, Al Rose, Max Barnett, Izzy Messenger, Abe Cohan, and Charlie Fine; Chorus, Rene Kaplan, Leo Kaplan, Ruth Myers, Lew Myers, Marion Summerfield, Fred Summerfield, Bob Ward, Jerry Matthes, Edith Sutker, Grace Tober, Bert Tober, Jean Fine, Phil Levine, Belle Barnett, and Ellie Bogen. Mrs. Harry Karesh was at the piano, and the entire production was under the direction of Paul Bines. David Fine was chairman of the affair, which was a financial as well as social success.

Confirmation services were held at Beth David Synagogue on May 19, with Evelyn Greenberg and Margie Goldman the confirmands.

Rabbi Benjamin Sincoff has resigned his pulpit at Beth David Synagogue, and following a summer vacation will become the spiritual leader of Synagogue Beth El in Waterbury, Conn.

Welcome Stranger!

Mr. and Mrs. Nat Labell announce the birth of David Elliott, on April 26, at Wesley Long hospital.

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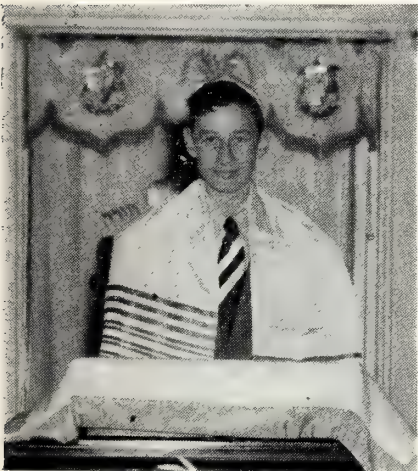
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Social and Personal

STATESVILLE, N. C.
MISS HENRIETTA WALLACE,
Reporter



Stanley Martin Sternberger

Honoring their son Stanley Martin at his Bar Mitzvah, April 21, Mr. and Mrs. Milton Steinberger of Statesville, N. C., entertained at the B'nai Israel Synagogue in High Point, N. C. The Synagogue was beautifully decorated with fern, palms, white carnations, and white gladioli, making the altar a beautiful setting for the lovely affair. Following the services Friday night a lovely reception was held at the Synagogue, and Saturday morning following the Saturday services, a lovely buffet lunch was served. On Sunday night Mr. and Mrs. Steinberger entertained at their home in Oakland Heights in Statesville.

Mrs. Celia Feingold, Mr. and Mrs. S. Leyton of Pittsburgh, Pa., were guests of Mr. and Mrs. L. Gordon.

Mr. John Hoffman of High Point was in Statesville for a brief visit with his parents, Dr. and Mrs. Wallace Hoffman.

Mr. and Mrs. Larry Rochlin are the proud parents of a daughter, Rolinda Janice, born April 28 at the Presbyterian Hospital in Charlotte.

Mr. Irving Lefferman and family have returned to Stamford, Conn.,

after an extended visit with Mr. and Mrs. Henry Weil.

WILSON, N. C.
MRS. HERMAN BARKER, *Reporter*

At the last meeting of the Wilson Chapter of Hadassah, officers for the coming year were elected. Named were: Mrs. Meyer Brown, president; Mrs. Joseph Hanchrow, vice-president; Mrs. Jack Freedman, treasurer, and Mrs. Herman Barker, secretary.

Among those who attended the B'nai B'rith State Convention in Goldsboro from Wilson were: Mr. and Mrs. Ben Margolis, Mr. and Mrs. Julius Switzer, Mr. and Mrs. Joseph Hanchrow, Mr. and Mrs. Meyer Brown, and Mr. Charles Barker.

Mrs. Meyer Brown and Mrs. Joseph Hanchrow attended the Seaboard Region Conference of Hadassah in Raleigh.

Mrs. Joseph Barshay recently returned from a trip to Augusta, Ga., where she visited her sister, Mrs. Joseph Katz.

Mrs. Richard Gertner and daughter of New York are visiting her parents, Mr. and Mrs. Sam Heller.

Mr. and Mrs. Leon Leder announce the birth of a son on May 8, 1950.

Mrs. Julius Switzer has returned from a trip to Florida, where she attended a wedding.

GREENSBORO, N. C.

The newly-elected officers of Temple Emanuel Sisterhood are: Mesdames Max Miller, president; S. Bernard Weinstein, vice-president; Sidney J. Stern, Jr., recording secretary; Herman Cone, Jr., corresponding secretary; J. M. Krawitz, treasurer, and J. E. Love, auditor.

ASHEVILLE, N. C.

The Brotherhood of Beth Ha Tephila held an election of officers on May 2, with the following being chosen:

Dr. E. Robinson, president; Mr. N. Sultan, vice-president; and Dr. B. Bornstein, secretary - treasurer. Mr. H. Abrahams, national vice-president of the NFTB, was the main speaker.

The Council of Jewish Women elected the following new officers: President, Mr. T. Galumbeck; 1st vice-president, Mrs. B. Goldstein; 2nd vice-president, Mrs. M. Crohn; 3rd vice-president, Mrs. D. Marder; secretary, Mr. C. Zagier; treasurer, Mrs. Jos. Winner; financial secretary, Mrs. M. Riesenberg. Mrs. Lavenstein of Petersburg, Va., was the principal speaker.

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Social and Personal

GASTONIA, N. C.

At Temple Emanuel on May 19, a special Mother's Day program was sponsored by Sisterhood-Hadassah, with Mrs. Maurice Honigman in charge. Responses were sung by the Children's Choir.

The annual Donor Dinner was held on May 11, with Mrs. Louis Sherman as chairman, assisted by Mesdames Morris Levinson, Bill Manning, and Abe Slutsky.

Hugh Michal Rosenthal, son of Mr. and Mrs. Martin Rosenthal, celebrated his Bar Mitzvah at Temple Emanuel on May 5. Following services, a reception was held in the vestry.

CHARLOTTE, N. C.

At the annual congregational meeting of Temple Beth El, the following officers were elected:

I. H. Madalia, president; Hermon Blumenthal, vice-president; Wilson Lewith, secretary; Bert Raff, treasurer. The Board of Directors are: J. Baron, L. Bernstein, P. Fligel, L. Gottheimer, A. Harrison, T. Kramer, H. Meiselman, A. Melasky, D. Nabow, M. Neiman, J. Schrader, S. Shubkin, C. Sigal, P. Stewart, S. T. Taylor. Our congratulations to all and our best wishes for a happy and successful administration. We feel certain that in our "family spirit" we will go forward . . . from strength to strength.

Confirmation services were held on May 19 at the Temple Beth El with Rabbi Philip Frankel officiating. The following are the confirmands: Edward Bernstein, Norma Madalia, Joseph Raff and

Elaine Taylor. A reception in the Vestry Room followed the services.

The annual congregational meeting of Temple Israel will be held on June 5.

Hadassah sponsored an Israel Independence Day dance and supper at the Amity Club on May 14.

The Men's Club of Temple Israel arranged the games and provided the prizes for the Religious School picnic held at Midas Park on May 28. A Father and Son supper was held on May 24.

B'nai B'rith elections resulted in the following new officers being named: J. A. Sosnick, president; I. H. Madalia, 1st vice-president; Daniel Retchin, 2nd vice-president; Wilson Lewith, secretary, and Eli Cohen, treasurer. J. L. Pressman was toastmaster, and Julius Fisher of Roanoke, Va., executive secretary of the Fifth District, was guest speaker.

At the State Convention held at Goldsboro last Sunday, Mr. Maurice A. Weinstein, outgoing state president, was chosen to be a candidate for the office of third vice-president of the Fifth District. Outgoing president of the Charlotte Lodge, Dr. Philip Naumoff, was elected third vice-president of the State Association.

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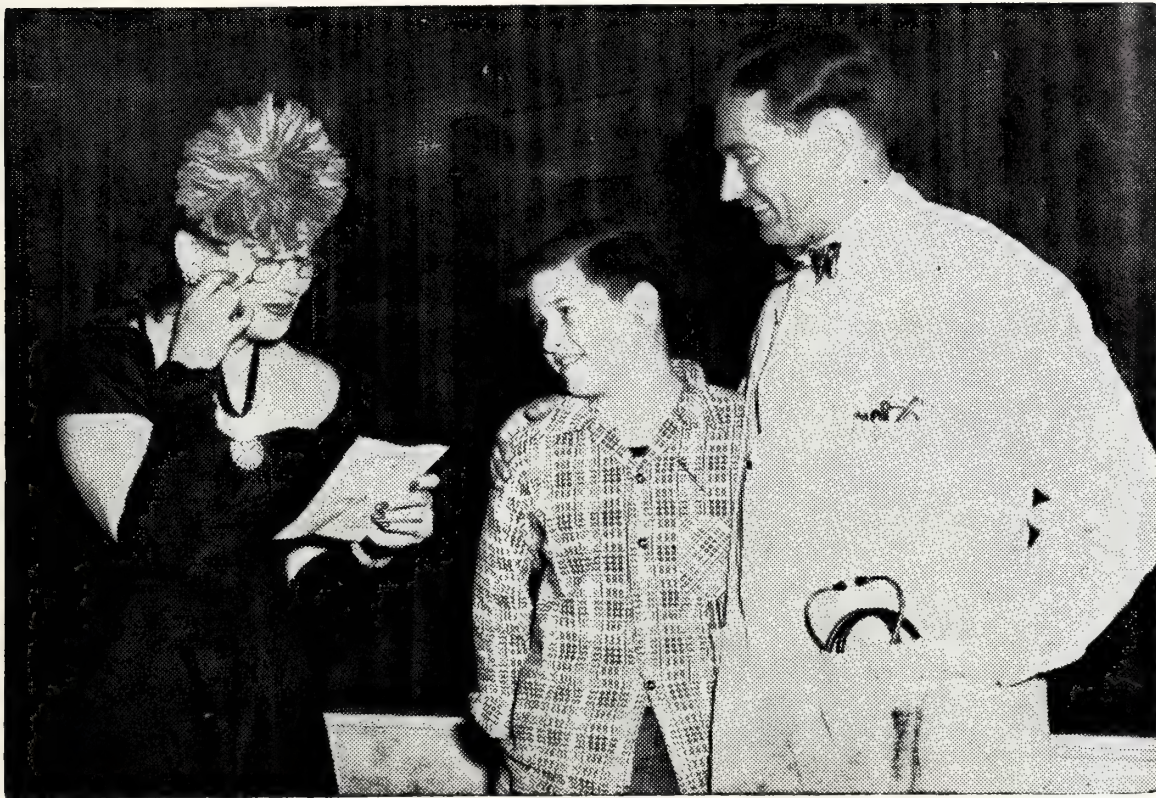
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SHOW TIME AT NJH



Blix Ruskay, popular Jewish comedienne, won the hearts and affection of the patients at the National Jewish Hospital at Denver, free, nationwide tuberculosis institution, when she entertained them during a visit to Denver. Shown with Miss Ruskay is young Alan rachsel, one of the children being cared for at NH. Dr. Gerald J. Lustig, of the NJH staff, beams his gratitude at Miss Ruskay.

Democracy In Jewish Communal Life

(Concluded From Page 12)

well as by the United Jewish Appeal against numerous independent campaigns.

Granted that some of these campaigns are unjustified, that they are being sponsored by irresponsible bodies for possibly dubious purposes and should therefore be restricted or eliminated from the scene of Jewish activities.

But the question remains: Who is to judge their usefulness? What public sanctions were given to those who today undertake to pass such judgment?

Lately it has been rumored that the Welfare Funds and the American Jewish Committee have been exerting pressure on the Jewish Telegraphic Agency with a view to gaining control over it.

JTA is the sole agency gathering news about Jews throughout the world, and it is not hard to imagine for what reasons the American Jewish Committee and the Welfare Funds are anxious to control it.

Even when organizations that are subject to public control have their say over such an agency it is not good. But at least their actions and the manner in which they exert their influence can always be brought before public scrutiny and correction.

But one can only view with alarm the prospect of an organization like the Jewish Telegraphic Agency falling under the thumb of bodies that are not fully accountable to the Jewish community.

The foregoing inevitably leads one to examine the history of the attempts at nation-wide democratic

organization among American Jews and the possible reasons for their failure.

The first large-scale attempt to establish an overall democratic organization was made during World War I.

American Jewry at that time experienced a great resurgence of national vitality under the impact of a number of factors. The war caused an upheaval in many communities in Europe. The need to extend relief was great and several relief committees (People's Relief, Central Relief, American Relief) were set up.

Once again problems similar to those of 1916-18 arose and there was much difference of opinion regarding the scope of the Conference's activities, whether it should consist of representatives of organizations only or it should be chosen on the basis of popular elections, and the duration of its existence, whether this should be limited to the war emergency years of the Conference should become a permanent body.

These problems were weighed at scores of meetings until those prevailed who believed that the Conference should deal only with Jewish problems in Europe and matters relating to Palestine.

But the democratic principle did triumph to a large extent and the conference as constituted consisted not only of representatives of national organizations but also of the Jewish communities. Elections were held and the first meeting of the Conference took place in August, 1943.

The first session of the Conference made a tremendous impression everywhere because it truly represented the united will of American Jewry.

Shortly thereafter internal difficulties developed as various organizations feared that the Conference might undertake activities in which they were already engaged.

These rifts grew in time and undermined the existence of the new body. Once more the historic pattern of the experience with the American Jewish Congress repeated itself.

The Conference accomplished some very significant things but as the years passed its abnormal organizational structure and the rivalries of some of the participating organizations led to its demise, and the Conference was liquidated.

The field is thus left free for a new attempt to establish a democratic body representing American Jews. It is obvious however that something must be learned from previous mistakes, and new methods must be employed.

There can be no question about the essential need for such a body if confusion is to be obviated and if American Jewry is not to be run in its communal affairs by self-appointed individuals or the equally unrepresentative bureaucracy of campaign managers.

Perhaps the best guarantee against a repetition of former mistakes would be the creation of democratic community organizations in every city where Jews reside. These, if truly representative, could serve as the solid foundation for a genuinely democratic nationwide body to speak and act on behalf of American Jewry.

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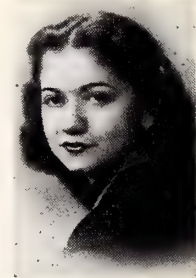
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NEWPORT NEWS — HAMPTON

MRS. BFRYL KIRSNER, *Correspondent*



Campaign leaders of the Young People's Division of the Allied Jewish Appeal in Newport News. Left to right, they are: Bernard Edelman, Director of Activities, Jewish Community Center; Donald Rosenbaum, chairman; Miss Alisha Penuelli, guest speaker from Israel; Frances Minkoff, and Stanley Serasky, co-chairmen. The young people raised \$3,300 at their dinner meeting, and have accepted a goal of \$7,500.

PERSONALITIES

Two of our leading citizens were tintyped in the March 1950 issue of the CIRCLE, the newspaper of the JWB, in the following fashion:

One of the leading citizens of Newport News, Va., Theodore H. Beskin, president of the Jewish Community Center and Council since 1944, is active in numbers of worthy community projects . . . Owner of a department store in Newport News, Mr. Beskin—called "Bucky" by everyone who knows him—was born and raised in that community, educated at Cornell University . . . State chairman of the JWB Armed Services Division, he is also active in local armed services work, for which he has been cited by JWB . . . He is, in effect, the spiritual leader of Jewish army personnel at Ft. Eustis, Va. . . . Superintendent of the Rodef Sholom Sunday School, he is also a board member of the Newport Boys' Club, Hampton Roads Boys' Club, Weaver Orphanage Home for Negro children, local Salvation Army unit . . . He is engaged in Community Chest, Boy Scout and Blood Bank activities . . . Has been chairman of the local Selective Ser-

vice Board since 1948 . . . As a member of the State campaigns throughout Virginia, he is one of the men mainly responsible for the acquisition of the new Center building in

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Pictured above are Mr. and Mrs. M. J. Goldstein of Hampton, who recently celebrated a most happy occasion . . . their 50th wedding anniversary. Sabbath evening services on their anniversary were conducted by their two grandsons, James and Ralph Goldstein. An Oneg Shabbat followed, at which the anniversary couple were guests of honor. Mr. and Mrs. Goldstein have been among our most active members in the B'nai Israel Congregation, and their diligent devotion to the congregation and its activities has inspired their children, who are capably following in their footsteps as our Congregation leaders. May the Lord grant you both many, many more years of happily married life.

Newport News.
Charles Olshansky was no stranger to Newport News, Va., when he came there in 1947 as director of the Jewish Community Center . . . He had served in the community for three and one-half years as USO-JWB director, until he went

to Puerto Rico for USO-JWB in 1944 . . . A product of New York's East Side, Charlie was graduated from the Savage School and did graduate work at Columbia University and the New York School of Social Work . . . For 15 years he was on the staff of the Grand Street Settlement, until he arrived in Newport News in 1941 to direct the USO-JWB program . . . After his stay in Puerto Rico, he was named executive director of the Jewish Community Council and Center at Port Chester, N. Y., whence he left for the post he now holds. He became the first president of the Virginia Peninsula Federation of Social Workers, is a member of the Peninsula Zionist District and B'nai B'rith executive committees, member of the board of the Newport News Girls' Club, advisor to registrants for Selective Service, in charge of the resettlement program for New Americans in Newport News . . . He and his wife, who is a vice-president of Hadassah and active in Center programs, have three boys.

Dr. Ariel L. Goldberg, Rabbi of Temple Beth Ahabah, Richmond, was the principal speaker at the annual meeting of the Jewish Com-
(Please Turn To Page 38)

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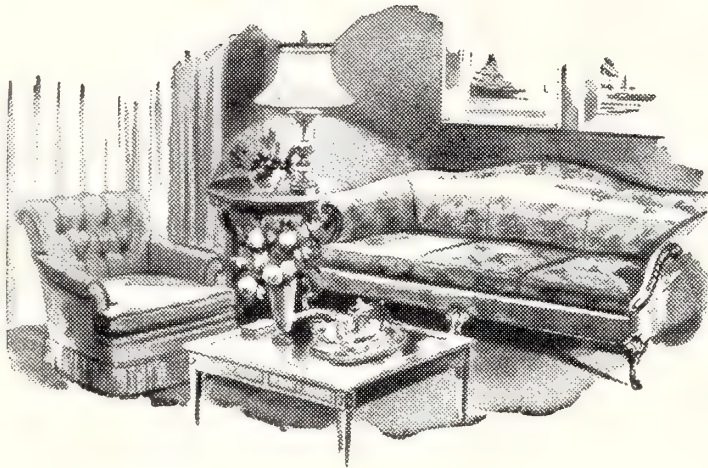
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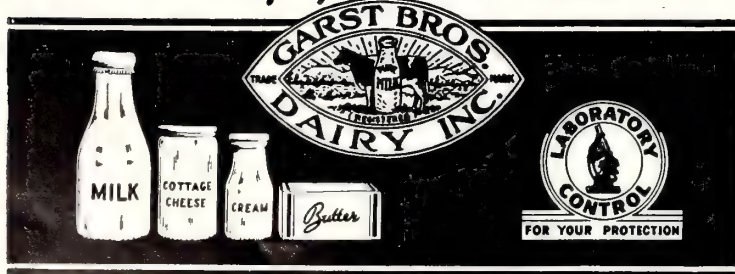
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Pan Philian

The Pan Philian Club held a square dance and box supper at the Green Hill Country Club on May 23. The May meeting was held at the home of Mrs. Edgar Abram.

Hadassah

On May 24 installation of officers was held at the Beth Israel Synagogue. The incoming officers are, president, Mrs. Sidney Lichtenstein; 1st vice-president, Mrs. Julius Harris; 2nd vice-president, Mrs. Harry Thames; corresponding secretary, Miss Anna Kohen; recording secretary, Mrs. Peter Myers; financial secretary, Mrs. Jack Berman; treasurer, Mrs. Harry Katz.

"Life With Hadassah," a cavalcade of music and lyrics, portraying the 38 years of Hadassah's history, was presented at the meeting. The narrators were Mrs. Stuart Felton and Mrs. Milton Blank. Others taking part in the play were Mesdames Cecil Blum, Mike Cohen, Ralph Katz, Harry Ostwald, Peter Myers, Tobias Rothenberg, Norman Sellinger, Jerome Weiner, Gil Snyder, and Mrs. Sylvia Kaplan. Mrs. Harry Thames assisted at the piano.

Beth Israel Ladies Auxiliary

The closing luncheon of the group will take place June 6 at the Hotel Roanoke. Installation of officers will take place and a delightful program has been planned. Mrs. Norman Sellinger and Mrs. Julius Shapiro are in charge of the luncheon. Those officers to be installed are: president, Mrs. Zelda Halpern; 1st vice-president, Mrs. Jack Berman; 2nd vice-president, Mrs. Mary Goldstein; treasurer, Mrs. Morris Diamond; corresponding secretary, Mrs. Raphael Ostrov; and recording secretary, Mrs. Arthur Levin.

The Beth Israel Bazaar held April 1 at the Synagogue was very successful. Mrs. Harry Ostwald was chairman, and Mrs. Kate Cohen and Mrs. Sam Halpern were in charge of the food. Mrs. Udell Brenner was in charge of the "white elephant" booth; Mrs. Harry Goldstein had charge of the cake booth. Others who presided over booths were: Mrs. Julius Shapiro, and Mrs. Mike Cohen, flowers, and Mrs. Hy Fox and Mrs. Raphael Ostrov, aprons.

Excellent cooperation was given by the men, and special praise must be given Harry Goldstein, Raphael Ostrov, and Leo Peyser.

Temple Emanuel Sisterhood

With all the precincts reporting, returns show the unanimous elec-

tion of the following slate of officers for the coming year: President, Mrs. Julien Meyer; vice-president, Mrs. Charles Spigel; recording secretary, Mrs. Walter Loeb; corresponding secretary, Mrs. Bernard Moss; treasurer, Mrs. Edgar Abram; auditor, Mrs. Manis Shapiro; Cong. Board, Mrs. Edgar Abram.

Personals

Congratulations to Rev. and Mrs. Ezekiel Panitz and family on the birth of a grandson, Raphael April 5 in New York, to Rabbi and Mrs. David H. Panitz. . . . to Mr. and Mrs. Paul Bernstein on the engagement of their son Irvin, to Miss Myrna Kauffman of Miami, Fla. The wedding will take place June 11, in Miami. . . . Best wishes to our own Shirley Golden who, on May 10, became the bride of Robert Berbert of Greensboro. Congratulations to Mrs. Sadie Golden, proud mother of the bride. . . . Congratulations to Mrs. Lillie Harrison who, on April 29 celebrated her 79th birthday! May she know many more years of health and happiness. . . . Congratulations also to Arthur and Carrol Solomon on the birth of their baby daughter. . . . Get well wishes to Mrs. Fay Goldstein, Tina Loeb's mother who is visiting here from Honduras; also to Anna Spiegel, back from Florida, and to Mrs. Ida Kaufman and Mr. Bernard Moss. Hope all of the sick will soon be up and around. . . . Our sympathy to Mrs. Max Rosenberg on the death of her sister, Mrs. Edwin Lyon. . . . Condolences to Dr. Andrew Shapiro on the passing of his father, and to Mrs. I. Katz on the loss of her brother, Ike Shapiro. . . . Welcome to Mrs. I. Cooper, who has as a guest her sister, Mrs. Maurice Greenman of Liverpool, England.

TAUBMAN TALKS ABOUT ISRAEL AT KIWANIS MEET

"The economy of the State of Israel is still out of balance," Arthur Taubman, local business man, told members of the Kiwanis Club, "but the spirit of its people and the development of its land is wonderful."

Taubman compared conditions in the new Jewish State as he saw them last May and again in February when he made a trip there in the interest of developing the rubber industry.

He pointed out that the State was forced to import \$220 million worth of merchandise in its last fiscal year, and was able to export only \$30 million worth of commodities.

"The population now is estimat-

ed at about 1,500,000,' Taubman said, "with about 750,000 Jews, and the remainder Arabs and other races."

Speaking of the improvements to the land which have been made, he remarked that the immediate picture is very poor, but excellent in a long-range view.

"The people are rebuilding over war scars," he said. "On my last visit there I saw no more barbed wire entanglement; no sand bags banked against building.

"Areas which used to be 'no man's land' are gradually being reclaimed," he continued, "and more and more homes are being restored."

Taubman said that the greatest hope of Israel is the optimistic spirit of its people although they realize they have enormous problems to be overcome.

Agriculture, he continued, is being pushed everywhere, and is greatly abetted by the modern machinery which the country is receiving.

The Kiwanis Club met at Hotel Patrick Henry. The Rev. Mr. Merlin Garber was in charge of the program.

MILLS PRESENTS CONCERT

Jewish Forum Association Sponsors Program

Edgar Mills, one of the nation's leading baritones, closed the 1949-50 season of the Roanoke Jewish Forum Association with a concert.

The concert was the last of three programs presented during this season by the Association. The two previous programs were devoted to guest lecturers.

Once a leading baritone with the Viennese Opera, Mills left Europe for Palestine where he was engaged by the British Broadcasting Corporation in Jerusalem.

In this country he has sung leading parts with several opera companies, including the Philadelphia La Scala Company. He has made extensive concert tours through out the United States and has done radio work with the American Broadcasting Company.

Under the leadership of outstanding conductors, Mills has performed in Town Hall three times and in Carnegie Hall in New York.

His repertoire included Jewish folk music, operatic selections, lieder and songs in various languages.

TRIP TO ISRAEL
SUBJECT OF TALK

Mrs. Lake Rosenberg was hostess to the Tuesday Morning Reading Club. Mrs. Arthur Taubman spoke to the Club on her impressions of Israel during a trip there last year.

She compared Biblical settings with modern Israel and cities, such as Tel Aviv. "Had it not been for

the few who had foresight, and for the many who pledged their moral and monetary support," she said, "Israel would still be just a hope and nothing more."

Luncheon was served following the program. Out-of-town guests were Mrs. B. M. Karasick and Miss Sylvia Karasick of Chicago, Mrs. Ben Schewel of Lynchburg, Mrs. Sam Rosenberg, Baltimore, and Mrs. Bernard Natt of New York.

Baltimore Rabbi Challenges Liberal Jews to Become Apostles of Reform

A challenge to liberal Jews to "become missionaries to reach those Hebrews who are unaffiliated, marginal in belief and who experience spiritual hunger," was issued by Rabbi Morris Lieberman, head of the Hebrew congregation of Baltimore.

Rabbi Lieberman spoke at the 60th anniversary celebration of Temple Emanuel at Hotel Roanoke.

"Each of us must become apostles of reform," he told the 125 present. "Reform is not a pallid religion of convenience . . . it is founded on affirmations . . . it is modern and meaningful in form and American in base and outlook."

Speaking on "Affirmations of Liberal Judaism," the head of the Baltimore Hebrew Congregation listed the beliefs of reformed Jews as follows: (1) Judaism must be modern and meaningful in our time and all times; and (2) we base our lives upon the principles of equality and democracy."

Rabbi Lieberman continued, "Our fundamental goal is changeless—the perfecting of the world under the fatherhood of God."

After hearing the history of the Synagogue traced, he pointed out that "we should not only look back with pride, but we should gird ourselves with iron determination for the future." The speaker said that only 250,000 or 5 per cent of the five million Jews in America are of the reformed belief. He stated, "if we believe as we should, we have a solemn obligation to enlarge our membership and broaden our influence."

He spoke of the new generation of American-born Jews who are for a message.

He concluded, "May it be said of us as of our predecessors, that we wrought valiantly in our generation."

Rabbi Tobias Rothenberg of Beth Israel Congregation gave the invocation at the dinner and Harry Rosenbaum was master of ceremonies. Isadore Forman, president of the congregation, reminisced on the past of the synagogues and its leaders.

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ing charter member of Temple Emanuel, told of the first Jewish services in Roanoke. Rabbi Morris W. Graff presented Mr. Forman with a 60th anniversary certificate on behalf of the Union of American Hebrew Congregations. He pointed out that the Temple is one of the three oldest religious congregations in the community.

Beth Israel

Rabbi Rothenberg spoke at a Kiwanis Club meeting in Saltville, Va., on April 13. Among the sermons delivered by Rabbi Rothenberg during the Friday Evening services were, "The Bernstein Report on Germany," and a review of "The Wall," by John Hersey.

B'nai B'rith 74th Convention

The guest speaker at the May 28 luncheon was Frank Goldman, president of B'nai B'rith. The evening dinner featured an address by H. S. Feller, General Counsel at the United Nations. The speaker at the banquet held May 30 was Dr. A. L. Sacher, president of Brandeis University.

Among the distinguished guests present for the banquet were Dr. Bessie C. Randolph, president of Hollins College; Dr. and Mrs. Walter S. Newman, president, V. P. I.; Dr. and Mrs. H. Sherman Oberly, president, Roanoke College, and Mrs. Charles Smith, President Emeritus, Roanoke College, and many others.

LYNCHBURG

MRS. PEARL FINEMAN,
Correspondent

**Sisterhood**

Mrs. Ben Paul Snyder of Norfolk, Va., was our guest speaker at the Sisterhood installation, held on Tuesday, May 2, at the Virginia Hotel. The installation was followed by a lovely luncheon. The new officers are, president, Mrs. W. D. Oppleman; vice-president, Mrs. Cy Eichelbaum; secretary, Mrs. Kenneth Cooper; treasurer, Mrs.

Stanley Levy. Our past president, Mrs. Fred Motz, presided at the installation.

Personals

Congratulations to Mr. and Mrs. Maurice Lizagor on the birth of a son.

Congratulation to Mr. and Mrs. Edward Goldstein on their fifteenth wedding anniversary.

Hadassah

Hadassah Sabbath was held April 28 at the Agudath Sholom Synagogue. The services were conducted by Mrs. Meyer Cohen, Mrs. Ike Cohen, Mrs. Abe Adler, and Mrs. Jack Bletz, president. A reception followed. It was very impressive.

Mr. and Mrs. Herbert Arnold had as their guest, Mrs. Hy Friedman of Long Island, N. Y.

Mr. and Mrs. Mose Feinman had as their guests Mr. and Mrs. M. L. Goldberg of Portsmouth, Va., and Mr. and Mrs. M. M. Moscovitz of Troy, N. C.

Mrs. Harry Berman is spending some time in Baltimore with her daughter, Ruth Sybil. She will then go to Lancaster, Pa., and then to New York.

NEWPORT NEWS

(Concluded From Page 35)

munity Council, held May 7 at the B'nai Israel Center. This meeting, which was preceded by a buffet supper, launched the local campaign to raise \$20,000 for the United Jewish Appeal, overseas and national agencies.

Dr. Goldburg was graduated from the University of Cincinnati and received his ordination at the Hebrew Union College, Cincinnati. He took post-graduate work at the University of Chicago, Harvard University, and Oxford University, England. He was elected rabbi of the Virginia Street Temple, in Charleston, West Virginia, in 1929, where he served 16 years prior to accepting his present post in Richmond.

Dr. Jack D. Fisher, president of the local council, served as chairman of the evening. The opening prayer was given by Rabbi Allan Mirvis. Joseph Greenberger, treasurer, submitted a detailed financial report of the 1949 campaign. Other officers of the organization are Alfred Goldstein and David Newman, vice-presidents; and Rabbi Allan Mirvis, secretary. Delegates named to the Council from the various organizations are as follows: Congregation, Morris S. Cooper and Milton Familant; Sisterhood, Mrs.

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Harry Jacobs and Mrs. Herbert Goldstein; Hadassah, Mrs. Louis Greenspon and Mrs. Daniel Goldstein. Representatives from the community at large include Morris A. Epstein, Jack Fischel, Arthur Greenberg, Morris Gottlieb, Harry Jacobs, Bernard Weinflash, Max Kanter, Joseph Tannen, Mrs. Arthur Greenberg, Mrs. I. Cooper, Mrs. Max Kanter, Mrs. Jack Fisher and Mrs. Kieve Sear.

Mrs. Louis Greenspon was named chairman of the Women's Division, which group attended a luncheon with the Newport News Division on Tuesday afternoon, May 2, at the Newport News Jewish Community Center.

Mrs. Jack Fisher and Mrs. Daniel Goldstein were in charge of the buffet supper, and were assisted by Mesdames Morris Gottlieb, Arthur Greenberg, I. Cooper, David Norad, Max Kanter, Harry Jacobs, and Louis Greenspon.

B'nai Israel

At the last meeting of B'nai Israel Congregation Rabbi Mirvis presented "Interesting Facts in American Jewish History," in observance of Jewish History Week. Members were urged to assist in the writing of a history of the Jewish community of the oldest English-speaking settlement in America . . . Hampton. Hosts at the meeting were Harold Newman, Bernard Cooper, and Joseph Newman.

A delightful Quiz Program, led by Rabbi Mirvis, was presented at Sisterhood's meeting, held May 15. The quiz show sounded like a well-known radio program, with "commercials" devised by the members. Hostesses at the meeting were Mesdames I. Kirsner, Allan Mirvis and Beryl Kirsner. Plans are underway for Sisterhood's closing affair of the 1949-50 year, at which time members and their husbands will be entertained. In charge of arrangements are Mesdames Harry Jacobs, David Norad, Alfred Goldstein, Herbert Goldstein, Joe Get-sug and Morris Nevias.

The Sabbath Evening services on April 21 were dedicated to the observance of the second anniversary of the State of Israel. The congregation was led in special services by Rabbi Mirvis. A dramatic reading, "Israel's Second Year," was presented by Hadassah with Mrs. Joseph Tannen, Mrs. Bernard Weiss, and Mrs. Allan Mirvis participating. A poem, "Today Is Freedom," written by Mrs. E. S. Kolatch of Newport News, was read by Mrs. David Norad. Hadassah was host at the Oneg Shabbat which followed.

The first observance of Liberation Day, in commemoration of the Fifth Anniversary of the complete liberation of Nazi Concentration Camps by the American Army, was held at the Synagogue on May 5. These services were sponsored by the local Council of Jewish Women as a "day of rededication to the preservation of the sacred freedom which has continued to bless our nation." At the service, Rabbi Mirvis spoke on "Germany Today."

Hadassah

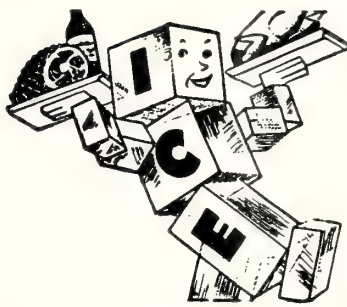
Mrs. Samuel Lubin, president of the Seaboard Region of Hadassah, was guest speaker at the donor supper held at the Center on Thursday evening, May 25. This marked Mrs. Lubin's farewell appearance here, for she plans to leave in the fall and make her home in Israel. In charge of the supper were Mr. I. Cooper, and Mrs. Daniel Goldstein, HMO Chairmen. A short business session followed the supper, at which time annual reports of the chairmen were presented to the group. At the regular monthly meeting, held on May 4, film slides were featured on "Serving Israel's Youth," with narration by Mrs. Jack Fisher.

Forum

Dr. Leo Katz, chairman of the Art Department of Hampton Institute and well-known lecturer, addressed the B'nai Israel Forum on "Cultural Problems of the Modern Jew" on Wednesday evening, May 3, at the Center. A native of Austria, Dr. Katz has taught at the College of Fine Arts, New York University, the Metropolitan Museum, Brooklyn College, and Cooper Union Art School. An outstanding muralist, he designed and executed the largest one-wall mural in this country for the Chicago World's Fair.

At the last meeting of the Forum, the following committees were named by George Recant, president: Membership—Mrs. Herbert Goldstein, Mrs. David Norad, Mrs. Howard Rohr; Program—Bernard Weinflash, Dr. Samuel Hendin, Rabbi Mirvis; Telephone—Mrs. George Recant, Mrs. Louis Greenspon, Mrs. Samuel Hendin. Jewish War Veterans

Peninsula Post 579, Jewish War Veterans, met at the B'nai Israel Center on May 1, with Rabbi Mirvis as guest speaker. The topic of the address was, "What Course Shall the Future of Judaism in America Take?" Dr. Jack Fisher, Commander, presided.



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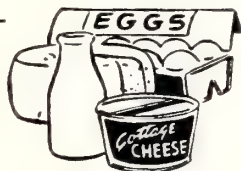
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Beth Sholom Temple

On April 21, Rabbi Solomon Zahl, of New York City, conducted services at the Temple. This was followed by a social held in the social room. The attendance was most gratifying.

The Sisterhood held its monthly meeting on May 2, and an election of officers took place. The incoming officers for 1950 are: Mrs. Teresa Litman, president; Mrs. Sydna Yanow, vice-president; Mrs. Hattie Kaufman, corresponding secretary; Mrs. Sara Lee Margolis, recording secretary; Mrs. Miriam Miller, financial secretary, and Mrs. Rose Goldsmith, treasurer. Installation of officers will take place in June, with a dinner preceeding it.

Dr. Ariel L. Goldberg of Richmond was one of the chief speakers at a dinner held at the Princess Anne Hotel on April 20, inaugurating the U. J. A. Appeal.

Personals

Condolences to Mr. and Mrs. Arthur Land on the death of Mr. Land's mother.

We are glad to hear that Mrs. Bessie Gallant is recuperating nicely.

Mrs. Sadie Levenson spent a week in Passaic, N. J. visiting her

mother who has been quite ill.

Anniversary congratulations to Mr. and Mrs. Morris Steinberg who celebrated their anniversary in April, and to Mr. and Mrs. Abe Goldsmith who celebrated their anniversary in May.



DR. ERIC WERNER

Professor of Jewish Music of the Hebrew Union College-Jewish Institute of Religion of Cincinnati and New York, and chairman of the Executive Committee of the Hebrew Union School of Sacred Music of New York.

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Social and Personal

WINSTON-SALEM, N. C.
MRS. SEYMOUR SOLOMON, *Reporter*
Hadassah

The Winston-Salem chapter of Hadassah held its annual linen shower April 19 at Temple Emanuel. Chairmen of the linen drive were Mrs. Milton Goldberg, Mrs. Oscar Salkin, and Mrs. Ed. Kurtz. A skit was presented entitled, "A President is Born," starring Mrs. Max Wainer, Mrs. Robert Saks, Mrs. Fannye Robin, Mrs. Robert Miller, Mrs. Paul Lavietes, Mrs. Moe Slovis, Mrs. Fred Burk, Mrs. Sam Katzin, and Mrs. Harry Lund. Mrs. Fred Burk gave a humorous monologue.

Officers of Hadassah for the new year are: President, Mrs. Harry Lund; vice-presidents, Mrs. Ernest Lefkowitz, Mrs. Robert Saks, and Mrs. Eli Katzin; corresponding secretary, Mrs. Gerald Licker; treasurer, Mrs. John Lutz.

The delegates from Winston-Salem who attended the 25th Conference of the Seaboard Region of Hadassah, held in Raleigh May 7-9, were Mrs. Harry Lund, Mrs. Ira Julian, and Mrs. Seymour Solomon. Mrs. Solomon was elected one of the vice-presidents of the region. Mrs. Julian led one of the workshops at the conference which were conducted by members of the regional board, of which she was a member during the past year.

Council of Jewish Women
The monthly study group of the Council of Jewish Women was held April 24 at the home of Mrs. Al Schwartz. Mrs. Seymour Solomon presented a paper on "Israel—its Past, Present, and Future." This paper was followed by a question and answer period.

Sisterhood
The Sisterhood of Temple Emanuel held a luncheon and card party at Temple Emanuel May 10. Approximately 80 people attended.

The final meeting of the year of Council was held May 2 at Temple Emanuel. Following the business meeting, a humorous reading was given by Mrs. Max Wainer.
The new officers elected are: President, Mrs. Al Schwartz; vice-presidents, Mrs. Max Wainer, and Mrs. Abe Brenner; corresponding

secretary, Mrs. Jack Schiller; recording secretary, Miss Ethel Levin; treasurer, Mrs. Fannye Robin.

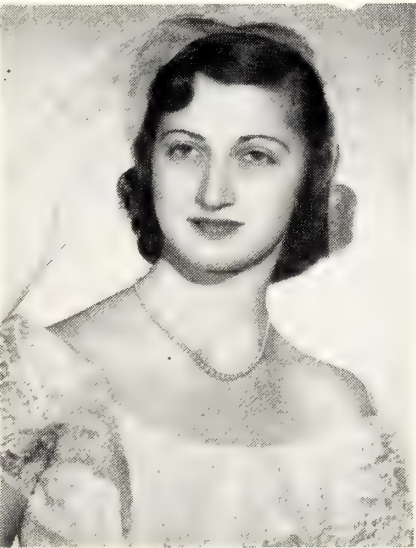
B'nai B'rith
Winston-Salem B'nai B'rith held an installation banquet at the Cavalier Grill April 26 with Ted Freedman, regional chairman of the Anti-Defamation League, as guest speaker. Norman Waldman was master of ceremonies; Ira Julian installed the incoming officers; Milton Goldberg introduced the speaker, and Al Schwartz gave the greetings.

The new officers elected are Al Schwartz, president; Larry Levy, first vice-president; Seymour Solomon, second vice-president; Bruce Levin, secretary, and Max Wainer, treasurer.

The delegates who attended the B'nai B'rith convention in Goldsboro April 30 from Winston-Salem were Al Schwartz, Harry Lund, Seymour Solomon, and Larry Levy.

B'nai B'rith held a very successful Monte Carlo recently to raise money for the new temple. Bingo, cards, and other games were played.

Personal
Mr. and Mrs. Phil Michalove announce the birth of a son, Lowell, April 21, at the Baptist Hospital.



Mrs. Joseph Reznick who, before her marriage on April 16, was Miss Jeanne Belle Tavss, daughter of Mr. and Mrs. Daniel Abraham Tavss, of Norfolk, Va.

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A gift in memory of their father, Herman Sternberger, has been made to Temple Emanuel by Sigmund Sternberger, Mrs. Rosa Sternberger Williams, and Mrs. Jeanette Sternberger Baach. As a result of this gift, the front room of the new Religious School will be completely furnished.

W. C. Hillel Announces New Officers

The Woman's College Chapter of Hillel has elected the following new officers: The Misses Hilda Wallerstein, president; Marilyn Tolochko, vice-president; Miriam Kaplon, secretary; Millicent Simon, treasurer. Inter-Faith representatives: Edna Friedman and Mimi Temko. At the installation exercises, conducted by Rabbi Samuel Perlman, Hillel keys were presented for meritorious service to Lois Buck, retiring president, and Bernice Greenberg, retiring secretary.

New B. B. G. Officers

New officers of the Greensboro Etta Spier Chapter of B. B. G. are as follows: Sara Ann Susman, president; Margie Goldman, vice-president; Teasa Bloom, secretary; Rochelle Katzin, treasurer. Advisers: Mrs. Sam J. Prago and Miss Sally Isaacson, with Mrs. A. F. Klein, honorary advisor.

B. B. G. Holds Mother-Daughter Dinner

The Bliss Restaurant was the scene of the Etta Speir Chapter B. B. G. Mother-Daughter dinner on May 15. Mrs. Joe Goldstein, National Youth Commissioner, spoke at the exercises which included installation of the newly-elected officers.

RICHMOND

B&P Hadassah

The Business and Professional Division of Hadassah of Richmond played host to all the Zionist organizations in the city at its regular meeting, Wednesday, May 10,

1950, held at Temple Beth Israel, Grove Avenue and Boulevard. The guest speaker was Dr. Murray Levy of Richmond, who has recently returned from a trip to Israel. A musical interlude was also arranged. Election of officers for the ensuing term took place and refreshments were served.

The Business and Professional Division of Hadassah cooperated with other Zionist groups of the city in preparing for the celebration of the second anniversary of the State of Israel, which took place on Sunday, May 14, at Temple Beth-El Israel, Roseneath and Grove Avenue.

Plans are being made for the Paid-up Membership and Installation of Officers affair at a garden party during the early part of June.

Dominion Lodge B'nai B'rith

On Monday, May 22, 1950, Dominion Lodge held its regular monthly meeting. Highlight of the meeting was a talk by Dr. Murray Levy on his recent trip to Israel. Dr. Levy also spoke on the handling and disposition of the canned milk which was rounded up by members on their milk fund campaign last February.

ROANOKE, VA.

Berbet-Golden

Shirley Mae Golden, daughter of Mrs. Sadie Golden, was united in marriage to Robert Berbet, Jr., son of Mr. and Mrs. Robert Berbet, of Greensboro, N. C., in a ceremony at the Hotel Roanoke, on May 10. Rabbi Fred I. Rypins of Greensboro performed the ceremony. The couple will make their home in Greensboro.

Abe came home after a strenuous session with his boss. Just after he quietly closed the door of his house he heard the irritated shrill voice of his Mrs. from upstairs. "Is that you, Abe?" "Yes, dear," Abe replied sweetly, "and whom were you expecting?"

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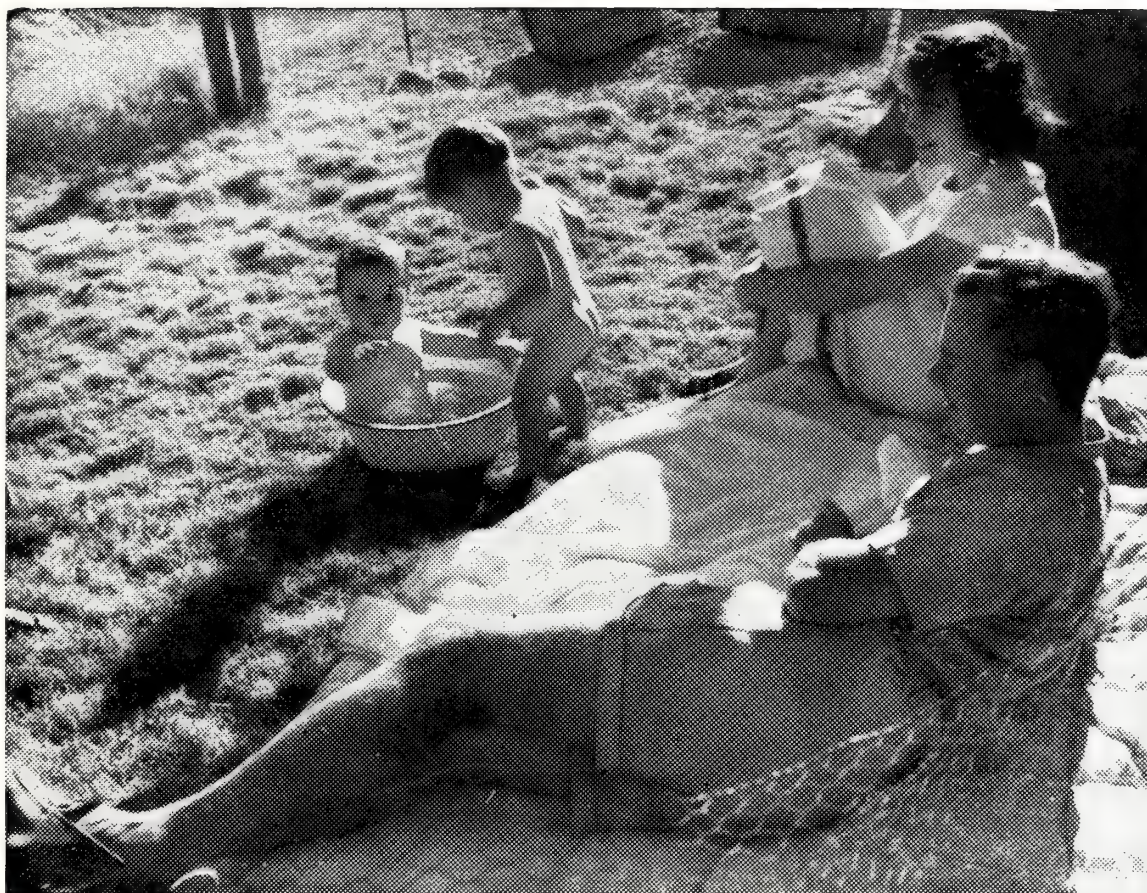
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THE AMERICAN JEWISH TIMES

THE SOUTHERN JEWISH OUTLOOK

VOLUME XV

NUMBER XI

JULY, 1950

EDITORIALS

CHESTER A. BROWN, Editor

The ADL and German Denazification

The annual Commission meeting of B'nai B'rith Anti-Defamation League, held in Chicago in May, had included in its original program of speakers Benjamin J. Bittenweiser, an assistant United States High Commissioner of Western Germany. However, Mr. Bittenweiser did not speak on this occasion.

It would appear that Mr. Bittenweiser had asked to be included in the program and that ADL had not initiated the idea of his appearing. However, an invitation was extended, but Mr. Bittenweiser was urged to take into consideration in his address the many disturbing reports that have been coming out of Germany indicating apparent failure in our government's denazification policy.

It seems that Mr. Bittenweiser did not believe these reports, and thought we were doing all right in Germany. When the text of his proposed address was submitted to ADL leaders, the National Commission voted not to permit the address to be delivered. An alternative proposal that the speech be delivered before an executive session of the Commission rather than at the banquet, was rejected by Mr. Bittenweiser.

We are not concerned at this point with the question of whether ADL was right or wrong in the handling of this situation. What does interest us however, is the extent to which Mr. Bittenweiser's views coincide with those who have the responsibility for carrying out our government's policies in western Germany. We have from time to time pointed out, in all fairness, the difficulties in the program for revitalizing Germany. It is generally agreed that it is important for future world security, that this substantial portion of European terrain be re-vitalized, and it would seem elementary that a government of all foreigners would be doomed to failure. Consequently, Germans will have to be used, and the problem therefore, is one of selecting the right Germans. It would seem that most of the efforts to prosecute large groups of Germans as Nazis have been hollow mockeries. The result is that there have crept into positions of authority many who still hold to the Nazi ideologies.

The findings of authoritative polls recently taken reveal the thinking of our own countrymen in this connection. In one, conducted by the non-partisan National Opinion Research Center, at the University of Chicago, it was revealed that two-thirds of the American adult public agrees that Germany today cannot be trusted to act in a democratic and peaceful manner. 66 per cent believe that Germans will go back to their old ways. 23 per cent feel that Germany can be trusted. In another grouping, 39 per cent believe that the Nazis are coming back into power, and 29 per cent believe they are being kept out. While there is nothing tremendously conclusive in these figures, they do indicate a lack of confidence in our government's results.

It is our belief that our failure is not one of government aims, but rather in the carrying out of those aims. United States occupation practices have been at variance with occupation policies. Whether there is anything deeper in this than mere inefficiency is problematical. It is evident however, not alone from the failure of the denazification program, but from the ineffectiveness of the plan to break up the cartels — those monopolies in Germany's heavy industries that are of such tremendous importance because they constitute a constant war threat.

The failure of the denazification program has a special and important interest for us as Jews. Many qualified observers have expressed the opinion that if the occupation were to end tomorrow, an anti-Jewish uprising would erupt in full force across Western Germany within 48 hours.

What to do about it? We must retrace our steps and go back to where we started five years ago. We must reaffirm our policies, but most important of all, we must replace those who are sabotaging our program, with those who are willing to carry out our policies. It is almost entirely a problem of personnel. It is a grave situation, important if we are ever to get this world back on an even keel, and peace and security are to be possible of achievement. This should not need "pressure groups." It should be sufficiently obvious to those in authority that something drastic will have to be done — and quickly. Only in this way can our mistakes be rectified, and a democratic Germany be built.

B'nai B'rith's Institutes of Judaism

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Bigness has become the dominant characteristic of the American Jewish community, as it has long been of American life generally. Today, the American Jewish community is a huge enterprise. It discharges a vast range of functions extending from assistance to Israel and overseas relief to the maintenance of a large network of educational, cultural, religious, and welfare institutions. These functions are discharged by hundreds of organizations, local, national, and international — involving the expenditure of hundreds of millions of dollars every year. Can anyone challenge the right of the community to demand that so vast an enterprise shall be democratically administered and democratically controlled? For only through democratic organization can the community make certain that the mechanism it has created will be responsive to its needs.

The challenge of bigness and the dangers of bureaucratic control are not the only factors which emphasize the importance of the democratic organization of the Jewish community. American Jewry today shares with Israel responsibility for the creative survival of the Jewish people. The decisions American Jewry makes and the values it expresses will profoundly affect the fate and future of the Jewish people everywhere. Decisions so fundamental in their nature cannot be

formulated by limited groups, or self-appointed directorates; they must express the will and values of the Jewish community itself.

All too frequently the problem of democracy within the Jewish community is discussed exclusively in terms of the multiplicity of competing organizations, their duplication of effort and wastage of resources. To some, the existence of such diversity is the hallmark of a democratic structure. For others, it represents both the result and the cause of communal chaos and they measure the progress towards communal maturity by the degree to which centralization of authority eliminates such duplication and competition.

This confusion is not making a helpful contribution to the clarification of the problems we confront. Certainly, none but those with vested interests in power or position will deny the urgency of ending duplication and wastage within the Jewish community. But administrative integration and efficiency is a problem of all social systems; it does not, in and of itself, necessarily identify a system as democratic or otherwise. For example, the centralization of fund-raising activities, nationally and locally, has constituted a major contribution to the efficiency of the Jewish community during the past two decades. But it has not contributed in equal measure to communal democracy. In far too many instances it has arrested that process. Where formerly a few men of wealth wielded excessive influence in communal affairs, the centralization of fund-raising and the dependence of movements on welfare funds have conferred far greater power on small groups of persons through their control of the public resources of the entire community. Administrative efficiency is an issue of vital concern to American Jewry today. But it is not the core of the problem of communal democracy.

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4. Is there provision for meaningful, rather than merely nominal popular participation in making of the decisions by which the community must live?
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Measured by these standards — freedom of expression, popular participation, decision-making machinery over a broad area and the practical expression of majority view — the American Jewish community falls far short of genuine democracy in the conduct of its communal affairs. It is true that there is ample opportunity for the expression of differences. But it is equally true that the standard of public discussion of major issues could be greatly raised. The Anglo-Jewish press tends, with a few notable exceptions, to be concerned too much with the minutiae of local activity and too little with broad national issues. The Yiddish press is either inadequately informed about or blithely indifferent to major areas of communal interest. National organizations generally use their publications merely to serve personal and organizational interests; they straddle on vital problems.

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Indeed, the most demoralizing aspect of American Jewish life today is its fragmentation. Each phase of Jewish activity has become a law unto itself. Special groups have established a monopoly over major areas of Jewish life. Thus, overseas relief, the defense of Jewish status and other problems have become the private concern of limited groups who act on behalf of the Jewish community both here and abroad, but bear no direct responsibility to the community as a whole. In some local communities, councils or federations have attempted the task of integration, occasionally with some measure of success. But their authority has on the whole been too limited and their base too narrow. Nationally, however, and in such cities as New York and Chicago, where more than half of the nation's Jews live, no such decision-making machinery whatever exists.

This fact severely limits the operation of the other fundamentals of democratic organization. Popular participation is very limited. Here again it is generally more extensive in the smaller communities. Nationally, and in the larger cities, it has virtually no significance.

Nor is there any method for determining what is the majority view of the community on any issue. Majority rule, limited by safeguards for the basic rights of minorities, is, after all, one of the fundamental concepts of democratic society. Within the Jewish community, however, the absence of any representative or elective forum enables any group to claim far larger support than it actually en-

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THE SOUTHERN JEWISH OUTLOOK

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EDITORIALS

CHESTER A. BROWN, Editor

The ADL and German Denazification

The annual Commission meeting of B'nai B'rith Anti-Defamation League, held in Chicago in May, had included in its original program of speakers Benjamin J. Bittenweiser, an assistant United States High Commissioner of Western Germany. However, Mr. Bittenweiser did not speak on this occasion.

It would appear that Mr. Bittenweiser had asked to be included in the program and that ADL had not initiated the idea of his appearing. However, an invitation was extended, but Mr. Bittenweiser was urged to take into consideration in his address the many disturbing reports that have been coming out of Germany indicating apparent failure in our government's denazification policy.

It seems that Mr. Bittenweiser did not believe these reports, and thought we were doing all right in Germany. When the text of his proposed address was submitted to ADL leaders, the National Commission voted not to permit the address to be delivered. An alternative proposal that the speech be delivered before an executive session of the Commission rather than at the banquet, was rejected by Mr. Bittenweiser.

We are not concerned at this point with the question of whether ADL was right or wrong in the handling of this situation. What does interest us however, is the extent to which Mr. Bittenweiser's views coincide with those who have the responsibility for carrying out our government's policies in western Germany. We have from time to time pointed out, in all fairness, the difficulties in the program for revitalizing Germany. It is generally agreed that it is important for future world security, that this substantial portion of European terrain be re-vitalized, and it would seem elementary that a government of all foreigners would be doomed to failure. Consequently, Germans will have to be used, and the problem therefore, is one of selecting the right Germans. It would seem that most of the efforts to prosecute large groups of Germans as Nazis have been hollow mockeries. The result is that there have crept into positions of authority many who still hold to the Nazi ideologies.

The findings of authoritative polls recently taken reveal the thinking of our own countrymen in this connection. In one, conducted by the non-partisan National Opinion Research Center, at the University of Chicago, it was revealed that two-thirds of the American adult public agrees that Germany today cannot be trusted to act in a democratic and peaceful manner. 66 per cent believe that Germans will go back to their old ways. 23 per cent feel that Germany can be trusted. In another grouping, 39 per cent believe that the Nazis are coming back into power, and 29 per cent believe they are being kept out. While there is nothing tremendously conclusive in these figures, they do indicate a lack of confidence in our government's results.

It is our belief that our failure is not one of government aims, but rather in the carrying out of those aims. United States occupation practices have been at variance with occupation policies. Whether there is anything deeper in this than mere inefficiency is problematical. It is evident however, not alone from the failure of the denazification program, but from the ineffectiveness of the plan to break up the cartels — those monopolies in Germany's heavy industries that are of such tremendous importance because they constitute a constant war threat.

The failure of the denazification program has a special and important interest for us as Jews. Many qualified observers have expressed the opinion that if the occupation were to end tomorrow, an anti-Jewish uprising would erupt in full force across Western Germany within 48 hours.

What to do about it? We must retrace our steps and go back to where we started five years ago. We must reaffirm our policies, but most important of all, we must replace those who are sabotaging our program, with those who are willing to carry out our policies. It is almost entirely a problem of personnel. It is a grave situation, important if we are ever to get this world back on an even keel, and peace and security are to be possible of achievement. This should not need "pressure groups." It should be sufficiently obvious to those in authority that something drastic will have to be done — and quickly. Only in this way can our mistakes be rectified, and a democratic Germany be built.

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Social and Personal

WINSTON-SALEM, N. C.



Left to right: Mrs. Joe Davis, outgoing president; Mrs. Al Schwartz, new president.

The Winston-Salem Council of Jewish Women celebrated its Silver Anniversary May 31 with a dinner dance in the ballroom of Hotel Robert E. Lee.

At the present time the membership numbers 97. When this section was started 25 years ago under the direction of Mrs. Sidney Stern of Greensboro, the membership numbered twenty women. Mrs. Gertrude Tobias, now in High Point, was the first president. Fourteen charter members were present at

the dinner. Mrs. A. Shapiro received an award for outstanding work in the community this year.

Mrs. Joe Davis, outgoing president, outlined Council's program as one of service to civic and international groups. At the conclusion of her talk, Mrs. Davis was presented a gift from the membership.

Mrs. Al Schwartz, incoming president, outlined the program for the coming year, and asked for co-operation of the entire membership in keeping up high traditions and

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standards set by Council for the past 25 years.

Mr. Moe Wainer, president of Congregation Emanuel, thanked the Council membership for excellent work done, and also thanked this section for the gift of \$10,000, raised over a period of years, toward the new Temple to be built shortly by Congregation Emanuel.

Miss Marion Sosnik, toastmistress of the evening, outlined in brief the civic work done by this section since they first participated in a poppy drive 25 years ago. Since that time, Certificates of Merit have been received from many civic groups for help rendered. At present the medical supply lending closet is a most active project in helping to meet the requirements of the needy ill. Mrs. Seymour Solomon was chairman of the banquet.

A revue of musical skits and humorous incidents was presented, entitled, "Dearie, Do You Remember?" in which the following participated: Miss Evelyn Sosnik, Mrs. Morris Brenner, Mrs. Richard Backer, Mrs. Mac Weiner, Mrs. Fred Burk, Mr. and Mrs. Harold Simons, Mrs. Larry Levy, Mrs. Cy Mehr, Mrs. Phil Robin, Mr. and Mrs. Milton Bergen, Mr. and Mrs. Lou Cooper, Mrs. Harry Lund, Dr. H. Levine, Mrs. Moe Wainer, Mrs. Robert Eisenberg, Mrs. Robert Saks, Mrs. Paul Lavietes, Mrs. Ben Vatz, and Mrs. Fanny Robin.

Dancing followed the program.

Sisterhood

The Sisterhood of Temple Emanuel held an installation ceremony Thursday, June 8, 8 p. m., on the lawn of Mrs. Izzie Cohen's home. Rabbi Erwin Herman, at a candle-lighting ceremony, installed the following officers:

President, Mrs. Robert Eisenberg; 1st vice-president, Mrs. Morris Bergen; 2nd vice-president, Mrs. Morris Brenner; corresponding secretary, Mrs. Eli Katzin; recording secretary, Mrs. Moe Wainer; treasurer, Mrs. Dick Backer.

Refreshments were served to approximately fifty people.

The following boys graduated from college in June:

Herbert Brenner, son of Mrs. Jenny Brenner, State College.

Joe Sklut, son of Mr. and Mrs. Morris Sklut, University of North Carolina.

Howard Wainer, son of Mr. and Mrs. Max Wainer, University of North Carolina.

A reception was held June 6, at the Terrace Room of the Smith-Reynolds Airport in honor of the graduates of R. J. Reynolds High School. The graduates were: Henry Lowet, son of Mrs. Fred Lowet; Jerry Katzin, son of Mr. and Mrs. Nathan Katzin; Bernard Herman, son of Mr. and Mrs. Mac Herman, and Norman Falbaum, son of Mr. and Mrs. Herman Falbaum.

Mr. and Mrs. Nat Silverman announce the birth of a daughter, Janet Brenda, May 26.

Mr. Louis Goodman passed away Sunday, June 4. He is survived by

his sister, Mrs. Nathan Harris, his father, Mr. S. Goodman, and several nieces and nephews.

GOLDSBORO, N. C.

Closing exercises of the Oheb Sholom Religious School were held on June 4.

The annual B'nai B'rith picnic was held at Holt's Lake on June 18.

Congratulations to the Emil Rosenthals on the birth of a granddaughter, Kala Evelyn Ladenheim.

Best wishes to the A. M. Shragos on the occasion of their 56th wedding anniversary.

Rabbi Feuer recently made an address at Lees-McCrae College, Banner Elk, N. C., in behalf of the Jewish Chautauqua Society, and was the principal speaker at a V. F. W. Memorial service in Wallace, N. C.

The following new officers were elected at the closing meeting of the Sisterhood: President, Mrs. Herman Levin; vice-president, Mrs. Hyman Meyers; secretary, Mrs. Jack Bernstein; treasurer, Mrs. Harry Shrago.

ASHEVILLE, N. C.

The following officers of Beth Ha Tephila Sisterhood were recently installed: Mrs. L. Feldman, president; Mrs. W. W. Michalove, first vice-president; Mrs. Jos. Sterling, second vice-president; Mrs. H. Silver, treasurer; Mrs. M. Burka, recording secretary; Mrs. Norman Sultan, corresponding secretary; Mrs. Harold Goldbloom, financial secretary. Elected and installed as members of the Board of Trustees were, Mrs. Samuel Robinson, Mrs. T. Galumbeck, Mrs. L. H. Pollock, Mrs. Coleman Zageir, and Mrs. Morris Lipinsky, Sr.

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joys and, frequently, to assert that it speaks in the name of the community. Communal policies, as a result, as often as not, reflect the views of a small minority rather than those of the majority. The allocation of communal funds is a particularly flagrant example of that situation. Small but influential groups representing a minority approach to the problem of Jewish survival are able to secure a vastly disproportionate share of the community's resources, while groups which command a far larger measure of popular support are granted much more limited means. This means in effect that the programs of activity carried out with the funds raised by the Jewish community predominantly represent the views of limited, wealthy and conservative groups.

If these be the facts about democracy in Jewish communal life, what are the prospects? They are either as bright or as dim as we wish them to be. For democracy in social organization is almost wholly a human rather than a mechanical problem. And human problems can be resolved provided only the will and determination to solve them exist. The failure to achieve democracy in Jewish life has not been due to lack of plans or blueprints. At various stages in the development of the American Jewish community, organizational patterns were proposed wholly adequate to the needs and conditions of the times. The obstacles have been — and are today — no different from those which have blocked democratic progress anywhere. Vested interests — psychological no less than material — habit, inertia, tradition, the fears of those who represent small minorities—all foster resistance to organizational change. Despite such obstacles, however, democracy has been won wherever its objectives have been clearly defined and where people in sufficient numbers have been united in a determination to achieve those objectives.

The goals of Jewish communal democracy can be defined clearly enough: the plans, the blueprints, the methods through which such a communal democracy would operate can be readily formulated. What has been lacking has been a dynamic will to achievement. For the fragmentation of Jewish life has erected formidable barriers even between those Jews who find themselves in basic agreement on the ends of Jewish life. It has thus proved difficult, save under the pressure of grave emergency, to forge common programs of action among those who share common systems of Jewish values. The result has been that wealthy and minority groups, taking advantage of the inability of the majority of the community to articulate its needs and desires, have exercised a disproportionate measure of communal influence.

What is therefore required is the emergence of a broad, popular

movement dedicated to the creation of a democratic Jewish community in this country. Such a movement should base itself, in the first instance, on those major national Jewish bodies which, whatever the particular organizational framework through which they have chosen to express themselves, share a common approach to Jewish life. Among such groups I include the American Jewish Congress, the rank-and-file of the various Zionist organizations, the religious bodies and those fraternal organizations which have been able to raise themselves above the level of "Babbity." For whatever the specific phases of Jewish life to which they are dedicated, they share many common principles: a positive approach to Jewish tradition, culture and education; a recognition of Jewish peoplehood and of the links by which Jews in all lands are bound to each other; the centrality of Israel in the scheme of Jewish survival; a belief in the capacity of American Jewry to develop a creative Jewish life in this country; the defense of the rights and status of Jews through self-respecting programs of social action and Jewish affirmation rather than self-abasing pleas for tolerance; and an abiding faith in the democratic process in the Jewish, no less than in the general community.

These principals commonly inform the specific activities of these groups. They must recognize, however, that unless together they create a democratic framework for

communal life in this country, they will be unable to give effective expressions to these common values. And they must beware lest an excessive concern for their present organizational structures leads them to forfeit the ends they profess. Organizational diversity, within the framework of a democratically-organized community, can be a source of creativity and enrichment. In the absence of such a framework, organizational multiplicity spells anarchy and chaos. Because we have failed to create that framework, we are being threatened by increasing anarchy on the one hand, and, on the other, by an imposed coordination of effort through those who wield the power of the purse, in which the creative development of Jewish values will be sacrificed for technical and administrative efficiency.

More important, however, is the fact that unless through democratization we broaden the basis of participation in communal affairs, we shall be unable to keep within the Jewish community those large numbers of unaffiliated Jews who seek meaning and purpose for their Jewish identification. Within recent years, American Jews have become increasingly conscious of their Jewishness and its problems. But the avenues of participation to which they have been directed have invariably led to fund-raising and philanthropy. Those who through such activity have found social status and prestige will in turn become, as did their predecessors, an entrenched hierarchy barring our

democratic progress. Many more, however, will find fund-raising and philanthropy an utterly inadequate content for their Jewish living. And unless opportunity is provided for their effective participation in more substantive and meaningful areas of Jewish life, they will be lost to the community.

The achievement of democracy within the American Jewish community, therefore, depends not on our capacity to develop blueprints and charts, but on the ability of the affirmative forces in Jewish life to recognize the manner in which their common principles transcend their specialized organizational activities. For the impetus to communal democracy will never come from groups whose concern with Jewish values is peripheral, or who deny the potentialities of Jewish life in this country, or who believe that democracy is good for all groups but their own.

Increasingly, the concern over our communal structure is being expressed by large numbers of persons who recognize that the democratization of the Jewish community involves not merely the efficient administration of our public affairs but the dignity of Jewish living, the promise of Jewish creativity and the affirmation of our Jewish heritage. As that recognition continues to spread, Jewish leadership will either have to take its own slogans seriously and give them meaningful substance, or it will be forced to make way for those more responsive and sensitive to the present needs of American Jewry.

U. S. N. A. Joins In Honoring Truman



Edwin Rosenberg, president of United Service for New Americans, reads a tribute to President Truman during a ceremony at the White House commemorating the fourth anniversary of the Truman Directive, under which Displaced Persons first began coming to the United States. The Chief Executive, presented with a plaque in behalf of DPs of all faiths who have begun new lives in this country, was told, "This plaque is symbolic of the admiration which your humanitarian approach to one of the world's most pressing problems has evoked among freedom-loving peoples everywhere." Left to right: Mr. Rosenberg; the Rev. Thomas Dade, representing the National Catholic Welfare Conference; the President; Fred W. Ramsey, executive vice-president of Church World Service, and Prof. Eugene Kormendi, refugee sculptor who designed the plaque. The work of United Service for New Americans, which resettles homeless Jews in all parts of the nation, is financed by the United Jewish Appeal.

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THE SABBATH TO-DAY

By H. B. WAGONER, Sabbath Observance Council of America

FOR GENERATIONS, we had a well-set star, gleaming glaringly in a dark cloud. During the long history, shown in the homes of the Jew scattered in the ghettos, the Sabbath candles threw their flames and brightened an atmosphere otherwise dismal. The old fire has gone, but the embers are still glowing in spots and lately in increasing brightness. Men pray and pass the day in the spirit of old, but a discouraging wind blows and numbs their enthusiasm.

Our great national poet, Bialik, saw the pungency in our hectic times by inaugurating "Oneg Shabbos," now being increasingly followed.

This importance did not save it from sinking into callous indifference. One of the pertinent reasons why Sabbath Observance is at low ebb was revealed to me recently with a thud. A Rabbi in one of the more Jewish sections of the city gave a sackfull of reasons why the spadework for our Sabbath meets with so little response. He was approached to address at a public meeting on Sabbath observance at his Congregation and said: "How could I! It would insult some of the officers of my Congregation." And then, with a silent nod, it was understood that they are non-Sabbath observers.

We are shut in by present-day difficulties that are at loggerheads with our fate. The true worker for our cause must bore through like a soldier in the recent war, from heavy underbrush.

Another significant cause and one often remarked upon is that we have selected one tenet of our Code, Kashruth, crowning it with the glory belonging to all. Talk for generations turned in that quarter, giving the uninitiated a

lopsided view of Judaism that a Jew can meet his Creator by the small labor of observing that single ritual.

One can remember the thunderous meetings with large response inaugurated about the time of "Rav Hakolel" which culminated eventually in the passing of the Sabbath Bill. The appeal for Sabbath was wholly confined to the synagogue. It is interesting to know that as early as 1861 a "convention" was called in this city for Sabbath observance. No such large scale meeting was ever called in our time.

This one-sided activity as regards kashruth explains why every move to pass a Sabbath Bill safeguarding the Sabbath has met with defeat. The silence and inactivity in behalf of the Sabbath gave the State Legislatures a loophole to escape their just obligations to pass the Sabbath Bill so often tendered by Legislators by claiming that no wide demand was made for it.

This illogical attitude is made more striking when we take into account that the Sabbath Law is not effected by these legal difficulties met with in the Kashruth Law. The Government entered into the guardianship of a Jewish ritual, with its uncertainties. The Sabbath Bill, on the other hand, is in the spirit of the constitutional provision of giving free play to one's religious belief.

The movement in putting embers in a faint fire may prove a monumental labor, now undertaken by several self-sacrificing organizations. One that has gained the public eye, in large measure, is the Sabbath Observance Council, which has brought the Sabbath Movement into prominence. It

(Please Turn To Page 8)



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MEYER LEVIN

It Goes . . . BOTH WAYS

By MEYER LEVIN

EVER SINCE the war I've been circulating from Europe to America to Israel on Jewish errands, and last year it suddenly struck me that these communities, instead of getting closer together, might easily grow further apart. For, oddly enough, we Jews know very little about each other.

In America, we get a lot of envoys from Israel, and there are many Americans who go to Israel and return to tell us in glowing terms what things are like over there. But aside from the fund-raising speeches we have little intimate contact with the kind of culture that is growing in Israel, and what is worse, they know less about us.

For instance . . . while the most typical and most active factors in the average American Jewish community may be the temple and the community center, these institutions are unknown to Israel. Worship, for those who are observant, is orthodox. The complex idea of the modern temple with its courses in handicraft and its lectures on world politics is an utterly foreign one to the people of Israel. The Jewish community center with its basketball teams and dramatic clubs may be vaguely paralleled in the cultural center of a kibbutz, but it has no parallel institution in the towns.

Is it important that Israel know about these institutions? Yes . . . just as important as it is for us to know about the growing structures of kibbutzim, cooperatives, partnership kibbutzim. Unless a strangeness is to develop, each community must have an early acquaintance with the cultural forms of its sister community.

We commonly think of culture in terms of the arts . . . we are proud of the Philharmonic Orchestra in Israel, and of the fact that an American boy named Lenni Bernstein goes there to conduct the orchestra; we are proud of the Habima and the fact that an American director, Harold Clurman, was invited to stage one of their new productions. These are excellent signs. But when culture arrives at the stage of art, it is already formalized, epitomized.

The earlier stage of a culture is in the life of a people, for broadly

speaking, culture is simply a way of life. The corner delicatessen is part of our culture just as the children's house is part of the culture of a kibbutz. The kind of drawings our children make in a progressive school can indicate our way of life just as we should find fascinating revelations in the drawings of the children of Ain Harod.

How much inter-penetration is there, between the two great remaining Jewish communities, in this all-important sense? While a flood of books . . . many of them surface jobs . . . has given us some notion of how the people of Israel live, the Israelis have very little notion of the American Jew's way of life. Even the literature that does exist goes untranslated into Hebrew, while such works as "Gone With the Wind" are preferred. And on the American side, we are coming to the stage where we need a good deal of substance to go with our enthusiasm for Israel.

A few days ago a young man who had picked up an advance copy of my latest book, "In Search," at a radio station where he works, came to see me. He was a sensitive young American Jew, with no contacts in the organized community life. Yet he felt a very strong prompting for such contact. To him it took the form of wanting to go to Israel. Could I tell him whether there was a kibbutz where, while doing his share of daily work, he might also find a good deal of evening theatrical activity? He wanted to be amongst people of that sort.

I did know of such a place . . . Maayan, a beautiful settlement perched on a hill overlooking the sea, and founded by a group of young Europeans with an exceptional interest in the theater, so that they have ever since carried on a very active program in community staging. Miriam Laserson, who was one of the actresses in "My Father's House," had spent a good deal of time in Maayan, and she told me how, when their large cement cowshed was first built, they had dedicated it with a performance of "Twelfth Night," before the cattle were let into the place.

I recommended Maayan to the young radio announcer; but in talking with him, a peculiar thought struck me. Here was a

young man who had never heard of Hechalutz and who had obviously no cultural ties to his own people, here. Israel was awakening in him that need for contact with his own people. Would he return to join an American Jewish community center, or temple group?

Obviously, some sort of cultural interchange, stimulated and organized, as well as the natural interchange that takes place through young people of his kind, is going to be necessary if the Israel and American Jewish communities are not to grow further apart. When I wrote "In Search," it was with the feeling that someone had to set down, for once, the common background that binds these two communities.

Psychologically, in our time, both Israelis and American Jews are bound most strongly through the tragedy of the Jews of Europe. These were our families in common; every Israeli had a cousin in Detroit, an uncle in Brooklyn, and the families are traced back to the grandparents or the other uncles and cousins who died in Lublin and in Warsaw and in Koenigsburg.

Out of Europe, we have the culture of our immediate past . . . Purimspiel and latkes and Sholem Aleichem and Yiddish melodies, and the great culture of all Jewish history. This is a meeting-point, where he have common understanding.

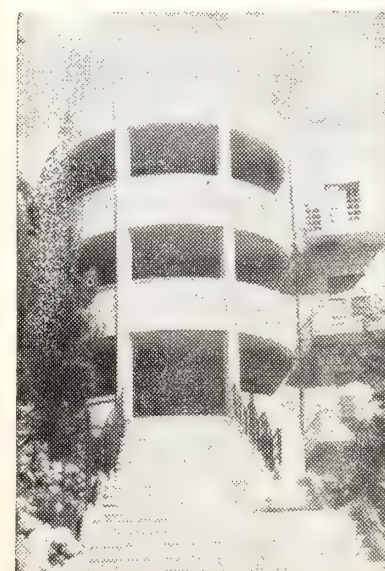
Having established this much . . . which seems utterly obvious, and yet is easily overlooked . . . I tried in this book to draw upon my experiences in many trips to Palestine and Israel, to give the Jew of America some sense of what it is like to live and grow in that land, rather than merely to observe it, in a three-day tour.

But what seemed most important to me was to relate all this to the early, conditioning experiences of the American Jew, brought up in a mistaken conflict between his Jewish ties and his American environment. It is this experience that is least understood by the Jew of Israel today, and for this reason I wrote "In Search" as much for the Jew of Israel as for the American Jew.

We will never find common

bonds as long as we proceed with hero worship on one side and a kind of amused contempt from the other side. As long as we assign all that is good and progressive to the character of the Israel Jew, and permit the American Jew to be presented to him as a crude, cigar-smoking fellow stuffed with riches.

The current plans for sending groups of students for study periods in Israel are most important not only for what American Jewish students will bring back from Israel, but for the necessity of giving the Israeli contact with typical Jews from this land. There should be ten thousand young people like the radio announcer who wanted to live for a while in a kibbutz and take part in their community dramatics. For every envoy, for every shaliach from Israel, to tell us what Israelis are like, there should be an American . . . not just one of our wealthier middle-class who can afford the trip, but a median representative of the community . . . to give Israelis the feeling of what Americans are like. For these are our two great remaining communities; our past is a common one, and only through knowing each other well can we be sure of a common future.



Official approval has been given to Mount Canaan Academy, new boarding school in Israel for Americans of college age, by Z. Shazar, Israel Minister of Education. The central building on the campus, above, overlooks a vast panorama of historic Israel.

THE SABBATH TO-DAY

(Concluded From Page 6)

brought the Jewish Sabbath observance into graphic illustration by a well-equipped motor vehicle, representing a home where Sabbath observance is done in grand style, and has engaged in other extensive activities. Other organizations stand guard in similar fashion.

Their labor, however, is done in hard rock. The major difficulty may be sought in the early immigration of Jews into this country. From the very inception of the immigration, we allowed to sink into the popular imagination that the Sabbath is an unnecessary baggage, a hindrance to one's activity. No overwhelming appeal was made in its behalf, while other religious practices not connected with the ledger were more adhered to. The suggestion to close the stores on the Sabbath we met with jarring response. The pants factory could not shut for the outmoded Sabbath. Now we have to run double spades to undo that faint insight. We tardily gather the recuperating value of Judaism of high resounding notes. A long pull will come near embracing our goal.

With all this, the estrangement of the Jews to his faith is to a large extent not deliberate. It ran its course in indifference. Being dazzled by American conditions when he first arrived, which he mistook to be largely non-religious and maybe a means for the American enterprise, the Jew lost track of his heritage. It is hard to believe that we would lose all connection with an idea deeply imbedded in the past. The Sabbath for generations tilled in high verber. An oak well planted could not lose all its leaves.

The circumstances tugging our tread is that fatal demeanor that puts down both palms at the thought that the Sabbath could be made to shine again. It is of the same variety as the woman who re-

sponds to the query why she does not send her son to Hebrew school: "O, he would not become a Rabbi."

It is that defeatism with which we are familiar, handed to us from the period of the "Maskilim" who came to us shouting their wares, wrapped in a thorny outfit. Every manifestation for Judaism was met with cynical irony. Their literature now sounds hollow and vain and is the reverse of what they preached.

It is time for a comeback. Jewish consciousness has quickened by the events transpiring in the Holy Land. The frigid and half-frigid Jew who went smoothly on his way, thinking that the old faith is a faded lamp, had his vision turned upon a new and exhilarating path. The matter-of-fact world and sparse happiness has assumed a brighter hue. The Bible of his youth is coming out into bold letters, from frequent mention of Biblical names and places, and in the founding of the Jewish sovereignty. In a time like this, a reminder of Sabbath is likely to be met with affirmative response.

Those who have taken the cue from world events, likewise should turn to Sabbath observance. There is increasing evidence that world opinion has taken a turn to a spiritual area. Materialism has run its course, with disastrous results. Two bloody wars have passed and a third is in perparation. The panaceas of the nineteenth century have helped a little. The intellectual enlightenment, the angel of many that would bring us peace and happiness, did not meet with expectations. In the vehicle to spirituality the Sabbath is the safest pilot.

Trans-Jordan has accepted parts of the proposed Jordan Valley Authority plan. Its views were set forth in a memorandum to the United Nations economic survey mission.

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Celebration

By NATHAN ROBERTS

Jacob Levowitz is not a man for celebrations.

Tonight, however, his voice could have been heard far out to sea.

Only this morning, when the news came that he and the others were to leave for the south and Fania had suggested a celebration, Jacob's long, thin face dropped to his chest as he said, "A man who has lost everything has nothing to celebrate."

Jacob Levowitz had indeed lost everything; his wife, his children, his friends, his connection with reality. He had, it seemed, only an affinity with the hereafter and spoke only with the dead; with Dora, his wife; with Abel, his eldest; with Chaim and Melach and Labe and Shlomo, his devoted friends. For years, in the German DP camps in Marsielles, on the ship's voyage to Israel, and for the last six months in this large, sprawling, sun-baked immigrant reception camp at Pardess Hannah, Jacob Levowitz had carried on a dialogue with the dead.

At Zeilsheim Camp in Germany, Jacob spoke mainly with his wife.

"Perhaps it is better, my Dora, that you are not here to see this misery. It is hard enough for a man, but for a woman it is impossible. One lives, but there is so little to live for. They speak here of Eretz Yisroel, but it is a dream.

My thoughts are in another paradise, my beloved."

At Marseille, at the Port of Embarkation, where Jacob and his comrades met other Jews from the DP camps of the British and American Zones, his thoughts turned to his eldest.

"Ah, my son, if you could see this spectacle, if you could see how at last we are on the way to salvation. The dream has come true, true, my son. How unworthy I feel that only I should live to see this day."

On the voyage aboard the S. S. Negbah, outward bound for Israel, Jacob spoke with his friends, with the scholar Chaim, with the tailor Melach, with the devout Labe, with Shlomo, his friend from childhood.

He spoke and he remembered. He recalled how Chaim had years ago fired the youth of their village in Poland with the dream of a new life in Zion. He remembered how Labe had traveled from village to village organizing the movement of Chalutzim. His thoughts went to the long, winter evenings in his home as Melach, Shlomo and he, with their wives and children around the big stove in the corner, had spoken of settling in Eretz Yisroel. Shlomo, he remembered, had often brought letters from mutual friends who had pioneered in the settling of the Emek, of Rishon L'Zion, of Petach Tikva. And what had been only a dream, a blazing



Pretty Annalies Schaefer, 14-year-old DP who was brought to this country recently by United Service for New Americans, puts the finishing touches on a flag she sewed for a Flag Day celebration by newcomers in New York City. United Service for New Americans, national resettlement agency supported by the United Jewish Appeal, has called upon communities throughout the nation for job and housing assurances for an additional 20,000 Jewish displaced persons who will be eligible for entry into the United States under new Displaced Persons legislation.

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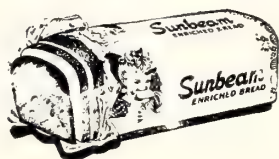
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hope was now a reality. But for Jacob it was a reality that only deepened his sense of mourning.

"That only I should live to see this day," he wept.

The placid sea, the gentle motion of the ship as it plied its way closer to the Promised Land, brought visions to Jacob that perhaps this was a journey of reunion . . . of reunion with those whom death had never really taken from him.

Six months ago Jacob Levowitz had stepped ashore on the soil of Zion. He had come ashore at Haifa, with the Mount of Carmel bathed in the morning sun. Five hours later, he found himself at this large camp not far from the Sea, not far, he recalled, from the Emek to the North, nor from the storied settlements that friends had long ago helped to settle as pioneers.

In the last six months, Jacob had turned slowly from thoughts of the dead to the life ahead of him. The transition was slow, halting, hard. It was hard to part with one's dear ones . . . a parting that had been sealed years ago at Treblinka, Oswiecim, Nordhausen. He had found it difficult to live in the present, and the future brought only thoughts of the past. But the waiting for a new life, the endless waiting that had begun in the Spring of 1945 and had lasted through three bitter winters in the grim cold of the Bavarian Mountains, was now drawing to a close. And still, as Fania suggested a celebration, Jacob remarked sadly:

"A man who has lost everything has nothing to celebrate."

The man Berkowitz, himself a widower, tall spare, his face lined, put his arms about Jacob.

"You have lived too long in memorials, my dear Jacob. We have come at last to a time for celebration."

Fania came closer and smiled, her tanned, youthful face aglow with compassion. The girl Minna came closer, too, and the boy Yuri. The family Landau drew the circle tighter, and Jacob stood now in the center of those who for the last six months had shared this large tent with him.

"We shall live together for a long time to come," the man Berkowitz began. "Tomorrow, at dawn, it shall not be to another camp, to another barracks, to another waiting room. Tomorrow, we begin to build our future. We shall build, we shall work, we shall come at last into a full measure of the dignity we have sought. Each of us at last will be the master of his own soul, of his own life. I ask you, Jacob, isn't that a cause for celebration?"

Jacob's eyes were on the yellow sand that carpeted the tent. His head bent forward as he listened, but one noticed that his shoulders straightened.

It was Fania who spoke now. She spoke softly, slowly, almost apologetically.

"I want you to know," she said, "that I've never been happier. And I want you to know that it isn't easy to be joyous. Four years ago I

didn't think that I was going to live. Today, my life is still ahead of me. But that isn't really what I want to say. I want you all to listen because I have a confession. I am happy because we're all together and because we're going to be together in years to come. I lost my mother, my father, my sister. I have no family. But I'm happy now because I have a new family. You, Jacob, are part of my new family. And you, too, all of you. Tomorrow, when we leave Parades Han-nah, it will be as though I am being born again. It will seem as though I am being born into a new life. That is why I want to celebrate. I want to celebrate our rebirth."

Jacob's eyes had come up from the floor to greet Fania's. His eyes glistened and his lips were full with heartbreak.

"You're all so wonderful," he whispered. "So wonderful."

Yuri broke from the tight circle of his comrades and ran to his cot. He was crying.

Jacob went to the boy and bent over him, saying softly, "Yuri, this is not a time for crying." And as the boy's sobbing diminished, Jacob said, half brokenly, his voice now hoarse with emotion, "This is a time to celebrate."

That evening, with the flaps of their tent rolled up and the golden sun visible in the west over the sea, Jacob Levowitz sang the songs of the new Zion, his voice higher and stronger than it had been even in

(Please Turn To Page 30)

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NEWS OF THE STATE BY OUTLOOK CORRESPONDENTS

SYMACS

Observing its second year of existence, the Social Young Men's Athletic Club, more popularly known as the SYMACS, held its annual anniversary affair in the

form of a banquet and dance on May 28, 1950, in the Westover Room of the Hotel William Byrd. Honoring the members and their dates by their presence were Mr. and Mrs. Stanley J. Reitzes and Mr. Sidney Kaye. Mr. Reitzes,



Left to right, standing: Joel Chipiwalt, chaplain; Philip Goldfarb, president; Melvin Berman, secretary; Marvin Krane, historian. Kneeling: Harry Bass, vice-president, and Joseph Sidenberg, treasurer.



Left to right, standing: Alvin Wasserman, Louis Hass, Jerry Brown, Stanley Reitzes, Herbert Peters, Allan Mullian, Bernard Rudy, Aaron Bashow, Harold Schultz; President, Philip Goldfarb; Secretary, Melvin Berman; Treasurer, Joseph Sidenberg; Historian, Marvin Krane. Kneeling: Vice-President, Harry Bass; Chaplain, Joel Chipawalt, and Edwin Klein.

in the capacity of program director of the Richmond Jewish Center, played a vital role in the inception of the organization and in the development of the highly integrated social, athletic and cultural phases of its activity. Mr. Sidney Kaye, widely known scholar and lecturer, now serving as toxicologist for the Commonwealth of Virginia, was the guest speaker. His most interesting and enlightening talk was on scientific crime detection.

Serving as master of ceremonies was the past vice-president, Mr. Bernard Rudy, whose welcome address marked the beginning of the evening.

Another highlight of the affair was a short talk by the newly-elected president, Mr. Philip L. Goldfarb, after which he introduced his fellow officers. Serving with him are Harry Bass, vice-president; Melvin Berman, secretary; Joseph Sidenberg, treasurer; Joel Chipiwalt, chaplain, and Marvin Krane, historian.

Music for the occasion was supplied by John Baronian and his orchestra. As favors, all the dates were given teddy bears with a sash on which "SYMACS" was engraved.

BETH SHOLOM HOME FOR THE AGED

Mr. Keeve Steiner, who has been closely associated with Beth Sholom Home since its creation, again showed his interest for the well-being of our aged men at the Home. He has presented them with a beautiful Father's Day gift. Our sincere thanks and gratitude to you. It is these little things and gifts that help the spirit of the aged people in the Home. They are always praying for the well-being of their benefactors.

The Susman Family has beautified our Home in memory of their father by giving us the much-needed furniture and lamps to the Home. In his memory the Beth Sholom Home has placed a plaque in the Home to perpetuate this noble soul forever. The late Mr. Harry Susman was one of the Home's Honorary Board Members and creators of this Home. Thanks a million to his children for their noble deeds in his memory.

The statewide merger will be completed on the 11th of June and this meeting will take place at the

Home. Out-of-town guests will have lunch at the Home.

Special thanks to Mr. L. Meyers and Mr. Morris Brown, better known as the Richmond Tomato Repacking Co., Inc., for their continuance of gifts to our Home. We deeply appreciate your deeds and hope you will continue your noble work for this Home.

Thanks a million to Mrs. Jacob Rosenthal for your fine gifts to the Home in memory of your husband.

Mozoval-Tov to Mr. and Mrs. Evans on the marriage of their son to Miss Kittenplan.

Mr. Seldes wishes to express his sincere thanks to Mrs. Rose Shapiro for her wonderful cooperation in obtaining the medicine at wholesale cost for our residents.

Our deep appreciation to Dr. A. Goldburg for his untiring services given to the Beth Sholom since being in Richmond.

The Business and Professional Division, Hadassah, closed its season with a Paid-Up Membership and Installation of Officers Garden Party on Sunday, June 11.

The following officers were installed, in the form of a skit, arranged by Mrs. Rose Greenspoon, program chairman:

President, Mrs. Sadie Friedenber; 1st vice-president, Mrs. Ida Goldberg; 2nd vice-president, Mrs. Hattie Shocket; 3rd vice-president, Mrs. Bertha Laster; financial secretary, Miss Sadie Gary; treasurer, Miss Charlotte Imburg; corresponding secretary, Mrs. Hannah Silverman; assistant corresponding secretary, Mrs. Tillie Linder; recording secretary, Miss Esther Rosen; historian, Miss Stella Blank.

A very pleasant afternoon was spent, and refreshments were served.

TEMPLE BETH ISRAEL SISTERHOOD

On May 24 at 6:00 p. m. the social hall of Temple Beth Israel was buzzing with excitement and the walls were literally bulging. The occasion of the first Mother-Daughter Dinner given by the Sisterhood of our Temple. The radiantly joyous faces of our mothers and daughters ranging in age from two and a half to 83 years, were most heart-

AUGUSTA MILITARY ACADEMY

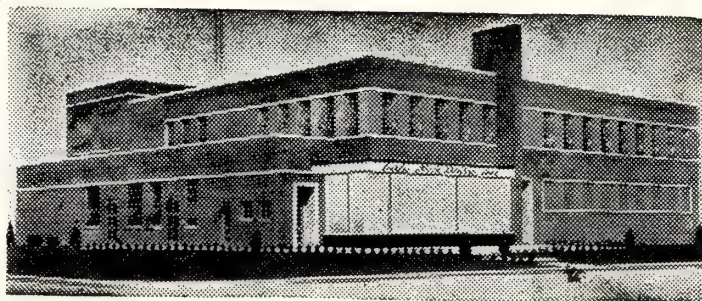


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warming, and added an air of pride and happiness to an already overwhelmingly successful social affair. Sisterhood is most proud and wishes to thank the following women for their untiring efforts at making this affair the success it was:

Mrs. Ida Solomon, chairman; Mrs. Tessie Grossman, co-chairman; Mrs. H. Mollen, Ticket chairman. These ladies were ably assisted by Mesdames Braver, Glick, Kaminsky, and H. Meyers.

The outstanding feature of the evening was the dedication and official opening of the library which has been presented to Temple Beth Israel by the H. J. Bernstein family in honor of their mother, Mrs. Esther Bernstein.

The Center Players entertained most ably. Everyone enjoyed the lovely play and we hope to see more of these accomplished men and women.

At our recent election of officers for the coming year the following slate was elected: Mrs. Mary Klein, president; Mrs. Leo Jaffe, 1st vice-president; Mrs. S. I. Winer, 2nd vice-president; Mrs. Irving Solomon, recording secretary; Mrs. Arthur Burnside, corresponding secretary; Mrs. S. J. Mollen, treasurer, and Mrs. Percy Romm, publicity.

The new board consists of Mesdames H. Mollen, H. Backer, S. Avadon, S. Radman, Harry L. Abramson, E. Shimoff, D. Romm, B. Flax, J. Kaminsky, D. Braver, R. Sager, J. Bridge, L. Frarkin, H. Meyers, L. Schuchat, Tessie Grossman, A. Glick, and A. Bridge.

A joint Installation and Paid-Up Membership Affair was held in the Social Hall on June 21. Mesdames H. Meyers and H. Mollen were in charge of refreshments.

STAUNTON, VA.

As an official opening to the newly-built addition of our Temple, the Sisterhood gave a buffet supper for the Congregation. Im-

mediately afterward, meetings of both the Sisterhood and B'nai B'rith were held.

In reciprocation, B'nai B'rith also held a buffet supper at the Temple. Speaker for the occasion was Mr. F. M. Bissikumer, a prominent Christian citizen of Staunton, who spoke on the equality of all. His speech, subject of which was "Thirty-six Inches to the Yardstick," was excellent, and was enjoyed by all.

Miss Nancy Lee Cohen, daughter of Mr. and Mrs. Maurice Cohen, was among the 1950 graduates of Mary Baldwin College. Previously elected to the Honor Society, Nancy has the distinction of attaining the highest honors of her class. A major in psychology, she will go on to graduate school next Fall, at the University of North Carolina. All congratulations and best wishes are with her.

Mr. and Mrs. Eliot Silverman and children, of New York, were here for the graduation of Mrs. Silverman's sister, Nancy Cohen.

Mrs. Brandt Levy and children, Philippa and Neville, flew to California for a visit with Mrs. Levy's parents, Mr. and Mrs. I. Saul.

Mrs. Milton Finkel and children, Mary Ellen and Sidney, and Mr. Arthur Finkel were in Chicago for two weeks.

Mr. and Mrs. Morton Sloane, Mr. and Mrs. Dave Gelberg, and Mr. and Mrs. Milton Klotz have all moved to their new apartments in the latest apartment house development. Everyone wishes them luck in their new homes.

Mrs. Philip Schwartz is home from the hospital after an operation. Have a speedy recovery!

In Waynesboro, Mr. and Mrs. Simon Segal are receiving congratulations on the birth of their second child, a boy.

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The Portrait of Harry Hershfield

By NOTA KOSLOWSKY

WHEN I undertook to paint a portrait of Harry Hershfield to commemorate his 50th year as journalist and artist, my surprise was great on beholding the man. Before me sat one so different from the preconceived image. I had heard him on the radio, had read him and about him, had listened to him when he toastmastered at a banquet. In my week-day fantasy, I always saw him as a jolly humorist. Yet now in attempting to immortalize him in paint, I found that facing me was a variegated personality, far surpassing the one I had visualized. To my amazement, a problem arose. Which Hershfield was I to put on the canvas . . . the one I had kept for years in the recesses of my mind, or the one I had just met and began to appraise? It might seem a problem easy to solve. Not so. I felt that the Hershfield I had only now recognized might have been likewise fathomed by a few of the cognocenti who had come into close contact with him. These rare few had probably been aware of the striking and complex personality. But the millions, not kindred in any sense, must have known him as I have known him hitherto, acquainted with only that part that is masterful story-teller. Which, then, shall I paint . . . the man seen by the masses or the one familiar to the few? Shall I sacrifice the accepted image of millions to the image of the more intimate few?

To so many there is no hurdle to vault. Why split hairs and compli-

cate what is simple? Why not paint a person the way he looks? These questions are so often asked, due to the false notions the majority has of an artistic portrait. The truth, however, is that a human being has thousands of "faces." Every minute that ticks away may reveal a new "face," since each moment of life may be filled with a newly-gained experience, astir with laughter or tears, love or hate, frus-



Gusta Drucker, pigtailed 6-year-old DP, and her dolly, also pigtailed, get their first look at America from a porthole of the ship that brought them here. Gusta and her parents, veterans of the concentration and DP camps of Europe, were aided in their immigration by HIAS, the Hebrew Immigrant Aid Society, which has set a campaign goal of \$4,230,000 for 1950 to enable it to carry on its work of assistance and rescue of homeless and rootless Jews.

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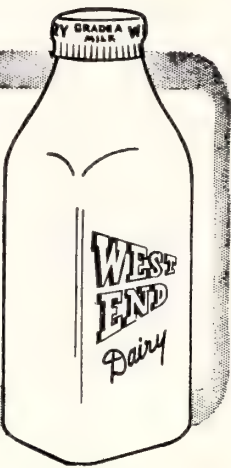
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tration or hope, plus a host of life's tricks too numerous to mention or not yet clothed in words.

Assuming that a painter has caught on his canvas a person at a certain moment, and it has proved accurate, it would, nevertheless, express photographically no more than one specific phase, in contradiction to the myriads of feelings, to the countless "lives" that constitute a personality. Isn't there a dying and a resurrection going on in each of us throughout our stay on earth? For should the artist devote his days to depicting exactly each fleeting momentary appearance of one and the same man or woman, his product, would fall far short of the essence of that person. He would inevitably miss what's major—the kinship, the dovetailing of the variegated parts. He would miss the unity and the coherence of the "details" that constitute the mass.

Can you picture a thousand-page biography well written but unbound, in pell-mell arrangement, unnumbered, unrelated? Would it be readable? Would the haphazard volume reveal the human being described therein?

Similarly, every person resembles that kind if hodge-podge book, each page presenting a new mood, seemingly foreign to the rest. Obviously, it is not enough to study each page separate as an eternity. One must first fit each link to its neighbor, forming thus an unbroken chain. Only then may the reader be said to have studied a life, as a whole. Only then may he exclaim, "Ecce Homo!"

It is this orderly sequence of feeling and thought, of motive and deed, that mirrors not only the surface of a person's daily life but also those hidden forces within, that as yet had no chance for expression. It is the soul, individual and universal, that has been seen by the artist's eye, by those uncharted senses of his. Oftentimes he detects this wholeness before he has read this particular subject.

Painting a portrait of the man, Harry Hershfield, I deciphered mysteriously veiled patterns, designed perhaps in ancient Judea. The patterned tablets formed themselves in orderly columns and told of Hershfield the humanitarian who does not spare himself in his readiness to help; of the journalist with an inimitable style that often bites incisively and simultaneously soothes the hurt; of the rare raconteur, the friend of authors, politicians, thinkers that have leavened so much of American life; of the cartoonist and keen art connoisseur; of the practical and tactful adviser on the sidelines of the most tempestuous campaigns, who tempers censure with courtesy in his personal contacts, so as not to wound, and finally, Harry Hershfield, the serious thinker who believes that in all men there is a spark of divinity shot from the Burning Bush.

Indeed, I have gained a deep insight into this prominent Jew. Indirectly, I have gathered much concerning his aid to Jewish causes; concerning his association with Al-

(Please Turn To Page 16)

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The Cooking Page

MRS. FANNIE E. KESSLER, Editor

For the warm days ahead when meat will be relegated to the beginning of brisk Fall, we turn to the dairy products that have always been a boon to our Jewish mothers. Many menus and delightful des-

serts have found their way to the table when jaded appetites most needed them. The following are reprints from earlier issues which our readers have found most successful:

Cream Cheese Pie (for a more modern note)

From Mrs. R. Weinstein
1721 Holaday St.,
Portsmouth, Va.

Crust

3/4 cup sugar
2 tbsp. butter
1 egg (beaten)
1/2 tsp. baking powder
1 cup flour

Mix altogether. (If too hard add a few drops of milk). Put into a greased oblong pan with spoon.

Filling

3 pkgs. cream cheese (3 oz. each)
2 1/2 tbsp. flour
4 tsp. sugar
2 eggs
1 pint milk
1/2 tsp. vanilla

Put all ingredients except milk into mixer, mix well (or mix by hand until smooth), then add milk gradually. Pour into unbaked crust and bake in a slow oven about 1 or 1 1/4 hours until done.

When you're hungry for something special made with cheese, try this:

Cheese Cake

1 cup fine sweiback crumbs
2 tablespoons melted butter
Grated rind of 1 lemon
1 cup and 2 tablespoons sugar
4 eggs, separated
2 tablespoons flour
1/2 teaspoon salt
1 cup undiluted evaporated milk
Grating of nutmeg

Mix crumbs, butter, lemon rind and 2 tablespoons sugar. Press about 2/3 of mixture in bottom of 9-inch spring form pan or 2-inch-deep loose-bottom cake pan. Add egg yolks one at a time to cheese

in large bowl, mixing until smooth and creamy. Add 1 cup sugar mixed with flour and salt; mix well. Stir in evaporated milk. Fold in egg whites which have been beaten until stiff but not dry. Pour into crumbed pan. Sprinkle remaining crumbs and bake in slow oven, 325 degrees, about 1 hour, or until tip of knife inserted in center comes out clean.

Sponge Cup Cakes

(Luscious with strawberries and whipped cream)

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1 cup flour
2 eggs
1 cup sugar
Lump of butter
1 teaspoon baking powder
1 teaspoon vanilla
1/2 cup milk

Beat eggs well, add the sugar gradually—continue beating until mixture is very light. Sift flour and baking powder together—add gradually to the first mixture then mix in the vanilla. Bring milk to a slow boil, drop in butter—then add milk mixture slowly to other ingredient. Pour into paper baking cups set in muffin tins. Bake about 20 minutes at 350 degrees.

Cooking Hints

For a change in easy suppertime desserts, serve cheese with stewed fruit. Try American Cheddar cheese with stewed pears, apricots or applesauce, or cream cheese with preserved figs.

To cut loaf cheese thin, even slices, warm knife blade in hot water and wipe dry before slicing.



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The Portrait of Harry Hershfield

(Concluded From Page 14)

fred J. McCosker in a tireless effort to give more than a home to the victims of heart disease. I became aware of the Hebraic culture that colors his ethics and his sharp wit. Surely, quite a volume could and ought to be written about a life so rich and so varied. I plumbed his seemingly infathomable well of humor, mainly nourished by his philosophic outlook, a wisdom illumined by a vision of better life.

A wealth of tradition appeared and was transformed into lines and colors on my canvas.

When the portrait was finished, the living Hershfield seemed to eye me from the canvas and say, "Your problem as to which of the Hershfields to paint, has solved itself. Truth is indivisible; it is one inclusive whole."

GREENSBORO, N. C.

Mr. and Mrs. Archie Israel announce the birth of a daughter at Wesley Long hospital on June 8.

Mr. and Mrs. Irving Camras announce the birth of a son at St. Leo's hospital on June 8.

Mr. and Mrs. Edwin Joseph announce the birth of a son, Edwin Allen, 3rd, at Wesley Long hospital on June 4.

Blankstein-Bergen

Temple Emanuel was the scene on Sunday, June 25th, of the marriage of Miss Ann Bergen of Oxford, N. C., to Edward Blankstein, son of Mr. and Mrs. George Blankstein.

Solon H. Landsberger
Solon H. Landsberger died sud-

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denly on June 17th, in Chicago, where he had gone on a business trip. He is survived by his widow, the former Phyllis Neuberger, his two children, Babette and Robert; Mrs. M. Blumenfeld, and Elma Landsberger, and two brothers, Henry and Raymond.



Dr. Salo W. Baron, Professor of Jewish History at Columbia University, will give a course from June 12 to June 30 at the Training Bureau for Jewish Communal Service, it was announced by George W. Rabinoff, Director of the Training Bureau. Entitled "Historical Perspectives for Jewish Communal Workers," the course will trace the social and economic history of Jewish institutions and communities from its beginnings to the present.

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Angels Without Wings

By PHILIP RUBIN

Next time you come to New York on a visit it might be worth your while, if you are interested in Jewish life in the great metropolis, to go down to the East Side where on Delancey Street you might take the elevated train or a bus that goes over the Williamsburg Bridge and land in the Brooklyn community of Williamsburg, which is just over the bridge. There you will find a large Jewish community on an area of about one square mile which is undoubtedly the most Orthodox community in all New York City and in the United States generally.

There you will find, as I found the other day when I spent an entire afternoon in Williamsburg, that nearly all the Jewish stores are closed on Friday night and Saturday, the Jewish Sabbath, that most Jewish women either cover their hair with kerchiefs or else wear artificial "shaitlach," that on almost every block there is some synagogue or yeshivah and that the community contains a sect of Jewish mystics called "angels" ("malachim" in Hebrew) who, as one might say, are the "talk of the town" because of their strange behavior.

I came upon a bakery in Williamsburg which, besides rolls, displayed big signs in the window exhorting, pleading with Jews to observe the Sabbath. On sign, in English, read: "Save Your Children by Observing the Sabbath," while another proclaimed that "Sabbath Baked Bread is Not Kosher." From the open door I noticed the bearded proprietor, wearing a caftan like an East European Orthodox rabbi, who was swaying over a huge tome . . . a religious book, no doubt . . . and mumbling to himself.

Williamsburg Flavor
Such scenes are rare today in New York . . . to say nothing of the ries of the United States . . . rare even on the great East Side, the oldest Jewish section, the place where the first East European Jewish immigrants settled when they came to this country three generations ago. There is plenty of Orthodoxy still left on the East Side, what with its many synagogues, yeshivah, charitable institutions, etc. But the East Side, a much larger section of the Greater City than Williamsburg, has within recent years

acquired a large Gentile population and its Old East European Jewish flavor is diffused. In Williamsburg the Jewish community is concentrated within a relatively small area. There is a community spirit in Williamsburg, the flavor of a small city, and that spirit and that flavor is Orthodox, as it is nowhere else in this wide land.

So I was not surprised when a Williamsburg woman, who is herself no Orthodox, told me that she often gets what is popularly known as a "dirty look" from people in the neighborhood because she doesn't go to shul on Friday nights. I could see how social pressure (which a few years ago led to some violence) persuaded Jews in Williamsburg to close even drug stores, jewelry stores, barber shops, on the Sabbath, why I was told that I should have worn a regular hat in Williamsburg instead of a mere little "yarmelke," if I wished to gain the confidence of some of the ultra-Orthodox leaders who would otherwise suspect that I ordinarily go bare-headed.

Williamsburg has one of the largest Orthodox parochial schools in the country, the Yeshivah Torah V'Daath, occupying three buildings on three different streets, where children receive both an elementary and high school education in secular as well as Jewish subjects. It has perhaps a half-dozen other small yeshivahs where, however, only a Hebrew religious education is imparted. When I was there during the usual school lunch hour scores of little boys, who attend



The first honorary degree for achievement in the Jewish field ever to be conferred by Smith College was awarded to Mrs. Irving M. Engel, of New York City, president of the National Council of Jewish Women, on June 3 at ceremonies marking the institution's 75th anniversary. Mrs. Engel was the recipient of an honorary degree of Master of Arts from Smith College, Northampton, Mass., her alma mater. She is a graduate of the class of 1920, and served as Alumnae president of the class for 13 years.

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Torah V'Daath, were playing ball. All were wearing "yarmelkes" on their heads and some wore the picturesque ear-locks.

Williamsburg has one of the largest Orthodox synagogues, if not the largest, in the country, Tifereth Yisrael. It seats 2,000 persons. Its spiritual leader is Rabbi N. David Herman, who years ago ministered to the Jewish community of my old home town of Burlington, Vermont, where he was known for his rather strict interpretation of Orthodox Jewish law. Rabbi Herman, though American-born, studied for the rabbinate in yeshivoh in Poland and Palestine and seems to fit excellently into the picture of Orthodox Williamsburg.

Messiah and Zionism

I was told that there are some ultra-Orthodox in Williamsburg—not many, to be sure—who are violently anti-Zionist, who believe that the establishment of the State of Israel violates the Orthodox state as a result of the miraculous appearance of a messiah, and who therefore wish to have no traffic with the new Jewish State. They would seem to be spiritual brothers of the fanatical sect in Jerusalem known as the Neturay Karta, whose scandalous actions were recently reported in the press.

Within recent years perhaps a score or more of Hassidic "rebbe's," European refugees, the "Wonder-rabbis" about whom so much has lately been written, have flocked into Williamsburg with their followers. These Hassidim, with their joyful ritual, with their picturesque garb, have helped much to give Williamsburg the Orthodox flavor it acquired only during the past five-six years, according to what older residents of the community told me.

Young Angels

We now come to the "Angels," that strange outgrowth of Williamsburg Orthodoxy. They are only about two hundred in number, yet they are on everybody's lips in the community, subjected to the criticism of everyone who does not belong to their sect. Several years ago I visited that peculiar Christian sect, the Amish, near Lancaster, Pa., a sect of farmers whose dress is strongly reminiscent of East European Orthodox Jews, who do not ride in automobiles but in horse-drawn buggies, who refuse to install modern improvements in their homes, who send their children only through eight grades of school, who generally prefer to live the lives of their ancestors of three hundred years ago. The Williamsburg "Malahim" bear a certain resemblance to the Amish.

Their group sprang up in the Bronx a few years ago. Their founder, it is said, was such a saintly type of person that people in the neighborhood nicknamed him "The Angel." This was how his followers acquired the name by which they themselves wish to be known.

Originally they were Hassidic

followers of the Lubavitcher Rebbe. But for one reason or another they left that cult and acquired their own ideas as to what constitutes true Jewish piety. They began to dress differently, discarding ties, allowing their beards to grow long and the ear-locks to dangle by the sides of their temples. But, above all, they became outwardly distinguished by the fact that they would wear their "talith katan," the little talith with the four fringes of tsitsith dangling from it, on the outside of their garments. This made them immediately conspicuous.

Finding the atmosphere of the Bronx not pious enough for them, the "Angels" moved to the more hospitable Williamsburg. Upon the death of their founder, Yaacov Shor became their leader. I looked up Mr. Shor—or perhaps I should better say "Reb Yaacov"—when I visited Williamsburg and tried to obtain an interview. But the "chief angel" merely shook his head mod-

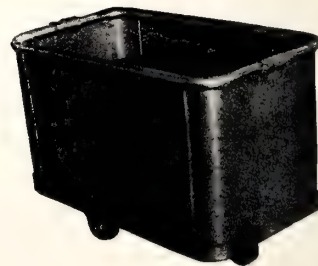
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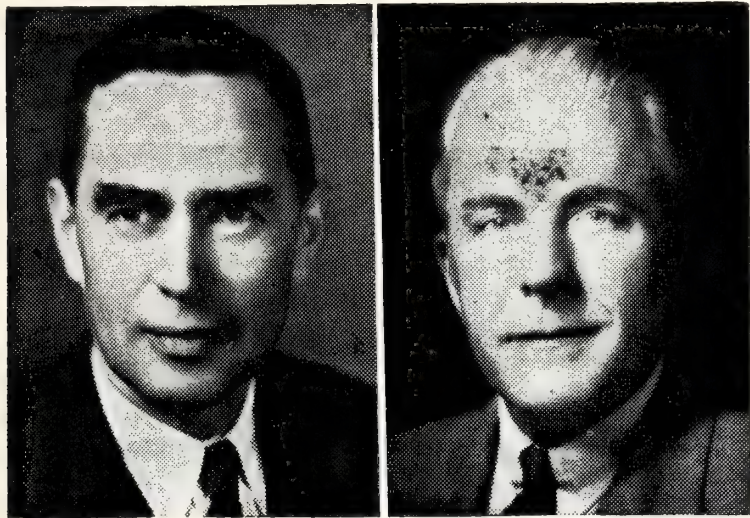
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Dwight R. G. Palmer (right), president of the General Cable Corp. and crusader for, and practical organizer of, democratic employment practices in industry, was presented with the honorary degree of Doctor of Hebrew Letters by Dr. Nelson Glueck (left), president of the Hebrew Union College-Jewish Institute of Religion, at the College-Institute's commencement exercises in New York recently. The citation hailed Mr. Palmer for "labors for intergroup understanding and interfaith harmony." The College-Institute is the only American seminary of Liberal Judaism, with schools in Cincinnati and New York.

estly, which meant "no interview." While there I noticed several other young men, looking older than their age because of their beards, seated before Talmudic tomes and wearing the "talith katans" on the outside. Mr. Shor himself was seated with two tiny ear-locked boys whom he was presumably instructing in elementary Hebrew on the style of the old-time "melamed."

Many, if not most, of the "Angels" are American-born and American-educated, strange as it may seem. They attend no theatres, their women wear no jewelry — in their piety they have renounced many of the pleasures of this modern world. Nearly all of them are self-employed workers and small business men. Some who have joined this mystical, semi-ascetic group come from rather well-to-do homes and upon joining the group have spurned many of the advantages, economic and otherwise, their prosperous parents could bestow upon them.

Nearly all the "Angels" are young married folks who are opposed to the practice of birth control and therefore have many children. They will not send their children to any kind of school—not even a yeshivah-parochial one—but

have them taught in Hebrew and secular subjects by private instructors who come to their homes for this purpose. Some of the "Angels" I was told, refuse to call in doctors in case of illness—children even died because of the refusal of parents to call a physician—while the majority of these "Angelic" parents will send for a doctor in case of illness, but will use only medical men who are strict Sabbath observers.

Community Color and Pattern
The "Angels," a throwback to the East European ascetic, kabbalah-steeped pietists of several generations ago, are only a tiny segment of Williamsburg Jewry, which does not follow them and which even harshly condemns some of their ways. But they serve to make more vivid the picture of that Jewish community as a whole, a community which adheres to the former Orthodox pattern of life of Poland, Lithuania, the Ukraine, Galicia, as does no other community in this country in or out of New York City (which in itself contains more than a score of Jewish communities of varied patterns).

Whether one is Orthodox or not, a visit to Williamsburg serves to act as a cheering tonic, provided one

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has some feeling for religious values. In the prevalent American Jewish atmosphere of cynical materialism, where people who believe that there are more important things in life than the pursuit of material profit and pleasure are getting to be ever fewer as Jews become more prosperous, it is good to come upon a community like Williamsburg where people are willing to discipline themselves, to practice self-control, for the sake of a higher ideal of life. One who is not himself Orthodox may claim that that ideal is wrapped up in too much superstition, that the discipline of "mikveh," the ritual bath which married women of childbearing age must attend monthly, is meaningless in an age of bath tubs and that this is also true of the innumerable prayers which Orthodox Jews are obliged to recite. But underneath all the wrappings the ideal is still to be found, the thought that man was not created merely, or even mainly, for the satisfaction of his selfish, carnal desires, but more so for the service of his God through the service of his fellow-men.

And so let us be thankful that American Jewry still has a Williamsburg. Though its reticent "Angels" be wingless and its general Orthodoxy may not succeed in setting an example to the rest of American Jewry, Williamsburg nevertheless has a message for the rest of us.

DANVILLE, VA.

An event of much interest to its members and friends was the presentation of a Cantata, entitled, "Seven Golden Buttons," by a group of Hadassah members from Durham, N. C. Chapter on May 31. Highest praise was bestowed on the entire group for its excellent and professional-like rendition of this beautiful cantata.

RICHMOND, VA.

The Business and Professional Division, Hadassah, closed its season with a Paid-Up Membership and Installation of Officers Garden Party on Sunday, June 11, at the home of Mrs. Lena Galumbeck, 4100 Stuart Avenue.

The following officers were installed, in the form of a skit, arranged by Mrs. Rose Greenspoon, program chairman:

President, Mrs. Sadie Friedenberg; 1st vice, Mrs. Ida Goldberg; 2nd vice, Mrs. Hattie Shockett; 3rd vice, Mrs. Bertha Laster; financial secretary, Miss Sadie Gary; treasurer, Miss Charlotte Imburg; corresponding secretary, Mrs. Hannah Silverman; assistant corresponding secretary, Mrs. Tillie Linder; recording secretary, Miss Esther Rosen; historian, Miss Stella Blank.

A new set of postage stamps was issued by the government of Israel, marking the celebration of the high holy days.

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Experiment In London's East End

By HARRY L. TURBLEDOVE

IN THE HEART of London's squalid, bomb-scarred East End stands Toynbee Hall, prototype of all modern settlement houses, the place from which Jane Adams went to found Hull House. And in a remote corner of the Hall, occupying a small, low-ceilinged-office and presided over by Hallam Tennyson, great-grandson of the 19th century poet laureate of England, are the headquarters of the Council of Citizens of East London.

This organization is the first in England to undertake a sustained campaign to uproot group prejudice by eliminating the ignorance and misinformation that are essential to its growth and survival . . .

But the Council is not a national organization; it is working in a specific area of London, an area in which one feels a sense of urgency generally not felt in the U. S., where passive anti-Semitism is much more common than the active kind, and the latter in turn is much more common than the violent kind. Violent anti-Semitism is far from unknown in this area of London where, barely ten years ago, blackshirted bully boys of Oswald Mosley's Fascist Movement regularly paraded and otherwise did their best to prepare England for the coming world Hitlerian state.

And it is in this area, incredible

as it may seem, that some of the same Fascists, though no longer in uniform, today hold regularly scheduled public meetings whose purpose is to spread as much virulent anti-Semitism as the laws allow. It is also in this area that cases of unprovoked physical attack against inconspicuous Jews . . . usually old men or children . . . have become increasingly common.

Like New York's East Side, the East End is a racial mosaic . . . created by waves of refugees fleeing to England. Strangely enough, the first refugees to populate the East End were Protestants . . . Huguenots fleeing France in the late 16th and 17th centuries. Then came the Irish and the Jews, Irish immigration reaching its peak following the famine of the 1840's; Jewish immigration, which went back to the 17th century, becoming a comparative flood early in this century as



Dr. Philip S. Bernstein of Rochester, N. Y., was elected president of the Central Conference of American Rabbis (Reform) at the organization's 61st annual session of June 7-12 at the Hotel Gibson in Cincinnati, O.

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thousands sought escape from the pogroms of the Czars . . .

In the past, the East End was traditionally overcrowded, ill-housed, ill-fed . . . It was a section in which education was scarce, suffering common, discontent widespread.

These conditions were not overlooked by the Fascists during their heyday, the 1930's. They set out to exploit them systematically, sending in agitators from all over London in an effort to make the East End a stronghold of their German-modelled Fascism. That they were not entirely unsuccessful soon became painfully apparent.

It was in reply to this challenge that, in 1936, the forerunner of the Council of Citizens was organized. It was formed by Dr. J. J. Mallon, head of Toynbee Hall and one of London's truly beloved citizens. It was made up of Christian anti-Fascists lending their moral support to their Jewish neighbor in the latter's hour of trial. The organization helped in the erection of a barrier that hindered and continues to hinder the Fascists . . . the Public Order Act. In addition to limiting the wearing of uniforms, this law puts some limits on poison-mongering by outlawing "insulting and abusive language" considered likely to lead to breach of the peace.

With the war, the immediate need for protective organizations diminished: Fascist organizations were presumably broken up, and the East End, like the rest of the country, was occupied by the total war effort.

But no sooner had the war ended than the peace of the East End was again seriously threatened and, in more than one instance, breached. The mutual terrorism in Palestine preceding British withdrawal from that country, the trial of the infamous Stanley and similar incidents, often carefully exploited, clearly revealed that serious cracks existed beneath the surface of East End racial peace. It was at this time, too, that the Fascists decided to emerge from their hole and unfurl their old, though now tattered, banners.

Under these circumstances, Dr. Mallon and others, convinced that the problem they faced was fundamentally one of education, organized the Council of Citizens of East London. Hallam Tennyson was engaged as secretary and the small office in Toynbee Hall established.

Tennyson, who was an ambulance driver during the war and then worked with Jewish relief organizations in Italy, admits that the Council has had to feel its way during the first year as it explored virgin territory.

From the start the Council avoided the mistake of being overambitious. Although it hopes eventually to take in the entire East End, until quite recently it restricted its efforts to a comparatively small area in which an estimated 160,000 people live. Of these, 50,000 are Jews . . . that is an eighth of the Jewish population of the United

Kingdom . . . and 20,000 Irish.

Perhaps the most notable feature of the Council's educational approach is that it consistently presents the idea of racial cooperation not as just a "good" thing, but as part of the historical tradition of East London. In its repeated references to the history and development of the area . . . hitherto largely unknown to most of its inhabitants . . . the Council is attempting to create something new, pride in East London citizenship among those who live there.

According to Tennyson, Fascism is no longer the No. 1 menace in the East End. He believes that the policy generally followed by the Jewish community . . . that of ignoring Fascist meetings . . . has paid off.

It is Tennyson's contention that this year's London municipal elections, in which 60 out-and-out Fascist candidates polled less than 1200 votes among them, is adequate evidence that the Fascists are fighting a losing battle. He disagrees with the Communists, who for some time have demanded the outlawing of Fascist meetings and, failing that, have taken to breaking up the meetings, by force if necessary. In the view of the Council secretary this is neither a valid democratic practice nor a useful one, because it provides the Fascists with the one thing they want most, public attention. The Communists, he points out, have their own ends to serve; like the Fascists, they are not unaware of the potential following to be gathered in the East End.

This view, it should be noted, is apparently that of the majority of the London Jewish community, but it is not a unanimous one. Chief dissenters are the "43" group, a non-Communist organization of Jewish war veterans that works

(Please Turn To Page 24)

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PLAIN TALK

By AL SEGAL

TORAH IN A CHURCH

A Jewish lady of the euphonious street, Barbara Lane, in our town, recently visited the spa at Martinsville, Indiana, and brought back from there a Sunday program of Martinsville's First Christian Church, the Rev. Mr. Ervin L. Thompson, minister.

She had discovered in the program of the Christian Church something essentially of ourselves as Jews. The program began with the processional hymn, "Holy, Holy, Holy," sung by the choir with all the congregation standing.

Then the invocation and a hymn "Gloria Patri."

After that, the congregation was asked to give itself to a meditation as, in the program, it read a "worship thought" that was printed there. This was the worship thought that morning of the congregation of the First Christian Church: "Hear, O Israel: The Lord our God is one God; and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might."

This was our own. This was our Sh'ma Yisroel being read in the Christian Church. It was our own timeless assertion of the unity of God; it was of our Torah. (Deuteronomy 6:4-5).

The Barbara Lane lady could feel exultant as one who knew that Judaism stood founded on the unity of God the Father and its corollary, the unity of all men of all kinds as children of the Father. Here was the evidence that Torah has been spreading beyond the doors of the synagogue. It was in this church.

A civilized lady, she had no ambitious thought of Judaism traveling around to capture Christians unto our communion and make Jews out of them. Nothing like that! She was content to discover this proof of what she had heard: That Judaism is a universal religion which can be acceptable to all

thinking people wherever they worship.

The Sh'ma was the Jewish confession of faith and it was being read in this Christian church. And the Christians who read it knew it was the essence of their faith, too, and they accepted it in their worship on this Sunday.

The lady was grateful to discover Christians believing just as we



do in our confession. One God! One Father! Maybe the idea would yet go far beyond Martinsville . . . to every city and hamlet in the world, to every church of all the religions, to the houses of people who hate their neighbors and set them apart because this one is not of the approved color and because that one worships God in a way that is different from most ways.

Yes, if all people came to accept the universal meaning of our Sh'ma Yisroel, they might go on from there. If God is one God, one Father, all His children are one, too. All members of the one family. There is that small colored boy. He is one of the children of the whole family and his parents are brothers of all the others of the human race.

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If people came to understand the essential meaning of Sh'ma Yisroel they would ask, Why is this Negro child less than we? He is of one Godhood and the Fatherhood? Why do we set him apart in the slum for no reason save his color? Why do we deny him gainful work to do in accordance with his talents? He is one of us.

If the Jewish confession of faith were accepted by all the people . . . they wouldn't need to become Jews . . . they would ask: Why do we despise people of other religions who, like us, worship the one God who is the Father? They are brothers of ours. Children of the one God whom we all acknowledge, in accordance with the commandment in Deuteronomy. He is the one God and does it matter in what ritual variety He is worshipped in the many churches?

Our Sh'ma Yisroel is an assertion of the brotherhood of man even as it is a declaration of the unity of God. In the First Christian Church of Martinsville he was being revealed as the God who is not just of Israel. These Christians were sharing Him with Israel as they read: "Hear, O Israel: The Lord our God is one God; and thou shalt love the Lord thy God with all thy hearts and with all thy soul and with all thy might."

Our lady felt even more proudly Jewish because she had discovered Torah in the hearts of Christians; not arrogantly proud but humbly as one who had seen Sinai's lesson still marching among all the peoples. These Christians were her brethren under God and Sinai wasn't just a mountain of the Jews. Maybe in time all peoples would be ascending it, shouting the unity of God and man.

Now that the implications of Sh'ma Yisroel have been discovered in the hearts of the First Christian Church at Martinsville, Indiana, it gives courage to try to bring them also to the hearts of all Jews.

It is really sad to say that not all Jews get its meaning and use it in the way of their lives. Some of them recite the Sh'ma on the holidays but they don't behave in accordance with their divine origin which, by inference, they assert in the Sh'ma.

God in His grace . . . an indulgent Father . . . lets them prosper, nevertheless, and they count their goods as the evidence of their worth. Impudently they ascribe their success to their own merits alone . . . insolvent individuals who know no brethren. They are unto themselves, self-deserving.

This is not to say that they are worse than some other people who are not Jews. But there is far less excuse for Jews to behave that way, since they belong among ancient travelers who came from Sinai where the law was given. There it was proclaimed: "Hear, O Israel: The Lord our God is one God."

They belong among these travelers but haven't learned a thing of the lessons that came from amid Sinai's thunder and lightning.

Thanks to the Barbara Lane lady for making Sh'ma Yisroel heard loudly again out of the church at Martinsville.

EXPERIMENT

(Concluded From Page 22)

closely with the Communists in disrupting Fascist gatherings. The "43" point of view seems to be that the law gives the government all the justification it needs to outlaw Fascist meetings, but that the government has deliberately reversed the law so as to use it to "protect" Fascists by seeing that public order is maintained at their meetings and disrupters restrained. Feeling that this is an issue that cannot be compromised, the "43" has proceeded, along with the Communists, to do on its own what the government refuses to do . . . keep the Fascists from being heard. As a result of their activities, many "43" members have been fined.

But because one believes Fascism is on its last legs in the East End does not mean that one believes the same of anti-Semitism. Tennyson quickly points out that one does not have to be a Fascist to be an anti-Semite. He believes there is danger of the doctrine of anti-Semitism being preached in a quite different, more dangerous guise—perhaps as part of the come-on of some new reactionary party or group of a mere indigenous nature than the Fascists and therefore more likely to be attractive to the average East Ender than the Nazi-aping Mosleyites ever were.

There is no doubt, says the quiet-spoken Council secretary, that "definite tensions and hostilities" are visible in the East End; the increasing frequency of violent assault painfully proves that.

But it is these very tensions and hostilities that the Council hopes to eliminate. The nature of its approach makes certain that its success or failure cannot be estimated after only a year's work. Today the seeds are still being planted; tomorrow, perhaps, new blossoms will be visible.

In the meantime, an important experiment in social progress continues.

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MISS ROSE BERNSTEIN, *Correspondent*



UNITED ORTHODOX

The annual Donor Luncheon and installation of officers of the United Orthodox Sisterhood was held June 6. Officers installed were as follows: President, Mrs. Irvin Goldstein; 1st vice-president, Mrs. Nathan Savage; 2nd vice-president, Mrs. Matt Hurwitz; secretary, Mrs. Henry Friedman; corresponding secretary, Mrs. Louis Caplan; assistant corresponding secretary, Mrs. Eulius Cogan; financial secretary, Mrs. Morris Furman; treasurer, Mrs. Leonard Kahn.

The program for the luncheon consisted of the installation of officers for 1950-1951 by the past president, Mrs. Herbert Silberman. Chairman of the luncheon was Mrs. J. Nesson. Rabbi Moses Burak was the principal speaker, and there were various entertainers. Mrs. L. David Stark was mistress of ceremonies.

OHF SHOLOM TEMPLE

At the closing exercises of the Religious School, a brief program and exhibit demonstrated some of the year's achievements. Awards were given for scholarship and attendance. There was also the congregational picnic and outing, which was arranged by the Men's Club, and took place immediately following the closing exercises.

Ohf Sholom received special commendation from the Red Cross Blood Center when, in response to an appeal, many of the members contributed a pint of blood. Ohf Sholom was credited with obtaining fifteen pints of blood, the larg-

est donation of any single organization that particular day.

Mr. Herbert Altschul and Dr. Edward Levy, Program Chairman of the Parent-Teachers' Association, arranged a splendid program, concluding the current season. The program was in the form of a panel discussion, presided over by Mr. Albert Hofheimer, and conducted by Mmes. Mervin Cooper, Lewis Hirschler, and Ellis Sterlitz, who gave brief talks on the important subject, "What I Want My Child to Derive from Sunday School." The subject was summarized by Mr. Samuel Samitz, education director of Rodeph Sholom Temple Religious School of Philadelphia.

BETH EL TEMPLE

The installation of the Beth El Sisterhood officers was held in the garden of Dr. and Mrs. Paul Reich. The program consisted of the installation of officers by Rabbi Reich, a Fashion Revue of Children's clothes presented by Mrs. Joseph Kantor, and a Mother-Daughter Tea, presented by the Social Committee. Mrs. William Lichtmar is the past president, and Mrs. Meyer Herzberg, the newly-elected executive.

The newly-elected officers of Beth El Congregation are: President, Maxwell Zedd; 1st vice-president, Joseph K. Kantor; 2nd vice-president, Charles Leavitt; secretary, Alex B. Bernstein; treasurer, Simon Cohen; Gabbai, Nathan Pol- is; assistant Gabai, William Finkel- stein; Trustees, I. Saunders, Wil- liam Finkelstein.

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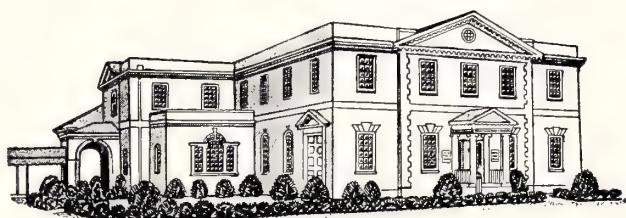
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tion was held Friday evening, May 26. Those participating were: Rabbi Charles Marcus; Curator, Irwin Kroskin; speakers, Shulamith Reich, Mineille Kamen, Leonard Greenstein and Arnold Block. At this time, the members of the graduating class and the High School Department received prizes and their diplomas, and the members of the Confirmation Class received their Bibles, presented to them by Mrs. Meyer Herzberg, president of the Sisterhood.

On June 2 the annual Bar Mitzvah Convocation was held, and on June 9, Rabbi Reich presented the Baccalaureate service in honor of the Jewish High School graduates, who were: Helene Abramson, Sue Berman, Rose Bernstein, Frances Brafman, Sue Brodsky, Ira Fisher, Rita Goldstein, Ellen Faye Goodman, Sally Lee Gottfried, Sandra Greenberg, Dena Koch, Ida Kroll, Gloria Levy, Elizabeth Liebman, Barbara Lipman, Sally Marx, Barbara Mervis, Sarita Rebe, Rosann Siegal, Barbara Tavss, Barbara Michaels, Sue Mosel, Harvey Aftel, Marvin Amelson, Calvin Belkov, Robert Browdy, David Garson, Charles Bress, Morton Brownstein, Norman Hecht, Bernard Jason, Marshall Klavan, Marvin Klavan, Martin Pearlman, Howard Popkin, Elliot Roesen, Howard Rose, and Bernard Schloss.

The annual Confirmation Service was held May 28 in the new Beth El Temple. The Temple was decorated with palms, ferns, and white gladiolas. The confirmands walked to the pulpit ingly, where they gave a floral offering before the Ark. Speeches, songs, distribution of prizes and certificates and an organ interlude by Mrs. Mildred Vidal, composed the service. The valedictorian of the class was Judith Mae Bernstein. A solo, "Entreat Me Not to Leave Thee," was sung by Charlotte Kessel. The recipient of the traditional trophy was Judith Bernstein, who also received the Hebrew prize.

The service was concluded with the Recessional, and was indeed a beautiful and inspiring one.

Congratulations to:

Mr. and Mrs. Jules Young, on the Bar Mitzvah of their son, Elliot.

Mr. and Mr. Milton Friedman on the Bar Mitzvah of their son, Leslie.

Mrs. Sidney Friedman, on the Bar Mitzvah of her son, Arnold.

Mr. and Mrs. Lou Sandler, on the Bar Mitzvah of their son, Gerald.

Mr. and Mrs. Herman Cohen, on the birth of a son.

Mr. and Mrs. Harry Segal, on the birth of a grandson.

Mr. and Mrs. Sidney Snyder, on the birth of a son.

Mr. and Mrs. M. W. Nordlinger, on the marriage of their daughter, Trudy, to Elliot Hoffer.

Mr. and Mrs. C. H. Fine, on the engagement of their daughter, Thelma, to Beryl Oser, of Newport News.

To Mr. and Mrs. Sol Caplan, on the engagement of their daughter, Tamera, to Dr. Howard Kruger.

Morton Glassner, on his graduation from the University of North Carolina.

Al and Frank Rosenfeld, on their graduation from William & Mary.

DANVILLE, VA.

HADASSAH ELECTS NEW OFFICERS

The final meeting of the Danville Chapter of Hadassah for the year was held Monday evening at the home of Mrs. L. Jaffee on Woodland Drive, with Mrs. M. Greenspon as co-hostess.

Reports of the committee chairmen revealed much activity and accomplishment.

Mrs. Norman Tavss, delegate to the regional conference recently held in Raleigh, N. C., gave a comprehensive report on the conference which included many suggestions.

(Please Turn to Page 28)

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ANNIE HOLLANDER, *Correspondent*



NORMA ROSE FELDMAN

Mr. and Mrs. Ray R. Feldman announce the engagements of their daughters, Norma Rose, to Melvin C. Goldberg, son of Mr. and Mrs. Louis Goldberg, of Baltimore, Md., and Margaret Heiner, to Melvin Dickler, son of Mr. and Mrs. Jacob



MARGARET HEINER FELDMAN

Dickler, of Baltimore. Norma Rose is a graduate of the University of Maryland. Margaret Heiner is a graduate of Marjorie Webster School, Washington, D. C. The double wedding will take place in October.



MISS ROSE DAVIDMAN

Mr. and Mrs. I. Davidman announce the engagement of their daughter, Rose, to Philip Jay Medicus, son of Mr. and Mr. Philip F. Medicus, of New York City. Miss Davidman was graduated from Goucher College where she was a member of Phi Beta Kappa,



PHILIP J. MEDICUS

and recently completed work for an M. S. degree at the New York School of Social Work, Columbia University. Mr. Medicus, an alumnus of Horace Mann Institute, served with the Army Air Force for four years, and now heads the am-

(Please Turn to Page 28)

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MRS. PEARL FINEMAN,
Correspondent



Abe Schewel, of Lynchburg, was elected president of district grand lodge five of B'nai B'rith as it closed its four-day 74th annual convention in Roanoke last month.

While the group from six states and Washington, D. C. was electing Schewel, the B'nai B'rith women of the same area selected Mrs. Herman Hertzberg of Washington, D. C., as its next president.

Mr. and Mrs. Marry Berman announce the engagement of their daughter, Ruth Sybil, to Alvin Greif of Baltimore, Md., son of Mr. and Mrs. Sol Irving Greif.

Miss Berman was educated in Lynchburg school and received her B. A. degree from Goucher College, Baltimore, Md., last June. Mr. Greif was graduated from Wharton School, University of Pennsylvania, where he was a member of Sigma Alpha Mu fraternity.

Martinsville, Va.

(Concluded From Page 27)

munition and sporting goods firm of Philip J. Medicus.

The wedding will take place in August.

Miss Rhona Weinstein, daughter of Mr. and Mrs. Nathan Weinstein of Bassett, graduated from the Bassett High School as salutatorian of the class, with a four-year average of 98. Mr. and Mrs. Weinstein entertained informally at their home following the commencement exercises.

HADASSAH

On May 24 the Hadassah held its annual Donor Luncheon at the Club Martinique. Mrs. E. J. Evans of Durham spoke on "Housing for Children of Israel." New officers were installed as follows: president, Mrs. Herman Kessler; vice-president, Mrs. Leon Globman; treasurer, Miss Katherine Berlin, and secretary, Mrs. Herbert Kaplan.

Fredericksburg, Va.

MISS BELLE HERR, Correspondent

TEMPLE BETH SHOLOM

The Temple held an election of officers, with the following being elected: Mr. Sidney Kaufman, president; Mr. Frank Levinson, vice-president; Mr. Simon Hirsh, treasurer; Mr. Karl Ulman, secretary; Mr. Jerry Miller, Mrs. Simon Hirsh, and Mrs. Frank Stevens, trustees.

The panel for the board of directors: Frank Levinson, A. M. Goldsmith, Leo Litman, Joe M.

Goldsmith, Julian P. Levy, Sidney Kaufman, Simon Hirsh, Karl Ulman, Joe Ulman, and David Yanow.

Dr. David M. Gross of New York City conducted services at the Temple on Friday, May 12, and Dr. Israel Cohen of Washington, D. C., held services Friday night, June 2.

Mr. and Mrs. Melvin Weinman, and their son, returned to Baltimore to make their home there. We are sorry to see them leave us.

Visiting the Leo Litmans were Mrs. Sophie Granet of Brooklyn, N. Y., mother of Mrs. Litman, and Mr. and Mrs. Irvin Specter and daughter, also of Brooklyn, N. Y.

Mrs. Addie Miller spent two weeks at Atlantic City, visiting her daughter and son-in-law, Mr. and Mrs. Harry Miller.

Mr. and Mrs. Simon Hirsh were visitors in Baltimore recently.

Mr. and Mrs. Sidney Kaufman were visitors in Baltimore, attending two Bar Mitzvahs while there.

Anniversary congratulations to Mr. and Mrs. Arthur Land, and to Mr. and Mrs. Mannie Mandel, celebrating June anniversaries.

Danville, Va.

(Concluded From Page 26)

tions for furthering the work of Hadassah in its program of aiding the rehabilitation of the land and people of Israel.

Business was concluded with the election of officers for the coming year, the following slate being unanimously elected: Mrs. Isaac Schuster, president; Mrs. Norman Tavss, vice-president; Mrs. Harold Klaff, recording secretary; Mrs. Henry Lowenstein, treasurer; Mrs. Jack Abrams, corresponding secretary.

Mrs. Sol Holzveig, program chairman, presented Jimmy Hain, president of the Young Judea group, who paid tribute to the mothers of Hadassah by presenting a certificate of a tree to be planted in Israel in their honor.

The meeting was climaxed by the showing of a film by Rabbi David Gruber, entitled, "Serving Israel's Youth," which portrayed the growth and development of the children from the time they enter their newly-found home until they become healthy, self-sustaining citizens of a free democratic country.

Refreshments were served by the hostess.

Social and Personal

HIGH POINT, N. C.



Mrs. Sam Tobias of 305 Edge-dale Drive, announces the engage-ment of her eldest daughter, Bar-bara Lee, and Fred Lane Swartz-berg, eldest son of Mr. and Mrs. Ben Swartzberg of 1105 Clyde Street. The wedding is planned for August 20.

Miss Tobias graduated from High Point High School, attended Woman's College in Greensboro, and will be a junior at High Point College this fall.

Mr. Swartzberg attended State College. He served thirteen months in the navy on board the U. S. S. Midway. He was graduated from the University of North Carolina with a B. S. in Commerce. While at the University Mr. Swartzberg was a member of Pi Lambda Phi frater-

nity and the Monogram Club, hav-ing played with the varsity basket-ball team. He is now connected with his father in business at Swartzberg Clothing Co.

B'nai B'rith Organization Holds Annual State Convention

The Sigmund Selig Pearl Chap-ter AZA, Greensboro, was host to the annual State BBYO Con-vention, assisted by the Etta Spier Chapter B'nai B'rith Girls, June 12, 13 & 14. The three days were filled with business meetings, so-cial, and athletic events.

Monday, June 12, began with registration at Temple Emanuel and a business meeting afterwards conducted by Henry Shavitz, presi-

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dent. Monday afternoon saw everyone enjoying a swim and outdoor supper at Piney Lake, the Blumenthal estate. An oratorical contest was held at Beth David Synagogue that evening. The subject was "Ye that Dwell in the Dust." Harry Samet, High Point, and Ben Diamond, Charlotte, won first and second places, respectively. Afterwards a get-together dance was held in the lounge.

Tuesday morning found the delegates and executive board again at Temple Emanuel for the second business meeting with Henry Shavitz presiding. Everyone then enjoyed a luncheon at Bliss' Restaurant where Ronnie Kriegsman, president, Greensboro AZA, presided. Greetings were heard from Joanne Krieger and Bobby Kriegsman, convention co-chairmen. Following the luncheon, a softball tournament was held at Latham Park between the Charlotte AZA and Greensboro AZA, with Greensboro emerging as state champion. That night the group met at Beth David Synagogue where they proceeded on a hayride and weiner roast to Battleground.

The closing business session was held Wednesday morning at which time the following state officers and advisors were elected: president, Morty Ershler, High Point; vice-president, Ben Diamond, of Charlotte; secretary, Teasa Bloom, High Point; treasurer, Evelyn Greenberg, Greensboro; senior sergeant-at-arms, Ronnie Kriegsman, Greensboro; junior sergeant-at-arms, Richard Bernstein, Charlotte; chaplain, Henry Shavitz, High Point; advisors, Mrs. A. Klein, Greensboro, honorary; Rabbi W. Gold, High Point; Rabbi E. Herman, Winston-Salem; Mr. D. Ballou, High Point. Bitzi Morris, High Point, was appointed state cultural chairman and Ben Diamond, of Charlotte, state athletic chairman by Morty Ershler. The Greensboro BBG chapter voluntarily took the editorship of the state BBYO paper, "The Councilor," for the coming year.

A banquet was held at Starmount Country Club Wednesday night. Henry Shavitz, outgoing president, presided, and gave his president's report, at the request of the Council, as the main speech. Mr. Jake Shrago, state president of B'nai B'rith lodges, was a special guest and addressed the group. Mr. William Simon, president of Sidney J. Stern B'nai B'rith Lodge, Greensboro, installed the new officers.

The convention ended on a particularly high note with a semi-formal dance following the banquet.

CELEBRATION

(Concluded From Page 10)

the black days when the whip and lash sent his moans echoing around the stone pits of Oswiecim.

And Jacob rose to his feet.

"Petach Tikva," he said. "What a beautiful name." And he recounted how, in the old days in Poland, Shlomo had read letters from mutual friends who had settled there.

"You see, Jacob," the man Berkowitz declared, "one has friends everywhere, here, in America, in Petach Tikva."

Jacob smiled with great kindness and listened with animation as Fania went on.

"From there we shall pass Rishon L'Zion," and Jacob's face punctuated in smiles this story of adventure told by Fania. "We shall next come to Rehovoth, the home of our President, Dr. Chaim Weizmann, and perhaps if we are fortunate we may stop to greet him."

There was great clapping of hands and Fania continued.

"We shall pass next through the villages where our soldiers only last year fought so valiantly that we might be able to have a homeland and a home."

He led the prayer and as he intoned the "Hear, O, Israel," one could see that it was for Dora and Abel and Shlomo as well as for the grim boys and girls who only so recently had died in the name of justice for the Jewish people.

"Let us turn ourselves to the life ahead," Jacob declared when the prayer was through.

And as Fania continued to tell of what lay ahead, Jacob looked for the last time toward the western sea. His thoughts went back over the sea to the unknown grave of his wife and his eldest son, to the nameless graves of his devoted friends.

"Sh'ma Yisroel," he intoned softly, "in my heart, in my soul, in my deepest thoughts, I have carried you all to this blessed land. I shall build well, and what I build shall be for you. May my work here be a worthy memorial for all of you. Only when it is finished shall I know that the time has come to celebrate."

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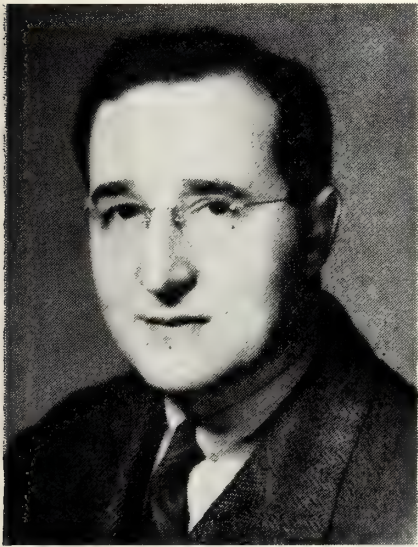
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N. C. B'nai B'rith Holds Third Annual Institute

The Third Annual Institute of Judaism, sponsored by the North Carolina Association of B'nai B'rith Lodges, will be held at Wildacres, Little Switzerland, N. C., from July 26 to 30, inclusive. Featured



DR. JACOB R. MARCUS

on the faculty will be Dr. Robert Gordis, Dr. Jacob R. Marcus, and Edward E. Grusd.

Dr. Gordis, eminent scholar, author and lecturer, is Associate Professor of Bible at the Jewish Theological Seminary of America and Rabbi of Temple Beth-El of Rockaway Park in New York. He is past president of the Synagogue Council of America, and likewise is a past president of the Rabbinical Assembly. He is the author of a number of scholarly and general works, the most recent of which are "Conservative Judaism — An American Philosophy," and "The Wisdom of Ecclesiastes." He has also been heard over all the major radio networks as guest speaker and preacher on such programs "The Message of Israel," the Mutual Radio Chapel, and the "Columbia Church of the Air," NBC.

Dr. Marcus occupies the Adolph

S. Ochs chair of Jewish History at the Hebrew Union College, and is Director of American Jewish Archives, in Cincinnati. He is likewise president of the Central Conference of American Rabbis. He received his A. B. degree at the University of Cincinnati, and his degree of Rabbi at the Hebrew Union College. He served with distinction overseas in World War I. He is the author of "Israel Jacobson;" "A Brief Introduction to the Bibliography of Modern Jewish History;" "Jewish Festschriften," and other books important to Jewish life and letters. His latest work is "Communal Care in the German Ghetto."

Mr. Grusd, for twenty-two years editor of The National Jewish Monthly, published by B'nai B'rith, is a native of Cincinnati. He graduated from Ohio State University College of Journalism in 1926. He did post-graduate work at the Hebrew Union College in 1930 and 1931. He has been a reporter on the Cincinnati Post, the Omaha World Herald, a foreign correspondent for the Ohio State Journal, and American correspondent for



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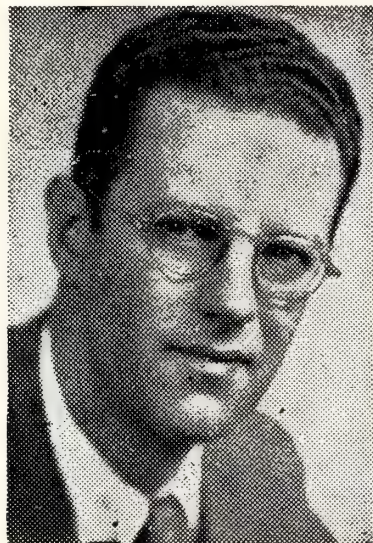
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the Paris Jewish "L'Univers Israelite." He assumed editorship of the National Jewish Monthly in 1928.

Wildacres is the birthplace of the summer institute plan of adult education of B'nai B'rith. The plan was started by the North Carolina Association of B'nai B'rith Lodges in 1948. These institutes are dedicated to Jewish learning. The idea is not new, but comes from the treasure house of the Jewish past, wherein the gathering together of Jews for the purpose of study was the cornerstone of Jewish life. In 1948, Ludwig Lewishon, Marvin

**EDWARD E. GRUSD**

Lowenthal, and Rabbi Arthur J. Lelyveld were among the lecturers.

Upon motion of District Grand Lodge No. 5, the Supreme Lodge of B'nai B'rith at its convention in Washington on March 21, 1950, adopted a resolution making B'nai B'rith Institutes of Judaism a nation-wide project of the order.

The Institute Committee comprises Maurice A. Weinstein, Honorary Chairman; Cyril Jacobs, chairman; William R. Simon, Registration, co-chairman; Chester A. Brown, Publicity, co-chairman; David B. Jacobi, Daniel B. Ballow, Hyman Meyers, Jack A. Sosnick, Hirsch Cohen, Eugene E. Swartz, Dr. David Kleiman, David Feldman, Julius Nelson, Harry Binder, Walter N. Gaeser, M. M. White-man, Jack Hofberg, Joseph Barshay, Al Schwartz, and J. L. Pressman.

Officers of the North Carolina State Association are: Jacob Shrago, president; Joseph Hanchrow, 1st vice-president; Cyril Jacobs, 2nd vice-president; Philip Naumoff, 3rd vice-president; J. H. Lesser, secretary; Joseph Schwartz, treasurer.

A book shop will be operated for the sale of Jewish literature appropriate to the theme of the Institute. J. L. Pressman will be in charge.

The Jewish Center Lecture Bureau of the Jewish Welfare Board assisted in arranging for lecturers.

The use of the facilities at Wildacres has been generously made available at less than cost of operation by its owners, Mr. and Mrs. I. D. Blumenthal of Charlotte, N. C.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, Reporter

The Beth El Sunday School terminated the session with a picnic, given at Riverside Park, which was thoroughly enjoyed by the parents and children.

Miss Sandra Levy, daughter of Mr. and Mrs. Oscar Levy, who was an honor graduate from Western High School in Washington, was awarded a gold key of merit for a feature story written by her, in the school paper. Her story was judged one of the best ten submitted in a contest held by the Washington Star.

Students home for the summer vacation are Lee Rosenbloom, Jake Rosenbloom, and Margy Epstein.

Dr. Sam Justa, member of the Rocky Mount golf team, won low net honors in the Eastern Carolina Golf Association championship tournament. Dr. Justa was awarded a trophy.

Sherry Kellert, daughter of Mr. and Mrs. Erle Kellert, who participated in a horse show in Wilson recently, was awarded a trophy and blue ribbon for horsemanship. She also received third and fourth place in two other events.

The Beth-el Sisterhood terminated its last meeting with a lovely luncheon given at the Benvenue Country Club. Guest speaker was Mrs. Mervin Cooper of Norfolk, who spoke on the subject, "Sunday School Work."

Mrs. M. P. Ostrow recently returned from a trip visiting relatives in Winston-Salem and Roanoke.

Mr. and Mrs. Shevel Siff spent two weeks vacationing in Florida.

GASTONIA, N. C.

Newly-elected officers of Congregation Emanuel are: president, Cy Girard; vice-president, Leon Schneider; secretary, W. G. Manning; treasurer, Sidney Cohen; chairman of the Board of Trustees, C. A. Ross. Board members are: Harry Cohen, M. Honigman, M. Levinson, Louis Sherman, and Jules Witten.

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MRS. HERSCHEL DAVID ISAACSON

Miss Pauline Roberta Paris, daughter of Mr. and Mr. Isidore Paris, was married to Herschel David Isaacson, son of Mr. and Mrs. Sundie Isaacson of Plant City, Fla., in the State Room of the Robert E. Lee Hotel on June 11. Rabbi Erwin E. Herman officiated.

The bridal party included Miss Miriam Paris, sister of the bride, as maid of honor; Mrs. Gary Freid of Tampa, Fla., sister of the groom, matron of honor; Linda Freid, flower girl; Gary Freid, brother-in-law of the groom, best man. A reception in the Salem Room of the hotel followed the ceremony. Dr. and Mrs. Isaacson will be at home in Atlanta, Ga.

Mrs. Isaacson is a graduate of Reynolds High School. She attended Woman's College in Greensboro for two years and was graduated from the University of Alabama, where she was a member of Sigma Delta Tau sorority.

Dr. Isaacson is a graduate of Plant City High School. He attended the University of Florida and received

Four Israelis have been decorated by the British Minister to Israel for distinguished service with British military and civilian units.

his D. D. S. degree from Emory University, Atlanta, where he was a member of the Alpha Omega fraternity. He is now practicing dentistry in Chamblee, Ga.

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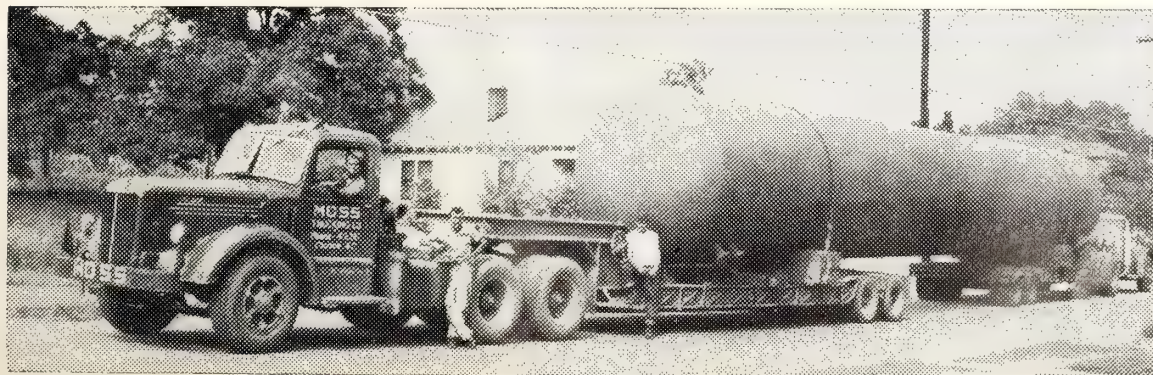
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Marks-Marrus

The marriage of Miss Naomi Ruth Marrus, daughter of Mr. and Mrs. Seth Marrus of New York City, and Arnold Stanley Marks, son of Mr. and Mrs. Ben Marks of this city, took place on June 20th at the Hotel Pierre in New York, with Dr. Elias Solomon and Dr. Harry Halpern officiating. The bride was given away by her father, and her bridesmaids were the Misses Sara Mae Isaacson, Margaret Jeffries, Nancy Robiner, and Miriam Weinberg. Dr. Edgar Marks was his brother's best man. The couple will make their home here following a honeymoon in Bermuda.

Cranman-Klein

Miss Marilyn May Klein, daughter of Mr. and Mrs. Max Klein, became the bride of Alvin Cranman of Savannah, Ga., at a ceremony held at Sedgfield Inn on June 25th.

STATESVILLE, N. C.

MISS HENRIETTA WALLACE, Reporter

Dr. Wallace Hoffman was elected president of the North Carolina Osteopathic Society, which met in Winston-Salem several weeks ago.

Mr. and Mrs. L. Gordon and sons, with Stanley and Mrs. M. Steinberger, were week-end guests of the Dave Lesters in Wilson.

Mr. and Mrs. Ben Chernoff and children, and Mr. H. Gordon of High Point recently visited relatives in Statesville.

Martin Weil, son of Mr. and Mrs. Henry Weil, was a recent honor graduate of Statesville High School. Among his various accomplishments, Martin received the

Bausch-Lomb Science Medal for outstanding work in this field. Martin will enter Duke this Fall.

Mr. and Mrs. Bernard Katz spent a week's vacation in New York City.

Mr. and Mrs. Milton Steinberger and Miss Henrietta Wallace attended the 10th annual dinner of the Statesville-Salisbury Section of the Council of Jewish Women. The affair was held at the Yadkin Hotel, May 24, in Salisbury. Mrs. Philip Angel of Charleston, W. Va., was guest speaker. Mrs. Angel is the granddaughter of Mrs. Hannah G. Solomon, founder of the Council. Mrs. J. W. Chinn presided over the dinner. Newly-elected officers of the Section were presented with Mrs. Harry Feit of Salisbury as president for the coming year.

WILLIAMSTON, N. C.

MRS. IRVING M. MARGOLIS, Reporter

The May meeting of the Jewish Women's Auxiliary of Williamston, Windsor, and Plymouth, was held at the home of Mrs. Jules Sigerman of Plymouth. Mrs. B. Goldstein, newly-elected president, also presented the program, giving an interesting account of the Temple for Youth in Great Neck, L. I.

Monthly U. J. A. pledges were collected. The president announced that the June meeting, the final one for the season, would be held at the home of Mrs. Samuel Zemon in Williamston, with Mrs. Ben Ganderson presenting the program.

Richard Margolis, student at the Western Reserve Medical School, Cleveland, Ohio, has returned to school after spending several weeks with his parents, Mr. and Mrs. Frank J. Margolis.

Congratulations to James Evans Pittman, son of Mr. and Mrs. C. D. Pittman, who celebrated his Bar Mitzvah in Anderson, S. C., on June 24. James is the grandson of Mr. Simon Breen and the late Mrs. Breen, formerly of Rocky Mount, now of Anderson.

Congratulations to Ronald F. Levin, son of Mr. and Mrs. M. M. Levin. He was president of the graduating class at Oak Ridge Military Institute, and also the recipient of two medals, one for excelling in band music, the other for excelling in college preparatory scholarship.

Fifth District AZA Holds Convention at Hendersonville

Camp Blue Star, Hendersonville, N. C., was the scene of the Fifth District AZA Camp Convention, June 18-22. District Director Mike Rand, Regional Advisor Elliott Serotta, Irving Canter, National BBYO Director of Programs-Publications, and Ted Freedman, Regional Director of the ADL, assisted in the supervision of the seminars and workshops, as well as the recreational portions of the session.



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MRS. SEYMOUR SOLOMON, Reporter



Left to right: Mrs. Robert Saks, 2nd vice-president; Mrs. Ernest Lefkowitz, 1st vice-president; Mrs. John Lutz, treasurer; Mrs. Harry Lund, president; Mrs. Fred Burk, recording secretary; not present; Mrs. Eli Katzin, 3rd vice-president; Ms. Gerald Licker, corresponding secretary.

A report of the 25th annual conference of the Seaboard Region of Hadassah held May 7-9 in Raleigh was the highlight of the season of the local Hadassah group held at Temple Emanuel.

Mrs. Harry Lund, the newly elected president and official delegate to the conference, reported on the meetings.

Mrs. Stanley Tulman presided over the meeting and asked for committee chairmen reports for the past year's work. Mrs. Erwin Herman, youth activities chairman, announced that a local man, Bert Kalet, will be given a scholarship

by the region to attend the Brandeis Institute, a youth camp at Hendersonville, for two weeks.

Mrs. Hannah Siff, membership chairman, announced that there are 107 paid-up members in the local Hadassah chapter.

The installation of new officers was held. They are: Mrs. Harry Lund, president; Mrs. Ernest Lefkowitz, Mrs. Robert Saks, and Mrs. Eli Katzin, vice-presidents; Mrs. Fred Burk, recording secretary; Mrs. G. B. Licker, corresponding secretary; and Mrs. John Lutz, treasurer.

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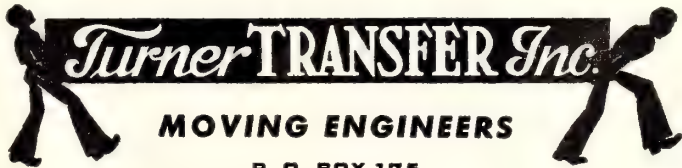
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The list of newly elected officers of the Sisterhood of Temple Israel is headed by president, Mrs. Abe Goldstein, and includes Mrs. J. B. Freedland, first vice-president; Mrs. H. L. Schwartz, second vice-president; Mrs. I. Silverstein, third vice-president; Mrs. Adolph Balkind, treasurer; Mrs. I. C. Kurtz, recording secretary; and Mrs. Nathan Suter, corresponding secretary. Outgoing president, Mrs. M. J. Siegel, was elected as an ex-officio member of the Executive Committee.

Linda C. Smith Honored

Announcement is made by Stephens College of the bestowing of an unusual honor on Linda Carolyn Smith, daughter of Mr. and Mrs. Alfred Smith. Miss Smith has been appointed to the junior honor roll and was one of 36 students cited from her class of 1,300 students. She was one of more than 100 outstanding students recognized at a special Awards Convocation on May 29.

Appointment to the honor roll is based on contribution to campus life through leadership and service.

Officers and board members of Temple Beth El for the year 1950-51 were elected at the last meeting, and we are happy to present them. Mrs. Philip Frankel, president; Mrs. I. H. Madalia, vice-president; Mrs. S. T. Taylor, treasurer; Mrs. D. Green, secretary; Mrs. H. Blumenthal, corresponding secretary. Committee chairmen: Ways and Means, Mrs. P. Bernstein, Mrs. S. T. Taylor, and Mrs. David Nabow; Membership, Mrs. P. Stewart, and Mrs. M. Packard; Sunday School,

Mrs. I. H. Madalia, superintendent; Mrs. B. Raff and Mrs. I. Ferster; Program, Mrs. S. Shubkin and Mrs. R. Lichenstein; Telephone, Mrs. P. Fligel and Mrs. S. Slesinger; Hostess, Mrs. M. Neiman and Mrs. J. Cohen; Sick and Visiting, Mrs. R. Malever; House, Mrs. P. Koss and Mrs. I. Bernstein; Flowers, Mrs. O. Zimmerman and Mrs. D. Blick; Remembrance, Mrs. H. Sobell; Education, Mrs. D. Wallas and Mrs. I. Burg; Civic, Mrs. S. Maer and Mrs. C. Sigal; Choir, Mrs. L. Gottheimer; Luncheon, Mrs. A. Melasy and Mrs. I. Gottheimer.

HENDERSONVILLE, N. C.

Mrs. KALMAN SHERMAN, Reporter

Mr. and Mrs. George Heyman announce the Bar Mitzvah of their son, Edward Bruce (Butch), on May 19, at the Agudas Israel Synagogue.

Mr. and Mrs. I. Heyman of Roselle, N. J., were in Hendersonville for the Bar Mitzvah of their grandson, Edward.

Mr. Barry Kalin, son of Mr. and Mrs. Sam Kalin, graduated this spring from Hendersonville High School.

Mrs. Joseph Gold is spending the summer with her daughter, Mrs. Louis Sherman.

Mr. and Mrs. A. I. Gold are in Charleston to attend the wedding of their niece, Miss Clare Krauchek.

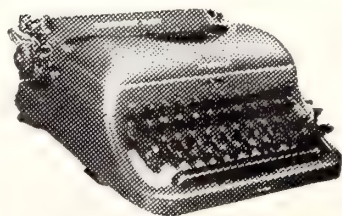
On May 28 the Jewish Women's Auxiliary gave a picnic at Brandeis Camp for 28 patients from Moore Veterans' Hospital.

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Left to right: Mrs. Joe Davis, outgoing president; Mrs. Al Schwartz, new president.

The Winston-Salem Council of Jewish Women celebrated its Silver Anniversary May 31 with a dinner dance in the ballroom of Hotel Robert E. Lee.

At the present time the membership numbers 97. When this section was started 25 years ago under the direction of Mrs. Sidney Stern of Greensboro, the membership numbered twenty women. Mrs. Gertrude Tobias, now in High Point, was the first president. Fourteen charter members were present at

the dinner. Mrs. A. Shapiro received an award for outstanding work in the community this year.

Mrs. Joe Davis, outgoing president, outlined Council's program as one of service to civic and international groups. At the conclusion of her talk, Mrs. Davis was presented a gift from the membership.

Mrs. Al Schwartz, incoming president, outlined the program for the coming year, and asked for co-operation of the entire membership in keeping up high traditions and

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standards set by Council for the past 25 years.

Mr. Moe Wainer, president of Congregation Emanuel, thanked the Council membership for excellent work done, and also thanked this section for the gift of \$10,000, raised over a period of years, toward the new Temple to be built shortly by Congregation Emanuel.

Miss Marion Sosnik, toastmistress of the evening, outlined in brief the civic work done by this section since they first participated in a poppy drive 25 years ago. Since that time, Certificates of Merit have been received from many civic groups for help rendered. At present the medical supply lending closet is a most active project in helping to meet the requirements of the needy ill. Mrs. Seymour Solomon was chairman of the banquet.

A revue of musical skits and humorous incidents was presented, entitled, "Dearie, Do You Remember?" in which the following participated: Miss Evelyn Sosnik, Mrs. Morris Brenner, Mrs. Richard Backer, Mrs. Mac Weiner, Mrs. Fred Burk, Mr. and Mrs. Harold Simons, Mrs. Larry Levy, Mrs. Cy Mehr, Mrs. Phil Robin, Mr. and Mrs. Milton Bergen, Mr. and Mrs. Lou Cooper, Mrs. Harry Lund, Dr. H. Levine, Mrs. Moe Wainer, Mrs. Robert Eisenberg, Mrs. Robert Saks, Mrs. Paul Lavietes, Mrs. Ben Vatz, and Mrs. Fannye Robin.

Dancing followed the program.

Sisterhood

The Sisterhood of Temple Emanuel held an installation ceremony Thursday, June 8, 8 p. m., on the lawn of Mrs. Izzie Cohen's home. Rabbi Erwin Herman, at a candle-lighting ceremony, installed the following officers:

President, Mrs. Robert Eisenberg; 1st vice-president, Mrs. Morris Bergen; 2nd vice-president, Mrs. Morris Brenner; corresponding secretary, Mrs. Eli Katzin; recording secretary, Mrs. Moe Wainer; treasurer, Mrs. Dick Backer.

Refreshments were served to approximately fifty people.

The following boys graduated from college in June:

Herbert Brenner, son of Mrs. Jenny Brenner, State College.

Joe Sklut, son of Mr. and Mrs. Morris Sklut, University of North Carolina.

Howard Wainer, son of Mr. and Mrs. Max Wainer, University of North Carolina.

A reception was held June 6, at the Terrace Room of the Smith-Reynolds Airport in honor of the graduates of R. J. Reynolds High School. The graduates were: Henry Lowet, son of Mrs. Fred Lowet; Jerry Katzin, son of Mr. and Mrs. Nathan Katzin; Bernard Herman, son of Mr. and Mrs. Mac Herman, and Norman Falbaum, son of Mr. and Mrs. Herman Falbaum.

Mr. and Mrs. Nat Silverman announce the birth of a daughter, Janet Brenda, May 26.

Mr. Louis Goodman passed away Sunday, June 4. He is survived by

his sister, Mrs. Nathan Harris, his father, Mr. S. Goodman, and several nieces and nephews.

GOLDSBORO, N. C.

Closing exercises of the Oheb Sholom Religious School were held on June 4.

The annual B'nai B'rith picnic was held at Holt's Lake on June 18.

Congratulations to the Emil Rosenthals on the birth of a granddaughter, Kala Evelyn Ladenheim.

Best wishes to the A. M. Shragos on the occasion of their 56th wedding anniversary.

Rabbi Feuer recently made an address at Lees-McCrae College, Banner Elk, N. C., in behalf of the Jewish Chautauqua Society, and was the principal speaker at a V. F. W. Memorial service in Wallace, N. C.

The following new officers were elected at the closing meeting of the Sisterhood: President, Mrs. Herman Levin; vice-president, Mrs. Hyman Meyers; secretary, Mrs. Jack Bernstein; treasurer, Mrs. Harry Shrago.

ASHEVILLE, N. C.

The following officers of Beth Ha Tephila Sisterhood were recently installed: Mrs. L. Feldman, president; Mrs. W. W. Michalove, first vice-president; Mrs. Jos. Sterling, second vice-president; Mrs. H. Silver, treasurer; Mrs. M. Burka, recording secretary; Mrs. Norman Sultan, corresponding secretary; Mrs. Harold Goldbloom, financial secretary. Elected and installed as members of the Board of Trustees were, Mrs. Samuel Robinson, Mrs. T. Galumbeck, Mrs. L. H. Pollock, Mrs. Coleman Zageir, and Mrs. Morris Lipinsky, Sr.

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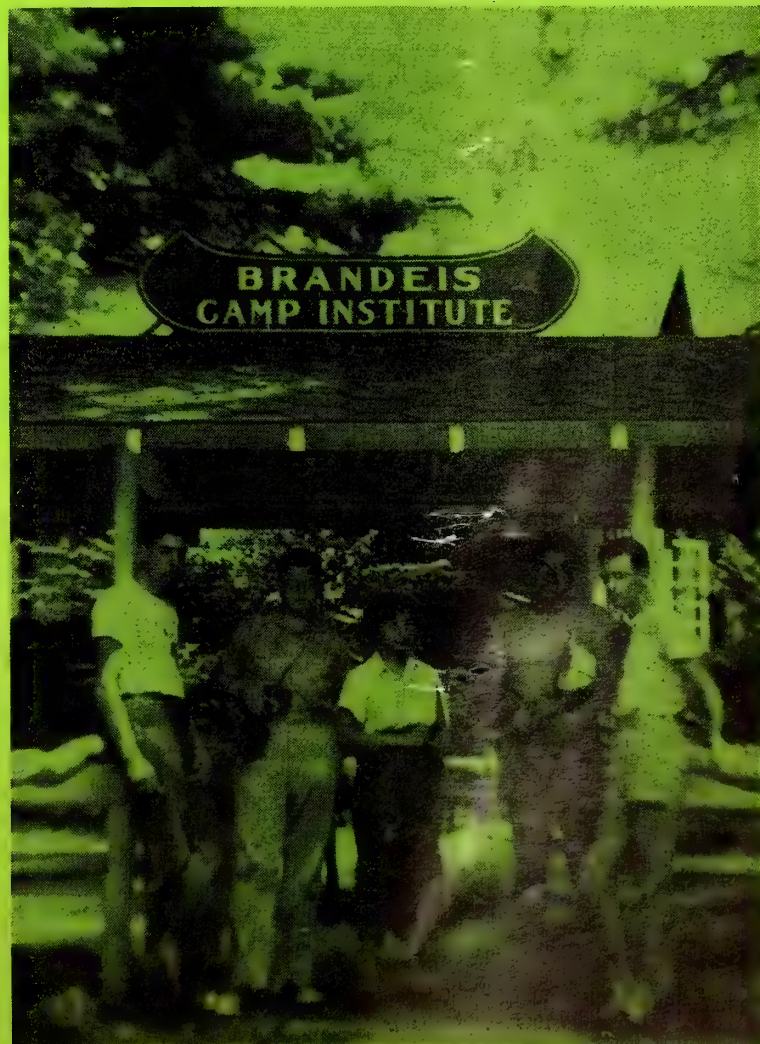
The American Jewish

TIMES - Outlook



« AUGUST 1950 »

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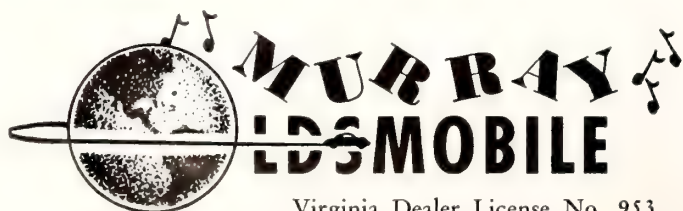


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The American Jewish TIMES-OUTLOOK

Volume XV

• AUGUST, 1950 •

Number 12

CHESTER A. BROWN, Editor

■ EDITORIALS ■

A Landmark in Jewish Scholarship

The publication of the first volume of *Jewish Apocryphal Literature*, a series of thirty volumes now being compiled by American Jewry's outstanding scholars under the direction of the Dropsie College of Hebrew and Cognate Learning, is an event in American Jewish scholarship of the highest magnitude. A project which will take at least ten years and cost over \$100,000, it will reclaim for the Jewish people a major Jewish literary achievement which has been neglected by us for some two thousand years.

The scriptural writings, which are generally known as the Apocrypha and the Pseudepigrapha, are like the Bible neither a single work nor a compilation of unrelated works. Written in the turbulent era between the close of the Hebrew Bible and completion of the New Testament, these writings reveal Jewish life and thinking in the time of the Second Commonwealth as it influenced the beginning of Christianity.

Although written originally in Hebrew, this literature comes down to us through Greek and Latin translations by Christian scholars. They were rejected by the Synagogue of the time and were relegated to *Sefarim Hizonim*, outside the confines of sacred scripture. Accepted in part by the Church, as they are necessary to an understanding of Christianity, this essentially Jewish literature was transformed into a form of Christian thought.

Today, through the enterprise of a Dropsie College Editorial Board, of which Dr. Abraham A. Newman is chairman and Dr. Solomon Zeitlin editor-in-chief, this literature which is part of the spiritual essence of Judaism has been reclaimed for the Jewish people. As Dr. Neuman, the president of Dropsie, said at a luncheon given by Harper's on the occasion of the publication of the first volume of the monumental project: "It is the task of Jewish scholarship to redeem our disinherited treasures. The considerations that were operative more than two thousand years ago to ban these books are no longer valid today. On the contrary, ours is the opportunity and the challenge to enrich the content and understanding of Judaism and also to illuminate important aspects of Christian thought rooted in the literary and historic milieu of the Apocrypha."

Certainly if America is to assume its place of leadership in the revived golden renaissance of Jewish culture about which we hear so much, such a project as this merits our appreciation and support.

The Chicago Tribune Explains

An exchange of letters between J. Loy Maloney, managing editor of the *Chicago Tribune*, and representatives of four Jewish organizations in Chicago, resulted from an article that appeared on the first page of the *Tribune* on May 29th.

The article originated in the newspaper's Washington Bureau, and asserted that United States Senator Herbert Lehman, Supreme Court Justice Felix Frankfurter, and former Secretary of the Treasury Henry Morgenthau, Jr., constituted a "secret government of the United States." The article appeared to equate Communism with Zionism, and employed other techniques which suggested that anti-Semitism was being utilized for political purposes.

Promptly after the article appeared, representatives of the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the American Jewish Congress, and the Jewish Labor Committee met in Chicago. At this meeting it was decided that a delegation should meet with some of the top staff of the *Tribune* to protest the publication of the article. Such meeting was held, at which were present senior executives of the *Tribune* and representatives of the four national Jewish agencies. At this meeting the article was analyzed from the standpoint of its propaganda character. It was pointed out that in the association of exclusively Jewish names, in linking of Zionism and Com-

munist and lurid references to suicides and mysterious deaths vaguely associated with the individuals named in the article, the writer had followed the pattern of Goebbels and professional anti-Semites in the United States.

The *Tribune* executives present stated that they had no conception that these unfortunate inferences might be derived from this article by the average reader, and that the *Tribune* had not intended such inferences. The *Tribune* representatives further stated that the *Tribune* is not anti-Semitic, and had no desire to furnish ammunition to anti-Semites, nor did it intend to do so.

The letter from Mr. Maloney said in part:

"The article was an isolated news report; not the start of a series. It dealt with Justice Frankfurter, Mr. Morgenthau, and Senator Lehman as public men, regardless of their religious beliefs. The story was not meant to imply any association or parallelism between Zionism and Communism.

"The *Tribune* is not anti-Semitic. Its record has been that of a defender of minorities when they are right, however unpopular their cause.

"I have told you that the *Tribune* in printing the article did not foresee the interpretations which, you pointed out, have been put upon it in Jewish circles. These implications were not intended by the *Tribune*, which has no desire to create ill feeling or to furnish ammunition to Anti-Semites."

Of course, just as it is impossible to unscramble an egg, so is it difficult to evaluate an apology, or explanation, with the damage that the offending article may have caused. It is heartening that the Jewish organizations involved were alert and registered their protest as quickly as they did. It at least apprised the offending publication that we are not taking these slurs lying down. The organizations and their representatives were: Mr. Ely M. Aaron, Chairman, Chicago Chapter, American Jewish Committee; Mr. Morton M. Berman, President, Chicago Division, American Jewish Congress; Mr. Jacob Siegel, Chairman, Chicago Chapter, Jewish Labor Committee; Mr. Bernard Nath, Chairman, Chicago Executive Committee, Anti-Defamation League of B'nai B'rith; and Mr. Richard E. Gutstadt, Executive Vice-Chairman, Anti-Defamation League of B'nai B'rith.

Happy Birthday!

Abraham Cahan, one of the pioneers of the Yiddish press in America and a leading figure in the Jewish labor movement in this country, has reached the ripe age of ninety.

When Mr. Cahan assumed editorship of the *Forward* close to fifty years ago, Jewish life in America, particularly in the large cities, was quite different from what it is today. America's doors had not yet been closed to immigration, and every passenger ship coming to our shores brought droves of Jews seeking freedom and opportunity in the land of promise and hope. They came, the Jewish immigrants from all parts of the world, escaping pogroms and persecution, bringing with them hope and determination for a new and free life. Most of them were Yiddish-speaking elements, few of them with skills. The new world, its language, customs and traditions, was alien to them. It was not easy for such a mass of people, tending to concentrate in specific areas, to become adjusted to new surroundings.

Mr. Cahan realized the situation and immediately proceeded to become a powerful force in the Americanization of the Jewish immigrant. This he accomplished by making the *Forward* not only a newspaper but also, if we may use the expression, a school for foreigners. True, he was not alone in that pattern, but he was the foremost exponent of the function of the foreign language newspaper as an agent in the Americanization process.

Mr. Cahan has also revolutionized the Yiddish press in another sense. He was quick to realize that the Yiddish press had to emulate the American news-

(Please Turn to Page 37)



AUBREY EBAN

Our Hebraic Bond With Israel

By AUBREY EBAN

*Ambassador from the State of Israel
to the United States*

Text of the speech delivered by the Israeli representative to the United Nations at the recent dinner of the Histadruth Ivrit of America, Hebrew Language and Culture Association.—THE EDITOR.

THE REVIVAL of the Hebrew language is not a mere accompanying consequence of Israel's rise to independence and nationhood. It has been a motive cause and perhaps, an indispensable condition in the unfolding of that process. It was a primary factor in the preservation of nationhood. Without it, it is a matter of history, I doubt whether a people compounded of so many diverse elements and derived from such a variety of social and cultural backgrounds, could ever have been merged within the period of two generations into the image of a distinctive cultural and national personality. Yet, that and no less is what has been achieved within the memory of a single lifetime.

This infinite pattern of diversity has been forgotten and submerged and national unity has emerged into the light of day. The sense of soli-

darity and of common responsibility in Israel, the habits of discipline and cooperation which mark Israel's performance in every sphere of its activity are in the last resort the consequence of an underlying cultural unity. The Hebrew language is the pivot of that process of unification. It unifies us on three separate planes.

Role of Hebrew

Firstly, it creates harmony and synthesis amid the diverse elements which constitute the society of Israel today. Secondly, it unites the State of Israel and its society with all the corners of Jewish dispersion. And, thirdly, it unites both the State of Israel and the Jewish dispersion in contemporary times with the long sequence of historic continuity going back to the origins of our people. Thus we rely upon the Hebrew language as the instrument of nationhood, as a unifying link within the

Jewish world and as the chief and decisive symbol of our historic and cultural continuity.

Without that possession it is doubtful if the process of nation-building could have been so speedily achieved. The establishment of Israel as an independent state makes new demands and proclaims a new challenge to the flexibility and resources of our language, for it has grown and developed with the expansion and development of Israel's institutions themselves. Agriculture, industry and technology in all its branches made unexpected calls upon our linguistic resources. That challenge has triumphantly been met. Today the very responsibilities of statecraft themselves require a constant expansion of terminology and vocabulary. The very business of the administration and representation of a state require new turns of thought and phrase to

which previous generations need have had no recourse. Thus, the task is not merely to create new values but simultaneously to find methods for expressing them.

Key To Independence

As we look around the contemporary international scene we become increasingly impressed with the vital role of language in the processes of national emancipation. Not every new nation achieving or restoring its independence has been as fortunate as we. The Irish people, discovering that linguistic distinctiveness was an essential attribute of national independence, were forced to revive a language whose literary traditions were far more meager and less continuous. Other nations have yet to achieve the linguistic counterpart to their national independence.

The great republic of India, numbering three hundred millions, has recently completed its national liberation. Yet it is divided by a score and a hundred of tongues. So much so, that its own institutions still have to rely upon English as the only lingua franca understood by all its elements. We now witness the arduous and unprecedented process whereby that country is giving itself a decade in which all its citizens and public servants must set to acquire the Hindu language, which by 1960 is to be the sole expression and vehicle of official life.

The fact that such a superhuman effort on an organized national scale is undertaken in that way is surely a decisive illustration of the fact that a common linguistic background and tradition is an essential attribute of national pride and solidarity.

Hebrew In America

What does all this, if anything, signify for American Jewry? The conclusion should be that the existence and development of the Hebrew Movement is, again, not a marginal problem of American Jewish life but may within our own generation become a crucial and decisive issue in American-Israeli relationships. For Israel and the Jewish community of the United States today are united by the improvised bonds of recurring crises and emergency which keeps our tensions alive. There are political crises, economic tasks and the growing burden which we carry in com-

(Please Turn to Page 36)



Eddie Cantor, National Campaign Chairman of the United Jewish Appeal, is now midway through his visit to Israel to study the immigration and settlement needs that must be met there this year. Ambassador James G. McDonald (top left) greeted Mr. Cantor on arrival at Lydda Airport. Later, the UJA Campaign Chairman visited Yemenite children (top right) at the Pardessiyah Immigrant Reception Camp. In the heart of Tel Aviv, Mr. and Mrs. Cantor stop at a refreshment stand (left) whose Hebrew signs advertise beer, pretzels, soda water, coffee and sour cream. Mr. Cantor, who is making his first visit to the Jewish State, has announced that he will devote all his time to the United Jewish Appeal to aid in the large-scale settlement of homeless Jews in Israel.

Jewish Youth--Answer In the Making

By ARNULF M. PINS

The AMERICAN JEWISH TIMES-OUTLOOK presents herewith a major portion of the opening address of Arnulf M. Pins at the recent assembly of the National Jewish Youth Conference, sponsored by the National Jewish Welfare Board. Mr. Pins, just prior to his attendance at the Conference, had completed a six-week tour of Europe. The Conference was held at Camp Wel-Met, Narrowsburg, N. Y.—THE EDITOR.



ARNULF M. PINS

YOUTH everywhere is the "last best hope" of the world. This statement is not a philosophical point or just a nice phrase, it is an absolute reality and an indisputable situation. Whether in Germany, Israel or Jewish communal life in Europe, it is youth that offers the ONLY hope and real need for the future. I think even in America, it is youth that will have to build a real, positive American Jewish community and it is youth that will have to make America an even better place in which to live.

This places a heavy responsibility upon us. First as young people in a troubled world and secondly as Jewish youth with a tremendous task ahead. If anyone will do anything it is us. We cannot pass this job to someone else.

Wherever I went in Europe, people wanted to know: What about American Jewish youth? Will they assimilate? Are they equipped for their future responsibility? Do they care?

To be honest with the people who asked me, I at times could not answer that question. Often I had to say: "I don't now." We shall not know the real answer for another few years. I do believe, however, that the next decade is crucial for the future of American Jewry. In the next few years we shall know if American Jewish youth is ready and prepared for their responsibilities and willing to accept them.

I believe that Jewish youth councils, national Jewish youth organizations, the National Jewish Youth conference, sponsored by the National Jewish Welfare Board, and this annual assembly are part of the "answer in the making." This assembly is a preview, a small preparation for what lies ahead. A big job faces us as American Jews.

1. We must help and encourage European Jewry in very way possible, whether they want to leave for Israel or remain where they are.

2. We must do our share in the up-building and development of the State of Israel. Our contribution must be financial, material, psychological and physical.

3. We must work to make our own Jewish community strong, informed, creative and dynamic. Without it, the rest of the task will be impossible.

In building Jewish life in America, we as young people must play a major role. If we want to remain a "living" people, we youth leaders must make the effort to enrich our program with more Jewish content. We must make our members aware of the rich cultural heritage which is ours and make them see and appreciate present-day Jewish life. It is our responsibility, we cannot, pass it on to someone else, nor can we ignore it and stay aloof. We cannot be NEUTRAL about Jew-

ish life! Either we are assimilationists, and try to minimize and reject Judaism, or we are positive Jews who are happy in our Jewishness and proud of it. If so, we must strive for greater Jewish identification and a richer and more meaningful Jewish life.

What Can We Do?

We, as young people are often accused by the adult Jewish community of possessing a negative and antagonistic attitude toward Jewish life. I

have heard many explanations and rationalizations advanced to explain this charge. However, I believe it is more apathy on the part of Jewish youth than real opposition that accounts for the lack of our Jewish consciousness. What is needed is knowledge and enlightenment. We must make our club members interested and informed in all aspects of Jewish life.

We young Jews have the opportunity and responsibility to build a



At its annual commencement exercises, Yeshiva University conferred 95 academic degrees, in course, upon graduates of its College of Arts and Sciences, Teachers Institute, and Graduate Division. Honorary degrees went to Judge Harry E. Kalodner of the U. S. Circuit Court of Appeals, who is a trustee of the University; Dr. Alvin Johnson, president emeritus, The New School for Social Research and a distinguished writer, lecturer and humanitarian; and Dr. Harry A. Wolfson, Nathan Littauer Professor of Hebrew Literature and Philosophy at Harvard University. All three received the degree of Doctor of Humane Letters.

The exercises witnessed, the conferring, for the first time, of master's degrees upon graduates of the University's School of Education and Community Administration. This school, which was opened in September, 1948, trains selected personnel for positions of leadership in education and community administra-

tion; provides in-service training for personnel already engaged in these areas; and stimulates and carries on education and social research. It offers courses leading to the degrees of Master of Science (M.S.) and Doctor of Philosophy (Ph.D.).

The 95 degrees and diplomas given to graduates of the University were distributed as follows: 52 Bachelor of Arts (B.A.) degrees to graduates of Yeshiva's College of Arts and Sciences; 32 Teacher's Diplomas to graduates of the Teachers Institute; and 11 graduate degrees to students of the Graduate Division of the University.

Above: (left) The main building of Yeshiva University at Amsterdam Avenue and 186th Street, New York City. (right) The scene of the commencement in the University's Nathan Lamport Auditorium. (Bottom left) The first graduates of the University's School of Education and Community Administration. (Bottom right) Prof. Wolfson, Judge Kalodner, Dr. Johnson and Dr. Samuel Belkin, president of Yeshiva University.

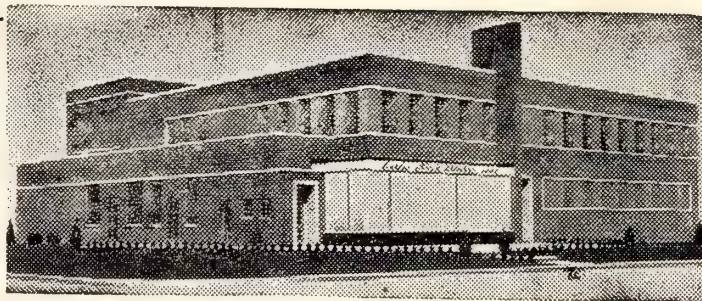
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better and richer Jewish life of tomorrow. We can begin this task in our clubs. We must get help in this task from our youth councils and national organizations. We must see to it that the National Jewish Youth Conference fulfills its responsibility in this undertaking.

We have many tasks to accomplish. Let us not waste time discussing which is more important. Our jobs center around Jewish life in America and in Israel. It is not a question of which is more important and which we should work for. We must do all. America and Israel today are TWO centers of Jewish life. They both can and should be two very creative centers of Judaism. We must recognize the value of both. We must work for the enhancement of both.

Both Israel and America are basic and essential to the future of Jewish life. In order to feel part of both, in order to work for the development of both, and in order to encourage exchange between Israel and America, we must BUILD A BRIDGE.

In order to construct this bridge, work must be done at both ends. Each end must also know, at first hand if possible, what the other end is doing and what problems it is facing.

American Jewry must know and understand Israel before they can appreciate and even help the new state.

Israel, in order to aid the Jewish cultural renaissance in this country, must also get a clearer and more realistic picture of American Jewry.

The bridge that we have to build should be a very WIDE bridge. This is necessary for traffic to run both ways, and also to prevent small accidents from blocking traffic.

Until now, we have only been gathering the bricks. The time has come to begin putting the bricks together and starting in earnest with the construction of the bridge.

As we build this important bridge, this lifeline of world Jewry, let us not neglect our own American Jewish community.

If we want to see in our lifetime an American Jewish community which will be positive, democratic and creative, then we must dedicate ourselves to the task. We need a feeling of

"Achrayut"—personal responsibility. We must possess the "chalutzit" spirit of the pioneers who are building and defending Israel. Ours is a challenge less dramatic, possibly less exciting, but just the same real and urgent.

This can only be accomplished through a partnership between youth and adult leaders of the Jewish community. Youth cannot do this job alone, we need the interest, guidance and support of the adult community.

What youth wants from the adult community is not the "benevolent eye" or a "pat on the back;" we do not want to be put on a pedestal and praised. We want the opportunity to THINK, SPEAK, AND PLAN TOGETHER WITH THE ADULT COMMUNITY. Only then can we learn the job which we have to perform as adults, and only that way can the adults really understand and know the opinions of young people.



Szyja Senderowitz, 40, the only survivor of a family of 10 brothers who perished, along with their parents, at the hands of the Nazis, looks at his new homeland as if he can hardly believe his good fortune, on arrival in New York with the assistance of HIAS, the Hebrew Immigrant Aid Society. Senderowitz, who managed to survive the horrors of the Auschwitz concentration camp, and his wife Razi, shown with him, will stay at the HIAS Shelter in New York until they are moved to their permanent home. In the past year a total of 200,750 nights were spent in the HIAS Shelter by immigrants, and they were served with 604,075 meals.

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ISRAEL and the DIASPORA

By DR. SAMUEL NEWMAN



DR. SAMUEL NEWMAN

SINCE the destruction of the Jewish commonwealth, 70 C.E., Jewish existence in the Diaspora was based on adherence to the Jewish religion. The Jewish religion is based on the Torah. The Torah in the traditional view embodies God's revelation to Israel.

The Jewish religion evolved in a distinct social, cultural and ethnic group. It is expressive of the total creative genius of the Jewish people, past and present.

In the early Jewish literature, the Bible and Talmud, there is no discussion as to the nature of the Jewish people. Even our great Jewish medieval philosophers have not considered this problem. The great Saadia formulated the nature of the Jew by the brief statement, "We are a people only by virtue of the Torah." In the ZOHAR Saadia's statement is amplified by the saying, "God, blessed be His name, the Torah, and Israel are One."

The French Revolution initiated a profound change in the status of the Jew. The change assumed two aspects, a socio-political and a spiritual. The socio-political change made it possible for the individual Jew to leave the physical and cultural confines of the community or ghetto if he so desired. The spiritual change undermined the strength of the all-embracing force of the Jewish religious tradition. Thousands of western Jews who could not harmonize traditional Judaism with the life opened up to them by emancipation left the fold by the process of conversion. Most western Jews sought to harmonize Judaism with the requirements and opportunities of emancipation by divesting Judaism of all national elements, thus giving it a content and meaning which the majority of the Jewish people nor the outside world could accept as representative of true or historic Judaism.

The Jews in east European countries faced a different situation from that of west European Jews. Political conditions made it possible for east European Jews to hope for emancipation not only as individuals but also as autonomous cultural and ethnic groups. Unfortunately the reali-

zation of that hope was short-lived. The totalitarian regimes which followed the democratic regimes in the east European countries have become more inimical to group and cultural deferentiation than the west European nation-states ever were.

The establishment of the State of Israel forces anew upon every Jew outside Israel the necessity for a reconsideration of the nature and content of his Jewishness.

To the Jew who is loyal to the Jewish tradition, to the Torah-true Jew, the establishment of the State of Israel poses no serious problem. He will continue to live in accordance with the precepts of the Torah. The problems which new situations create for him are solved in accordance with new interpretations of the Torah in the same manner as the life of every social or political body based on law is adjusted to new situations by the orderly process of reinterpretation of organic law.

For the Jew who views Judaism not from the dogmatic or theological point of view, but, as Ahad Ha-am, regards Judaism as the national creative expression of our people, or as a primordial mystic impulse for self-preservation—for such a Jew the establishment of the State of Israel can mean one of two things, either an opportunity to live at last in Israel a normal Jewish life, or to draw from Israel the inspiration and guidance for the continuation of Jewish life in the Diaspora in accordance with ideas and plans which are now being widely discussed in books and periodical literature.

The Reconstructionist movement sees the possibility of Jewish survival in America in the organization and functioning of the voluntary organic Jewish community. The organic Jewish community is to embrace ALL the elements of Jewish life: religion, folkways, culture, education, civil defense, philanthropy and administration. However, it is questionable whether such a community can function in the American environment.

Eighteenth century German Enlightenment gave birth to Reform Judaism. The Reform movement tried to attain and retain the benefits of

Emancipation by defining the Jewish status as "German citizens of the Jewish faith" and to stem the tide of conversion by harmonizing Judaism with the current religious ideas of rational humanism. The Humanist saw the world as a rational order. God was viewed as the source and principle of intelligibility. How efficacious the formula of "German citizens of the Jewish faith" was in insuring civil and human rights to the Jews of Germany and other countries the 6,000,000 slaughtered Jews of Europe can testify.

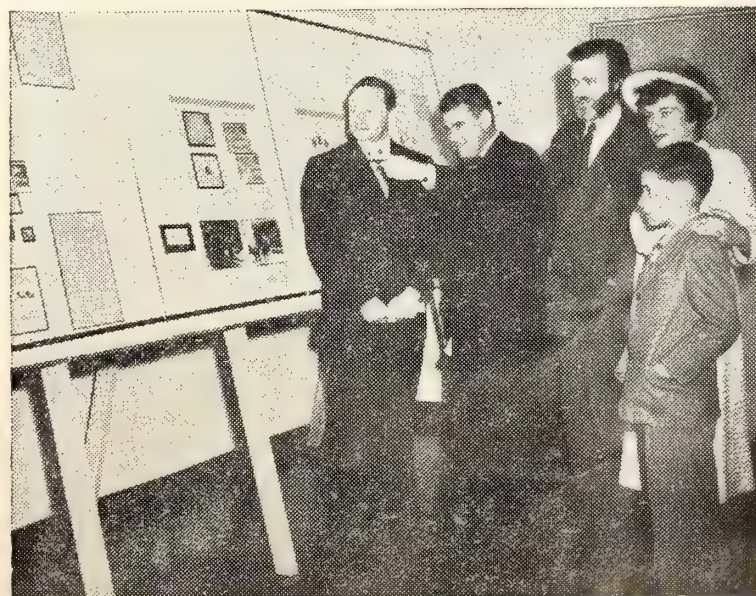
The theological basis of Reform Judaism is not in accord with present day theological thought. Religion seeks to base itself on feeling and imagination: not reasoning and demonstration. Modern thought emphasizes the unity of human religious development, so that mythology and ritual, folk-lore and saga, theology and mysticism are all treated as parts of a living whole, a tree rooted in the earth of history and geography, and sending its topmost branches into the clouds of mysticism and theological speculation. It must be stated that

the recent trend of Reform is reintegration into the stream of Jewish life. This trend is encumbered by the influential and wealthy group of the American Council for Judaism.

The Jew whose identification with his people is based solely on the noble sentiment or desire of sharing the lot of a persecuted and oppressed minority should now be able to disassociate himself from Jewish life without a feeling of guilt. However he cannot shirk the responsibility of helping Israel absorb the thousands who are still homeless and are in desperate need of home and security and insuring the peace and prosperity of Israel.

Jewish history becomes more intelligible to me if viewed as consisting of three main cycles. The first cycle was covered by the period when the Jewish people were a nation like other nations dwelling on their own soil. The great German poet, dramatist and historian, Friedrich von Schiller, characterized the first cycle in these words:

... The establishment of the Jewish state by Moses is one of the most memorable events recorded in his-



ISRAEL CONSUL GENERAL ARTHUR LOURIE, a group of authors who wrote about Israel and a young stamp hobbyist viewing the Ghetto Section of the Jewish Agency's Stamp Show at the Jewish Museum in New York. Left to right are: Mr. Lourie, Ira A. Hirschmann, author of "Lifeline to a Promised Land"; Robert St. John, author of "Shalom Means Peace"; Ruth Gruber, author of "Destination Palestine" and Master Harvey Goldberg.

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tory. It is important as a manifestation of the intelligence with which it was consummated, and even more so because of its abiding effect on the world. It is indisputable that we are indebted to the religion of Moses for a large share of the culture which we now enjoy. . . . The Hebrew system enjoyed this extraordinary advantage, that the religion of its sages and the religion of its folk were not in direct mutual contradiction, as was the case among the enlightened pagans. From this standpoint, the Jewish nation must appear to us historically as of universal significance.

The second cycle is the long period of the Diaspora. To preserve its existence in spite of dispersion the Jewish people transformed itself into a spiritual community. The core of the spiritual life of the community was the Torah. In the words of Meyer Waxman (Handbook of Judaism):

...The role of the Torah as the principal expression of the Jewish spirit, due to the vicissitudes of life, gradually increased, and its value rose higher and higher until it became to be a cosmic power. . . . The study of the Torah, in the broad sense of the word, became the principal occupation in the spiritual life of the nation and the potent factor in its survival in spite of all suffering!

The third cycle began with the era of emancipation. Decline of religious feeling and the disintegration of the organic Jewish community threatened the dissolution of the spiritual character of Jewish life. From the subconscious depths of the Jewish soul arose the urge to normalize Jewish

life. This principal urge for survival found its fullest expression in Zionism and achieved its first victory in the founding of the State of Israel.

The unfolding of the third cycle does not mean the creation of one more struggling nationalism. As the founding of the ancient Hebrew nation had "an abiding effect on the world," so the re-establishment of the Jewish people in its ancient cradle will have again an abiding effect on the world.

In the words of Mark Sykes, English traveller, statesman, promoter of Arab independence and co-author of the "Sykes-Picot Agreement" on the Syrian question at the Thanksgiving Meeting on December 2, 1917, in honor of the British declaration in favor of the establishment in Palestine of a Jewish national home:

...I pray that you realize that it may be your destiny to be the bridge between Asia and Europe; to bring the spirituality of Asia to Europe and the vitality of Europe to Asia. I firmly believe that is the mission of Zionism. I see here something which is greater than the dream even of a League of Nations, which is a dream of a League of Races and finally a League of Ideals. There is the great vision; that is what may, that is what does, I believe, lie before you. I believe that you are going to set up a power which is not a domination of blood or a domination of gold, but a domination of intellectual force. I believe you will see in Palestine a great centre of ideals radiating out to every country in the world where your people are.

May God will it!



Flanked by the Stars and Stripes, the Hon. David K. E. Bruce, American Ambassador to France, addresses the first meeting of an unusual B'nai B'rith lodge which has just been founded in Paris, France. It consists of American resident in Paris, and is the first B'nai B'rith lodge in the world to consist of Americans residing in a foreign country. The new lodge is appropriately named Lodge Americaine. Left to right: Gaston Kahn, president of the other B'nai B'rith lodge in Paris; Lewis Neikrug, European HIAS Director, who is the first president of Lodge Americaine; Ambassador Bruce; Zachariah Schuster and Louis Lober, vice-presidents, and Al Desser, secretary of the new lodge; and David Bloch, vice-president of the European Committee of B'nai B'rith.

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Former State Senator C. O'Connor Goolrick (second from right) received the local B'nai B'rith Lodge's first award for the Fredericksburg resident who contributed most to the advancement of citizenship and Americanism during 1949. Others in photo are (left to right) Morris Steinberg, president of the lodge; Mayor C. M. Cowan, who presented the award, and Dr. Murice A. Goldberg, of Washington, principal speaker. The award was presented at a banquet at the Fredericksburg Country Club in observance of "I Am An American Day."

RICHMOND, VA.

MRS. J. B. BYERS, Reporter

Don't overlook the New Year Greeting Book, sponsored by Beth-El Sisterhood, of which Mrs. Reuben Goldman is Chairman, and Mrs. Sam Gerson; Co-Chairman.

This is a lovely way in which to greet friends and relatives for the coming New Year. Inscriptions can be arranged for during the month by phoning the above mentioned ladies: Mrs. Goldman, 46448; Mrs. Gerson, 44363.

The Sisterhood Book and Gift Shop, under the direction of Mesdames Aaron Miller and Morris Peck, is replete with a very attractive assortment of books, religious and gift items. Individual orders for personalized paper napkins, stationery, gift-books, and other articles suitable for Bar Mitzvahs, holiday occasions, etc.

For further information or placing of orders, please call 6-8569 or 6-8504.

On May 17, in the Temple Social Hall the following officers and board of governors were installed for the year by Rabbi Michael L. Kurz.

Honorary President, Mrs. Hyman Lebarwich; President, Mrs. Louis Perlin; First Vice-President, Mrs. Sidney Pollack; Second Vice-Presi-

dent, Mrs. Ben Perlin; Third Vice-President, Mrs. Abe Grandis; Recording Secretary, Mrs. Marvin Heckel; Corresponding Secretary, Mrs. Myer Harris; Assistant Corresponding Secretary, Mrs. Nathan Zell; Treasurer, Mrs. Simon Sperberg; Assistant Treasurer, Mrs. Samuel Kaye; Financial Secretary, Mrs. Joseph Sunderland; Historian, Mrs. Hyman Cashvan; Executive Advisor, Mrs. Archie Straus.

The Beth-El Sisterhood Board of Governors are: Mesdames M. I. Backer, I. Bass, Joseph Binder, Louis Buffenstein, Jeff Colvin, Al Furman, Henry Fine, N. J. Flax, Morton N. Gary, Sam Gerson, Reuben Goldman, Harry Herman, M. Kalman, M. Kolin-sky, A. Lazarus, Kurt Marcus, I. R. Levet, H. Lebarwitch, Irving Meyers, Leonard Meyer, Jerome Meyer, Allan G. Minko, Aaron Miller, Jacob Moore, Aaron Nachmen, Herman November, Yale Passamaneck, David Pollack, Charles Rosenfeld, Morris Peck, Phil Savage, Meyer Saulsbury, Getty Schwartz, Mac Schwartz, Walter Siegel, M. Schwartz, Stanley Wasserman, Louis Weinstein, and Nathan Petersiel.

TEMPLE BETH AHABAH NEWS

By Florence H. Weiss

The young man who so eloquently graces the Beth Ahabah pulpit these days is Richard S. Sternberger. He is a student at the Hebrew Union College in Cincinnati, Ohio. We were delighted to welcome him back this summer to discharge the myriad duties of the rabbinate while Dr. Arie! L. Goldberg is on vacation during the months of July and August. Mr. Sternberger ingratiated himself in the heart of the Richmond Community last summer, and the members of the Temple were overjoyed at his return.

Commiques from the vacationing Goldburgs indicate that their trip so far has been restful and enjoyable. May it continue to be a thrilling experience for them.

According to tradition, summer is supposed to be a quiet season for a synagogue. However, the experience of Beth Ahabah has been diametrically opposite. There has been so much activity, that it seems just like erev Rosh Hashanah! How much busier could we be? Boundless thought and effort have been devoted to the achievement of a super-Religious School for the coming year, and the junior population should be quite pleased with the innovations which will be inaugurated when the fall session begins.

A number of Christian summer Bible classes have toured Beth Ahabah during the past few weeks, and a warm feeling of friendship and understanding has been cemented thereby. The miniature replica of our Temple, which is a highlight of these visits, has evoked many and "Oh" and "Ah" of fascinated approval from the youngsters.

The local combined Campaign for the Union of American Hebrew Congregations Hebrew College-Jewish Institute of Religion was completed successfully at the end of June. The drive entailed much arduous labor on the part of the committee and its energetic co-chairmen, Dr. Jason R. Lewis and Emanuel Emroch. The gratifying results certainly compensated for the many hours of concentrated work.

BETH AHABAH SISTERHOOD

By Mrs. Arthur Klein

Sisterhood is all set for an active and productive Fall and Winter Season ahead. All committees have been formed and many have already begun

to function. Anticipated with particular interest are the fine programs planned by Mrs. Edward Glaser and Mrs. Louis Greentree, Co-chairman of the program committee.

In October, the first big event of the season, A Mother-Daughter Doner Luncheon and fashion show will take place. This is a Ways and Means project under the direction of Mrs. Nathan Forb and Mrs. Leroy Stern, Jr.

Emanuel Emroch, prominent Richmond attorney, has been named to the National Council of the Joint Defense Appeal (JDA), it has been announced by JDA Council Chairman Charles W. Morris of Louisville, Ky.

The Joint Defense Appeal is the fund-raising arm of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, the two oldest and largest Jewish agencies devoted to fostering democratic principles, combatting bigotry and improving community relations in the United States. In Richmond, the JDA is a beneficiary of the Jewish Community Council.

As a member of the JDA National Council, Mr. Emroch will join more than 950 community leaders and industrial and business figures from every section of the nation who represent their communities in interpreting the work of the JDA agencies and securing funds with which to carry on the AJC-ADL programs of extending human rights.

Mr. Emroch has long been active in civic and communal circles and is a member of the Richmond Citizens Association, the City Democratic Committee and is past Exalted Ruler of the local Elks Lodge.

STAUNTON, VA.

Estelle Kauffman, Reporter

This fair city has really been on the go this summer!


Miss Peggy Klotz of New York City, daughter of Mr. and Mrs. Morris Klotz, visited here for a short time. Later, she vacationed at a friend's home in Los Angeles, California.

Mrs. Ralph Degan and daughter were here for an extended visit with her father, Mr. Jake Klotz. Mr. Degan joining them there. Mr. and Mrs. Degan and Mr. and Mrs. Milton Klotz spent a week at Virginia Beach.

Mrs. Fannie Sloane of Philadelphia is visiting her son and daughter-in-law, Mr. and Mrs. Morton Sloane.

(Please Turn to Page 34)

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MOVIE SCORE

By MARTIN FIELD

WHILE Hollywood was busy with colossal premieres of such Pentagon pictures as "Battleground," "Twelve o'Clock High" and "Sands of Iwo Jima," a simple little film from Italy called "The Bicycle Thief" slipped unostentatiously into town. It didn't boast Van Johnson or Gregory Peck in the cast; it didn't claim to be "Metro-Goldwyn-Mayer's finest picture" or Twentieth Century-Fox's "Academy Award Contender." But it is, emphatically, the finest film of the year.

As Louella Parsons put it, director Vittorio de Sica "used real people instead of actors," and this story of a rainy Sunday in Rome affects you more than a dozen of Hollywood's glitteringly empty epics. Briefly, the tale concerns a poor man who finally gets a job as a billposter. A the bicycle thief. At the end, they get the precious bicycle, his wife rips the sheets off their bed and sells them. Then, on the very first day of his employment, the bicycle is stolen. No bike, no job. The man and his small son spend all Sunday seeking the bicycle thief. At the end, they have failed and the future looks as bleak and uncertain for them as before.


Lamberto Maggiorani as Antonia, the father, is as handsome as any Tyrone Power but it is his sincerity and anguish as a human being that digs deeply into your conscience. And Enzo Staiola, as Bruno, his small son, is the most appealing screen youngster since Jackie Coogan played "The Kid" with Charlie Chaplin. The film itself achieves the pathos, the humanity, the emotional sweep of the best Chaplin works. Here before you, in unforgettable scenes, is the life of the vast majority of Italians: a desperate struggle for physical survival. If you're tired of being disappointed by lavishly ballyhooed Hollywood films that turn out to be the same old pap once you see them, then make an effort to see "The Bicycle Thief." It will steal your heart, too.

Short Notes

Screenwriter Allan Marcus has been sent to Israel by Metro-Goldwyn-Mayer to gather story material for "The Road," a film dealing with the New Jewish State . . . Berg-Allenberg, talent agency, pulled the switch of the year by merging with the William Morris Agency instead of Music Corporation of America. One hundred actors, directors and writers, including such names as Clark Gable and Edward G. Robinson, were added to the William Morris client roster. Continuing the trend toward merger, three other agencies, Goldston-Willner, Levee-Stark and Orsatti, are now the United Agency Corporation. All these moves are traceable to the general fear and hatred of the powerful MCA which is known, not affectionately, as "The Octopus" . . . Humphrey Bogart was named "most un-

cooperative actor" of the year by the Hollywood Women's Press Club, which also picked Hedy Lamarr as "most uncooperative actress." June Haver and Kirk Douglas were tagged "most cooperative." Friends of Bogey said he got the "honor" because he detests the stupid questions asked him by fan mag femmes. Actually he realizes the value of good press relations and cooperates with intelligent interviewers . . . Hal Levy has been appointed west coast head of Community Cinema Corporation which offers the best of the foreign films to small communities for civic, charitable or educational fund raising purposes. Such highly praised films as "Children of Paradise," "The Well-Digger's Daughter" and "Shoe Shine" are available for the twofold purpose of bringing fine films to outlying communities and raising money for worthwhile causes . . . Harry, Jack and Albert Warner will get \$20,000,000 for their interest in the theater chain, which they are required by the Government to separate from their film producing company . . . Radio station owner G. A. Richards, who disseminated anti-Semitic propaganda through his stations in Los Angeles, Detroit and Cleveland has managed to stall hearings on these charges before the Federal Communications Commission. Some powerful friends of Richards at General Motors in Washington are alleged to have brought pressure against the hearings. We're glad to report that the American Jewish Congress, the Los Angeles Community Council, the Cleveland Jewish Community Council and Jewish Community Council of Detroit are energetically protesting the "fix" and demanding that Richards be brought to book. Like the convicted J. Parnell Thomas, former head of the Un-American Congressional Committee,

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PLAIN TALK

By AL SEGAL

Jew's Faith

The novelist, Arthur Koestler, lately has come up with a disturbing idea on the matter of being a Jew. Koestler himself was born of Jews and now he is confused as to just what to do about his Jewish identity; the State of Israel has made it all the more confusing for him.

He brings up old questions: What's a Jew and why? And a newer question: Is there any reason for a Jew outside the State of Israel continuing his existence as a Jew?

In an interview in the *Jewish Chronicle* of London he says: "I think the choice must be made here and now, for the next generation's sake. The time has come for every Jew to ask himself: Do I really consider myself a member of a Chosen Race destined to return From Exile to the Promised Land? In other words, do I want to emigrate to Israel? And if not, what right have I to go on calling myself a Jew and thereby inflicting on my children the stigma of otherliness? . . . Today every Jew has the possibility of going to Israel, so it is no longer an act of cowardice to choose the alternative of renouncing one's Jewishness. It has become a voluntary renunciation which before the rebirth of Israel it was not."

To the mind of this Jew, Segal, this isn't the alternative. He isn't moving into the land of Israel and he isn't moving out of Judaism in the U. S. A. either. He is staying here as a Jew unafraid.

Segal doesn't feel that his further existence as a Jew hangs on Palestine. Israel is a sentimental association of his; it has nothing to do with his national or religious being. He regards Israel as an American descendant of, say Cromwell, looks at England. To him England is the revered place of origin of his idealistic forefathers.

Or, as an American offspring of Scotch Presbyterians cherishes Scotland and its religious annotation.

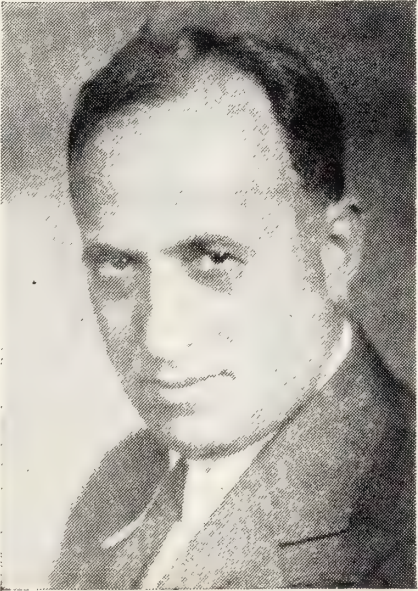
Segal knows Israel in the same way. It is the land of his forefathers who were the prophets, the place at whose border Moses died after he had received the Ten Commandments at Sinai, a scene of the long history of his people. He knows Israel in its recent history and from the knowledge of what has been done there he gathers inspiration as a human being.

No more than the descendant of Cromwell who keeps on loving England, or the Scotch Presbyterian who loves Scotland, does Segal feel that he should go back where his forefathers came from, or cease being a Jew in the United States.

To his mind the identity of being a Jew has nothing to do with a place in geography. It concerns certain ideals that have come down to him and which he feels he must keep; it has to do with certain religious prac-

tices like that of his family gathering festively at Seder, with the philosophical implications of the Holy Days when we meditate on man's duty in the world and what's he here for.

The other evening he became poignantly aware of the dramatic impact of being Jewish. It was Sabbath eve in the synagogue and Segal was there for jahrzeit. The cantor, Mr. Rosen,



ALFRED SEGAL

and the whole congregation were singing to God in stirring melodies. The Psalms had the sound of brave marching songs of men going along with God . . . "A song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High; to declare thy loving kindness in the morning and Thy faithfulness every night . . . For Thou, O Lord, hast made me rejoice through Thy work."

Segal's heart went marching with the melody . . . "This is of me, the Jew. This is of my inheritance." . . . He couldn't feel that as a Jew he should be in Israel rather and quit trying to be a Jew in America. He was thankful for the free, new land in which the old faith could be loudly sung. He thanked Cantor Rosen . . . "It has been like a revival of our faith. Thanks!"

Segal intends to keep on being Jewish in the United States and at the same time wish well for Palestine as the land of other Jews, as a place where a portion of mankind nobly strives toward a good life.

He believes that in his, our American homeland, Jews have a function similar to that of the Jews for whom Israel is homeland: To carry their Jewish ideals and by their light serve the common good, to join them to the lights of other men toward an America that can become even better.

Judaism in the United States is not bankrupt because other Jews have established a land of their own. We go on as Jews as in the past, express-

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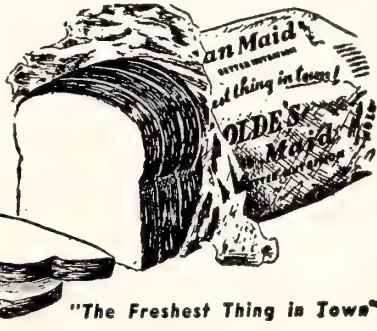
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ing the universal character of Judaism that cares about neighbors and worries for the oppressed and thinks much on the brotherhood of man.

Here is Zion, too; Zion is wherever Jews are free to live and work by their teaching. We don't need to run away to a distant land in order to keep on being Jewish fully. Nor are we of so little faith as to feel that our Judaism needs the isolation of a separate land to survive.

Koestler is worried for the safety of Jewish children outside of Israel if they continue to be Jews. "Would you recommend parents to give their children deliberately an unhappy childhood in the hope of breeding an Einstein, a Freud or a Heine?" he asks.

Segal himself hopes for no Einsteins among his grandchildren. We will be content if their characters turn out in the design that is provided by the

Jewish teaching. Then they will be people who walk with dignity in the world, unafraid, and what if some guttersnipe has no use for them as Jews? Their characters will stand high above the gutter and the snipe's malice cannot touch them. As Jews they will walk with men of other confessions toward the brotherhood. (Brotherhood doesn't require that all the brothers be alike, it respects the variety of each.)

As for himself, Koestler says: "The moment that Israel became a reality, I felt free to choose between becoming a citizen of Israel or a European in Europe. My whole development and cultural all made Europe the natural choice."

Well, we of America choose to be Americans and Jews at the same time.

The fact is that Koestler hasn't been Jewish, though born that way. He confesses no religion.

The Jewish Jester

By Elijah Nathans

What Did I Miss?

Foreman (to apprentice who is half and hour late): "You should have been in here at nine o'clock."

Apprentice: "Why, what happened?"

A Strange War

An American newspaper man visiting in Israel went on a tour of places that not long ago had been battle areas. Near the city of Jerusalem, a fortress was pointed out to him where fifty Israeli fighters had forced an Arab garrison of nearly 500 men to surrender. "Amazing," exclaimed the American, "ordinarily the ratio is about three to one in favor of the attacker."

"Well," replied his host, "this was kind of an odd war and we didn't have much time for statistics."

Just Taking Lessons

A rabbi whose congregation regularly spurn seats in the front of the church was surprised to see one man, a stranger, in the very first row. After the sermon, the rabbi asked the man why he sat down in front. The man replied that, being a bus driver, he wanted to find out how the preacher got people to move to the rear.

In Scotland It's Different

Having been discharged from the Air Force, a young Scotsman, an R. A. F. veteran who had left his native hearth to take part in the fight for Israel's freedom, decided to stay in the new country and try a police career.

He passed the written examination and now faced an interviewer.

"What would you do," he was asked, "if you had to disperse a crowd?"

The Scotsman smiled. "I don't know what I'd do here in Tel Aviv," he drawled, "but if I were home in Glasgow, I'd pass around the hat."

Credit Plan

Molly received her gift of flowers with delight.

"Oh, they are lovely," she said, "and there is even a little dew on them still."

"Er-r-a yes, there is," he stammered, "but I'll pay it soon."

Farmer's Dozen

Israeli's are as proud of their country as a Texan of his state. Recently an Israeli poultry farmer bragged that he had a hen that laid such big eggs it only took eight of them to make a dozen.



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The Cooking Page

MRS. FANNIE E. KESSLER, *Editor*

Meat prices are high, so are other food costs. Economy is the keynote of this month's cooking column. The first few menus use liver, and make it appealing to the taste as well as the pocketbook. And the potato pudding, and cream of lettuce and corn soup round out a group of original suggestions.

Chopped Beef Liver

3 or 4 large onions
½ lb. beef liver, sliced thin
2 eggs, hard boiled
Salt and pepper
Schmaltz (or shortening)

Fry onions in schmaltz until golden brown. Add liver and fry until liver is cooked (about 7 minutes). Grind liver and onions (or chop in wooden bowl), mix eggs, add seasonings to taste.

Liver and Rice Loaf

1½ lbs. beef liver, sliced
4 tbs. flour
1 cup beef or chicken soup stock
2 cups cooked rice
1 tsp. grated onion
2 tbs. fat
Salt and pepper

Sprinkle liver with salt and pepper and broil on both sides. Remove any skin and veins and chop liver. Melt fat (or shortening) in double boiler, add flour and mix well. Add stock gradually and cook, stirring constantly, until thickened. Combine sauce, rice, liver, and onion and mix well. Add seasonings and press into a well greased loaf pan. Bake in a moderately hot oven (375°) for about 50 minutes. Serves six to eight.

Grated Potato Pudding

6 large potatoes
2 heaping tbs. flour
1 onion
½ cup fat, heated
1 egg, beaten
½ tsp. baking powder
Salt and pepper

(Soaking the potatoes in ice water helps in making the grating easier.) Grate potatoes, and onion. Add beaten egg to mixture, then add fat, baking powder, flour, and seasoning. Mix well. Pour into loaf pan and bake at 400° until crust is browned evenly.

Cream of Lettuce and Corn Soup

1 cup finely chopped lettuce
2 tsp. chopped onion
2 tbs. butter or oleo
3½ tbs. flour
1 qt. milk
1 can (8 oz.) cream style corn
1 tsp. salt
Pepper to taste

Cook the lettuce and onion in butter (or oleo) over low heat for five minutes. Place over hot water, add flour and mix well. Add milk gradually, and cook, stirring constantly, until thickened. Press corn thru sieve and add to soup mixture. Add salt and pepper, and reheat over low flame. Serves six.

Apple Fladen

4¼ cups flour
4 egg yolks, slightly beaten
4 tbs. 4-x sugar
½ lb. butter
¼ tsp. salt
½ cup sour cream
2 lbs. apples
½ cup raisins
sugar and cinnamon
4 tbs. bread crumbs

Work butter into flour sifted with 4-x sugar and salt. Add yolks to sour cream and mix with flour. Cover and put in refrigerator one-half hour. Peel apples, dice, mix with raisins and enough sugar and cinnamon to suit taste. Spread the crumbs on dough and place apples. Rub top dough with white of egg diluted with water. Sprinkle with chopped nuts. Bake 40-50 minutes in oven 425 degrees F.



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"Border Street"

A Review by DR. ALFRED WERNER

Before coming to this country, Dr. Werner, Austrian writer and editor, spent six months in the Dachau concentration camp. During the war he worked for the Office of War Information. He was an editor of the Universal Jewish Encyclopedia, and is now associate editor of The Chicago Jewish Forum.—THE EDITOR.

IT WAS TWELVE YEARS AGO when I first saw "David Liberman," the little hero of the Polish movie, *Border Street*, which is now being shown in this country.

I was Prisoner No. 27,670 in the Dachau concentration camp, wearing my striped "uniform" adorned with a Shield of David when I came on him. It was a sight I can never forget; crowded into one barrack, surrounded by barbed wire, were scores of Jewish youngsters, kept in a cage like so many wild animals.

These unhappy kids had been rounded up by the Gestapo during the German pogroms of November, 1938. I remember, in particular, one boy whose glance I caught while he dared to look up for a second from his menial work in defiance of regulations. Never in my life had I seen eyes so luminous and sad, so old and young, so defiant and meek at the same time. "What have I done to be here?" they asked in bewilderment. "Why did they take my Dad? Why did they make Mother cry?"

I read a long gruesome story of the 20th century, of Nazi sadism and indescribable Jewish tragedy into these unforgettable eyes—and now it all came back to me as I sat in the darkened theatre, watching the real David Liberman in *Border Street*, the film about the heroic uprising of the Jews of the Warsaw Ghetto. He was just an ordinary kid, like the boy I met at Dachau.

Before Fate made him a hero, this son of a God-fearing, simple tailor of Warsaw was not much different from other children. Though his old-fashioned Jewish garments and his earlocks distinguished him from the Christian children of Ulica Graniczna, or *Border Street*, he preferred to play with them rather than pore bulky volumes of the Talmud.

At any rate, Herr Hitler put an end to study and play, work and wisdom; for once the Germans had overrun Poland, the country's Jewish minority had little chance to survive. How the impoverished, enslaved Libermans had to abandon their home, like all the Jews of Warsaw; how they had to move into the walled-in death camp called the Ghetto; how they managed to keep on "living" and retain their dignity and humanity even in the face of Elite Guard clubs and fists; how some of the Christian Poles unselfishly aided them, while other Gentiles sided

with the conquerors—all this is amazingly well told in this "Film Polski" movie.

Alexander Ford, who directed this master-work, is himself one of the survivors of history's worst holocaust. The vastness of his theme presented him with a difficult artistic problem. Should he try to encompass the tragedy of 600,000 victims by using mass scenes of people starved, harassed, beaten, almost driven to madness? Or should he pick out a few individual martyrs and symbolize, through their sufferings and sacrifices, the whole race, threatened by genocide?

Hollywood's Cecile de Mille might have chosen the first way—an approach superficially more impressive, perhaps, but likely to slight the deeper aspects of the tragedy. Director Ford preferred the second method: he picked as Hitler's antagonists five or six Jews of different ages and backgrounds. Impotent in a physical sense, they were yet, in a philosophical sense, more powerful than the Wehrmacht and Polizei with their tanks and flame throwers and trained bloodhounds. For the dead Libermans have become, in the memory of both Christians and Jews, pillars of human strength, beacons of eternal light. But not all the waters of the Rhine River will ever be able to wash away the shame of the German nation!

There are only very few mass scenes, like the march of the Jews carrying their little possessions from their former homes into the slums of the future Ghetto; and another grim march, the final arrival of Wehrmacht units in

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the Jewish quarters, for the purpose of annihilating any Jews who might have survived plague, famine and torture. These scenes are great, in an un-Hollywoodian sense of the term—great through their wise restraint and uncanny conciseness.

But those who steal the show are not the adults. The best actors in *Border Street* are four teen-agers whose excellent performances recall the Dead End kids in the Italian movie, *Shoeshine*. There is the aforementioned David, superbly played by little J. Zlotnicki, and there are his friends and playmates, the blonde, pretty “Aryan”-looking Jadzia who, upon learning that her father, a respected physician, is of Jewish origin, follows him into the Ghetto rather than purchase her freedom and “bliss” by posing as a Gentile. There is also the Christian boy Wladek, who, time and again, risks his life to hide his little Jewish friends from the Gestapo masterminds, and there is Freddie, who disassociates himself from his father, a mean collaborator, and joins the older boy in assisting the hounded Jewish kids.

Credit goes to these actors for portraying *real* kids, not stereotypes, and for neither caricaturing nor sentimentalizing them. However, old father Liberman, the tailor, as played by the well-known Jewish actor, W. Godik, gives the most unforgettable portrayal. The producers of the scenario and script, Jean Force, Alexander Ford, and Ludwig Stolarski, cleverly refrained from idealizing old Liberman. As seen first, in pre-war *Border Street*,

busying himself in his small shop, he is just one of thousands of meek little tailors, God-fearing, industrious and gifted with a humor a la Sholem Aleichem. He is definitely no *baal milhama*, no warrior, but he can remain steadfast in his refusal to betray a Gentile neighbor to the Gestapo torturers, even if they beat the very life out of him. And he became a symbol of human strength and defiance when, clad in a prayer shawl, and singing our people’s ancient synagogal melodies, he perishes in the flames, while the German extermination troops and the Jewish partisans are shooting it out in every nook and corner of the Ghetto.

Border Street appeals to all who have read Hersey’s masterful novel, *The Wall*, or still intend to read it. It is not made for escapist nitwits who are satisfied with idiotic Westerners or boy-meets-girl spell-binders. It is a movie about human beings for human beings who cannot forgive because they cannot forget. Of course, there are cheerful appeasers among us who are capable of saying: “Well, let’s forget the past; after all, we cannot resuscitate the dead. Let by-gones be by-gones, and make peace with the murderers of yesterday. After all, don’t they now behave like real gentlemen?”

But ask the boys whom I had met at Dachau what they think of this idea. Ask those who managed to survive the Inferno. Query, above all, little David Liberman. Though no escapist, he sneaked out of the flaming Ghetto (Please Turn to Page 29)

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BREAD**JONES BROTHERS BAKERY**
Greensboro, N. C.**Regaining My Heritage****By J. R. GRODIN**

J. R. Grodin, a resident of Piedmont, California, is a student at the University of California at Berkeley. He attended the Brandeis Camp Institute of the West at Santa Susana, California, in the summer of 1949.—**THE EDITOR.**

IT WAS NOT until camp was over and most of us were spending several days in Los Angeles before returning to our respective homes that an incident clarified for me in concrete terms the change that had come over me. We had a reunion at the beach—an informal weiner roast affair at which we sang the Hebrew songs we had learned at camp and danced some of the Israeli (Jewish?) folk dances on the seashore. It was a fitting and wonderful experience.

I had brought a friend along, who I thought might be interested in meeting some of the people from Brandeis. We were on the way home, after sad farewells, when my friend remarked, "Joe, I'm glad you brought me; it was a very wonderful and a very amazing experience." Well, I could see where it was wonderful, but I didn't exactly regard it as amazing, having enjoyed similar experiences for the past month. I could see that I was wrong, however, when he went on to say, "That was the first time I've ever seen Jewish boys and girls sing songs in Hebrew loud enough for everyone to hear, and dance Jewish dances in plain view, for everyone to see, and not feel the least bit self-conscious about it."

He was right. I hadn't given it a second thought at the beach, because it had seemed quite natural to me, but, being truly honest with myself, I doubt that I would have done that sort of thing before I went to Brandeis. Here, then, was the significance of Brandeis, in concrete, if over-simplified terms. It taught us first of all to *want* to sing Jewish songs and dance Jewish dances; and, second, not to be the least ashamed to do so in public—in fact, to feel a little proud. This incident clarified the problem for me, and in looking backward over my own history, I was able to trace more easily the changes that had occurred.

In brief, I had been under the psychological strain of being accepted as a little *different* because I was a

Jew, and of not recognizing any difference myself—moveover, of not *wanting* to recognize any.

Judaism to me was mostly a matter of going to the temple on Rosh Hashona and Yom Kippur. Outside of these things, I didn't see that I was particularly different from anyone else and took great pains not to make it appear so. In a restaurant, if I mentioned a Jewish subject, I would do so in a quiet voice. The day after Yom Kippur, when I returned to school, I would most likely inform my inquisitive classmates that my absence was due to a slight cold. If I got into a discussion with a Christian about religion, I would make it clear to him that our religions were almost exactly the same—just a little misunderstanding about Jesus—but outside of that, no difference. Yet I continued to be accepted as different.

At Brandeis, living in a completely Jewish environment, two "revelations" came to me. First, I *was* different; and second, the difference was something to be *proud* of, not ashamed of. As a Jew, I possessed something the world needed—a distinctive culture full of wisdom and beauty. There *was* more to Judaism, I learned, than going to temple on the High Holidays. There was Jewish art and Jewish music, Jewish dance and Jewish literature; a Jewish way of eating and a Jewish way of spending the Sabbath; a Jewish way of looking at the relationship between God and man and among men. These were things, I learned, that I as a Jew possessed which other people didn't—something I could give to the world—something positive that I as a Jew could help add to the society.

In short, the psychological strain had been absolved. I realized what being a Jew could mean; perhaps, it could be said that I regained my heritage—my rightful birthright—and in doing so there opened up vast horizons for personal expansion, fulfillment, and, I hope, accomplishment.

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WHAT THE NEW "DP" ACT MEANS

By JOSEPH GREEN

A TWO-YEAR STRUGGLE for a humanitarian displaced persons act was successfully ended with the adoption by both Houses of Congress of the report of the House-Senate Conference committee and the passage of amendments to the DP Act of 1948.

The following items in the new Act are gains over the existing discriminatory and restrictive law:

1. Amendment of the "cut-off" date to permit the eligibility of Jewish DPs deliberately excluded from the present Act.

This was the greatest affront to the Jewish community. The former "cut-off" date of December 22, 1945, excluded the vast majority of Jewish DPs who escaped into the occupied zones following Polish pogroms in 1946. The new Act removes this arbitrary and indefensible discrimination by changing the date to January 1, 1949, thus making a maximum number of DPs eligible.

2. Elimination of the 40 per cent Baltic preference.

This provision favored persons from "de facto annexed" countries—the Baltic States—to whom 40 per cent of the DP visas were given. It was originally conceived as a subterfuge through which the overwhelming share of visas might be reserved for non-Jewish DPs. This preference proved unworkable.

3. Elimination of the 30 per cent agricultural preference.

This provision served as a bar to Jewish DPs. The new Act instead gives first preference to DPs with professional and vocational skills without specifying that visas be distributed in any fixed ratio among them. The new Act although it does not eliminate all vocational preferences will lend flexibility to administration of the law.

4. Increase from 205,000 to 346,000 in the total number of available visas.

This is a net increase of 141,000 visas over a period of four years.

5. Extension of the operation of the Act for two years and of the tenure of the DP Commission for one year.

Under the new legislation, visas under some sections of the Act will be issued as late as July 1, 1952, and the Commission's office is continued until August 31, 1952.

6. Ineligibility of any person who engaged or assisted in persecution of others for racial or religious reasons.

This section was first drafted and proposed by the Commission on Law and Social Action of the American Jewish Congress and its incorporation in the Act is intended to exclude any person who has been affiliated in any way with anti-Semitic persecution.

7. A more generous allocation of visas to war orphans.

As in the present law, the new Act defines an eligible DP orphan as anyone who has lost both parents, who was 16 years old or under on June 25, 1948, and who on or before the effective date of the Act was in the Western Powers zones of Germany, Italy or Austria. In addition, the new Act includes children who lost only one parent when the other parent cannot care for him and agrees to release him for emigration and adoption. Another provision, not found in the existing law, grants 5,000 visas to orphans under ten years of age, who before June 30, 1950, were residents of 17 specified European nations and the United States-British zone of Trieste, and who are not IRO eligibles.

8. Allocation of 4,000 visas to Shanghai DPs.

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Judge Leon Meiss, president of the Central Board of the World ORT Union (Organization for Rehabilitation through Training), presided at the meeting of the Board which opened on July 9 at Montreux, Switzerland. He is seen here presiding at the recent trial of Rene Hardy, former Resistance leader who was accused of betraying Resistance leaders to the Gestapo. Judge Meiss's conduct of the trial was acclaimed by the entire French press. Monsieur Hardy was found not guilty. Monsieur Meiss was also instrumental in forming the CRIF (Representative Council of Jews of France) which for the first time united the French born and immigrant Jews into one organization to defend the rights of French Jewry.

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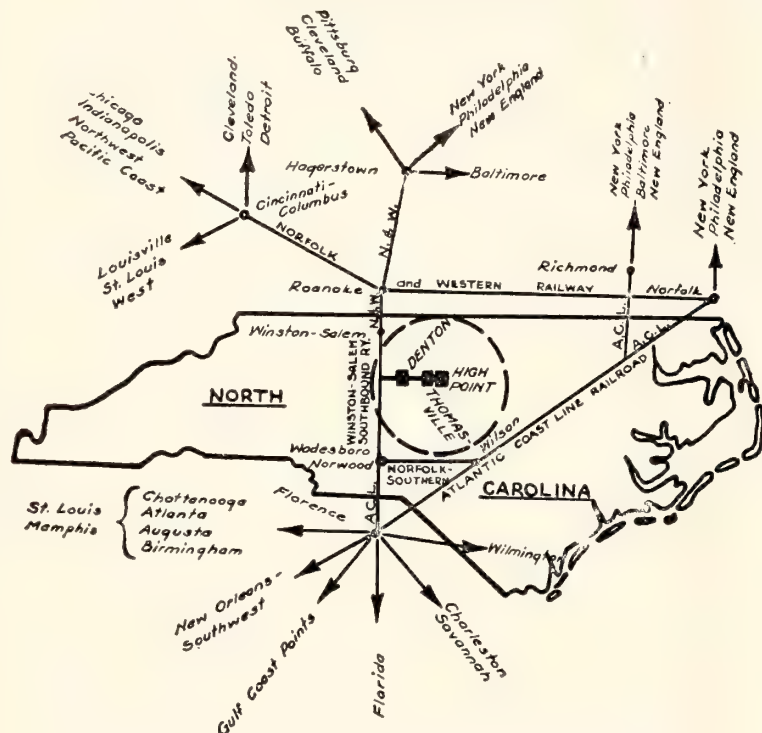
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This will help the large number of Jewish refugees from Shanghai who have currently found haven in Canada and in other parts of the world. It will also make visas available to the 106 DPs who early in June were detained on Ellis Island, instead of having to return to Germany and Austria.

9. Preferences for persons not in occupied zones.

The new Act proposes in the administration of the regular immigration laws that 50 per cent of the non-preference portion national immigration quotas for the five-year period, July 1, 1950, through June 30, 1954, shall be allocated to the use of persons of European national origin who entered areas or countries of Europe other than Italy or the occupied zones between September 1, 1939, and January 1, 1949, and who establish that they have been displaced from the country of their birth as a result of events subsequent to World War II and cannot now return to such countries because of persecution or fear of persecution.

10. Non-discrimination clause.

A section of the new Act, not contained in the present law, declares that selection of eligible displaced persons shall be made without discrimination either in favor of or against any racial, religious or national groups.

11. Adjustment of status for DPs now in U. S.

The new Act makes provision for an adjustment of immigration status for 15,000 displaced persons now temporarily within the United States who establish that they have been displaced from their country of birth because of events subsequent to World War II and that they cannot now return because of persecution or fear of persecution. The new Act, however, changes the cut-off date in this section from April 1, 1948, to April 30, 1949, and grants displaced persons

now in the United States an additional two years in which to apply for an adjustment of their status.

In a series of cases involving Iraqi and Egyptian Jewish students now in the United States, the American Jewish Congress has presented briefs and oral arguments before the Central Offices of the Immigration Service contending that these students are eligible for adjustment of their immigration status under Section 4 of the Displaced Persons Act of 1948. The Conference report favors the stand by A. J. Congress in favor of Middle Eastern Jewish applicants.

These are the favorable aspects of the new Act as they concern Jewish DPs. However, the following provisions must be regarded as less desirable and less liberal than those contained in the DP Act of 1948 in this regard:

1. In many respects, provisions of the new Act relating to the so-called German expellees are unsatisfactory.

(a) Use of the racist phrase "ethnic German origin" is not only continued but is extended to yet another section of the Act. Numerous objections have been raised to the racist implications of this language with its Nazi-like connotations.

(b) The U. S. Government is made responsible for payment of overseas transportation costs of expellees. This is an unprecedented advantage never before accorded any group of immigrants. It is in direct contradiction to the provisions of our regular immigration laws which require guarantees of economic independence and financial support. A Displaced Persons Act thus grants extraordinary advantages to persons who themselves are not DPs.

(c) Every effort is made to equate expellees with legitimate DPs. Thus, administration of the section of the law dealing with expellees is trans-

(Please Turn to Page 20)

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In the Common Struggle Against Bigotry

By MARJORIE MCKENZIE

Miss McKenzie, columnist for the Pittsburgh Courier, leading Negro newspaper, paid tribute this week to the American Jewish Congress for its fight for equal rights for all Americans. Her article is here reprinted as a testimonial to inter-race relations.—THE EDITOR.

IN PAYING TRIBUTE for our recent successes in the Supreme Court—to Alpha Phi Alpha for sponsoring the Henderson case and to the NAACP for the McLaurin and Sweatt cases—we must not forget another staunch and able friend, namely, the Commission on Law and Social Action of the American Jewish Congress.

CLSA was set up as a division of the American Jewish Congress in November, 1945. Its present and only director since its inception is Will Maslow, who was formerly Director of Field Operations of the President's Committee on Fair Employment Practice.

The staff in the New York office includes seven lawyers and two sociologists. During 1949, they filed twenty-two briefs amicus curiae in various civil rights cases in Federal and state courts.

CLSA also has at least one lawyer attached to local branches of the American Jewish Congress in Chicago, Boston, Philadelphia, Los Angeles and Washington.

Just as there is a similarity between the CLSA and the legal staff of the NAACP, the parent organizations are also comparable. AJC is, however, organizationally more complex. It has, for example, forty chapters in New York City alone, twenty in Philadelphia and fifteen in Los Angeles. There is a separate Commission on Community Interrelations and a division on women's activities.

AJC does not depend only upon membership fees and direct contributions as does the NAACP, but also receives allocations from the various Jewish community funds.

CLSA does much more than appear as friend of the court. Its director was chief counsel in the Stuyvesant Town litigation. The main interest and the basic expertise of the Commission is the protection of religious freedom, just as NAACP's top job is establishing first class citizenship for Negro Americans and the American Civil Liberties Union safeguards our civil liberties.

FEPC is the next major concern of CLSA. It keeps an up-to-date analysis of all state FEPC legislation and contributes to the fight for a Federal act. AJC, itself, is an educational, not a political, organization and is tax-exempt. CLSA recognizes the special competence of the ACLU in defending political freedom, but provides supplementary assistance, as in the recent New Jersey loyalty case.

It pays the same role with the NAACP and the American Council on Human Rights.

Another of CLSA's functions is the analysis of pending legislation in the areas of its interest. At the moment it is occupied with the McCarran bill which, in the guise of being legisla-

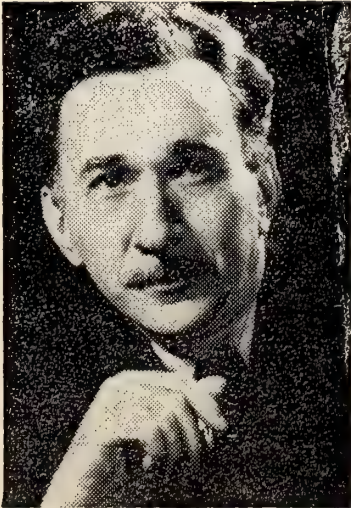


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tion to increase the displaced persons quota, recodifies all our immigration laws. Out of analysis comes insight and a point of view.

Thus it is that CLSA leads in the creation of policy and the organizations of social action.

People and organizations interested in keeping current with CLSA's many activities should write to it at 1834 Broadway, N. Y., and ask to be put on the mailing list. Its bi-monthly publication, Law and Social Action, is free and goes out to a vast group which includes lawyers, mayors' interracial committees, academic and professional people in the race relations field, organizations in related work, libraries, etc. Mimeographed reports go out as the occasion requires.

For example, analyses of the segregation cases and two other Supreme Court decisions of the same day were in the mail one day after the decisions were handed down. Every year, CLSA joins with the NAACP in publishing a balance sheet on race relations.

CLSA calls conferences, too, its most recent was one on civil rights law enforcement. Its contacts and its interests in Europe and Israel give its operation an international flavor which other civil rights organizations do not have. One thing its leadership is convinced of, nonetheless, is the necessity for joint activity by all the organizations working in civil rights and civil liberties whenever they can supplement and support each other.

Certainly we should know Will Maslow, just as we know our own brilliant lawyers. Moreover, Maslow is a deft and exacting administrator from whom organizations can learn a great deal.

The New DP Act

(Continued from Page 18)

ferred from the State Department to the Displaced Persons Commission. Similarly, expellees are exempted from the contract-labor clause of the regular immigration law and from the payment of visa fees and head taxes.

(d) Unlike the provisions of the present DP Act, expellee visas after a certain point are made deductible from the immigration quotas of the countries of birth of individual expellees rather than from German and Austrian quotas.

The 54,744 visas granted to the expellees are to be charged to the German-Austrian quotas until the number of visas so used exceeds by 7,000 the number of visas used for this purpose prior to June 30, 1950. At that point, the State Department is authorized to deduct expellee visas from the immigration quota of the country of birth of the person who receives the visa.

(e) The definition of persons of

German ethnic origin is also enlarged. In the Act of 1948, German expellees were eligible only if they were born in Czechoslovakia, Hungary, Poland, Rumania or Yugoslavia. Under the new Act, ethnic German includes in addition persons of German extraction born in Estonia, Latvia, Lithuania, Russia, and areas now under the control and domination of any Eastern European country, except those parts of Germany and Austria under military occupation by Russia.

(f) Expellees are permitted to share in loans made by the Federal government to pay for in-land transportation.

2. Affidavits of "good faith" in accepting employment assurances are required of every displaced person. A finding by the Immigration Service that the affidavit agreeing to employment assurances made in his behalf was not executed in good faith will result in deportation. As a consequence of this provision, DPs may be terrorized into accepting and continuing in wholly unsatisfactory positions.

3. Housing and job assurances are to be accepted only from "citizens." This means that near relatives of DPs recently arrived in the U. S. may not act as sponsors.

(Please Turn to Page 37)

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REPRISE FOR LAIBEL

By WILLIAM ORNSTEIN

LAIBEL GOLDSCHNAIN turned on the dirt road that led to a small incline. His feet automatically carried him in the direction of the hotel that had been his for more than two decades. The hotel he had built, watched over with fatherly pride when the carpenters had placed it together. Goldie's Hotel. His hotel. Laibel Goldschnein's. Goldie's for short. Dietary laws strictly observed. Never a complaint worth serious consideration.

As he climbed the incline a curly-top youngster smiled up at him. "Hello, Mister," the ruddy face glowed. He was a friendly child, full round cheeks with lush blond hair. Laibel said, "Hello," smiled and moved on. He wondered if this was Mrs. Clancy's child, or some newcomer's.

His heart beat rapidly when he reached the peak. As he turned to the right he could feel the blood rushing through his system. This was not good for him. He stopped to give himself time to calm down. It would take a few minutes, then he would be back to normal.

Laibel was now passing King Valley Hotel. Sitting in a rocker was an old man who put down his paper to look up at him. This was not Kubinsky, his former neighbor of long standing. Why? he wondered. Kubinsky would have recognized him in a flash, invited him in. Together they would have had tea, like they used to do at this time of year, and discuss their good fortune or heartaches of the season.

The old man stared after him as he continued on his way.

Finally he reached Goldie's Hotel. The wide lawn and entrance to the main house were shabby. He could not believe this was the same place after so many years. It was quiet. Maybe closed, for that matter. The season had ended weeks ago.

When he was in harness, Goldie's was open all year, for he had many customers who stayed on after the season. Some remained for the holidays, to enjoy the peace and quiet of early fall, the riot of colors in the trees. Others remained because their doctors had decreed it.

Reluctantly Laibel swung open the

screen door of the main house and entered. His stomach almost leaped out of control, almost performed acrobatics as he stepped inside. In a minute it would be back to normal. He sat down to rest in one of the chairs.

He tried not to notice the dust which gave the appearance of a thin gray film spread over the desk. If he were the owner, someone would have been taken to task for such neglect. The whole atmosphere was gloomy, dismal, appalling. The walls seemed barren. The furniture and odds and ends were not in place. Things were pell-mell, topsy-turvy.

Sam, the handy man, would have been given a verbal lashing under his ownership. He remembered the many times he had to deal unkindly with him. He wondered if Sam was still around. No, it couldn't be. His many years of teaching the importance of cleanliness could not end in such disgrace. No, Sam could no longer be at Goldie's.

Laibel poked the small bell on the desk. It was the same bell he had bought when he had christened the



Richard N. Bluestein, who has been serving as special assistant to Dr. Nelson Glueck, President of the Hebrew Union College-Jewish Institute of Religion in Cincinnati, since September, has been appointed permanent assistant to the president of Liberal seminary.

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hotel with his name. It still rang with virgin clarity. He poked it again and his eyes brightened.

He seemed to be playing with it like a child with a new toy, something he himself would not tolerate in his day. He used to raise the devil with youngsters caught fooling with it. Later he would apologize to their mothers. It was good to hear the high-pitched sound that brought home tabloid memories.

Suddenly a heavy set man with a thick mustache appeared from behind. His suit was baggy and the stubble of his beard gave an appearance of a worn mask.

"What can I do for you?" the man asked in a resounding voice.

"Are you the owner?" Laibel sought quietly. He had never seen this man before; he was not the man to whom he sold the hotel.

"Looking for a room?" the man said.

The owner hesitated, apparently annoyed at being taken away from his work. Laibel did not give the appearance of a man interested in buying or selling anything.

"No," said Laibel. "Just looking around," as he turned to encompass the lobby.

"I'm a busy man," said the owner impatiently. "Look today, look tomorrow, but I can't spend any time with you. I've got plenty to do these days and no time to waste. If there's something you want to talk about and it's important, ring the bell and I'll be here." The owner scurried out the back door, leaving Laibel alone again in the spacious, once beautiful lobby. Laibel didn't stay long. He was walking over the grounds now, thinking: "So this is what my great hotel has come to! The man is not a business man. He couldn't be! His attitude and general untidiness. It's all wrong." He shook his head. "Terrible," he mumbled. To think that after twenty-

five years of toil and sweat such disgrace could befall his hotel. He walked on and his feet were not so heavy now. The birds were gadding about, rejoicing, singing. "You are home," they seemed to chirp. "Here is the apple blossom tree. And there is the crab apple tree you made sure to prune yourself every spring. And over there is the grapevine which made such a wonderful repose after a hard season."

He remembered how he used to sit and watch the grapes seed, blossom into raw fruit and then ripen. But he would never pluck the vine. He loved it too much to destroy.

He was at Maple Cottage now. There were not many rooms there. Just six. Laibel had always seen to it that honeymooners were put up there, for the rooms were the best he had. But, as he studied the cottage, its neglected approach, he knew few newlyweds would want to room in it. He just knew it! no one had to tell him these things.

He moved on and now he was at the White House. When he had operated the hotel, he would put his most expensive guests here. It was named after the President's living quarters. The rooms had been dressed up with expensive furniture, but despite the costly trimmings they were not as comfortable as Maple Cottage.

He walked up three steps to the small porch and his heart was heavy with each painful step.

The rooms on the lower floor were open. He entered the first on the left. It was all changed, he noticed at a quick glance. Quietly he shut the door. He entered the one on the right. Second-hand furniture, painted in cream white enamel, stood where once he had Macy's best.

He had seen enough. He closed the door with the same care as the one before. A sudden squeak rattled

(Please Turn to Page 24)

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CHARLESTON JEWRY'S BI-CENTENNIAL

By MRS. LEON STEINBERG

It is with a deep sense of pride and sentiment that your Correspondent brings you a few facts about the Bi-Centennial Celebration that Charleston Jewry will soon celebrate.

On July 12th a rally was held at the home of Mr. and Mrs. Edward Kronesberg, on Sullivan's Island.

The main speaker for the evening was Judge Emanuel Lewis of Savannah. Judge Lewis is known for his keen wit and those who had the pleasure of hearing him felt that they had been given a treat by his stirring message.

To those of you who are not familiar with this celebration let me bring a few facts to you about our Bi-Centennial Celebration. It is an American story—a proof and tribute to the kindly climate of Democracy. It is a backward glance over roads traveled in hope, pain and glory! In one sense, it is the observance of the character of the minds and deeds of people. It is the celebration of the 200th anniversary of the existence of organized Jewish life in Charleston.

Charleston is a living memorial to the best of mankind; a guarantee that

the hope and aims of all others striving for good human relations can eventually be fully realized.

Sunday, June 16th marked the third anniversary of Synagogue Emanu-El. A birthday party was held on the lawn of the home of Mr. and Mrs. Irving Steinberg of Sullivan's Island. A large crowd of members and friends of Synagogue Emanu-El attended.

Synagogue Emanu-El has the distinction of being the first Conservative Synagogue in the State of South Carolina. Rabbi Lewis A. Weintraub and Cantor Jacob J. Renzer are its spiritual leaders.

Charleston has a day camp this year for youngsters between the ages of 6 and 12. Seventy-seven children attend the camp. It has been a highly successful season and is sponsored by the Jewish Community Center.

"The Jewish people . . . are only too right when viewing with deep alarm the present situation in Germany . . . the rise of anti-Semitism, the shocking failure of 'reeducation' . . ." the Nobel prize winning author said.



Interior view of Kahal Kadosh Beth Elohim, which is one of the Charleston congregations participating in the celebration of Jewry's Bi-Centennial which this city is commemorating this year.

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REPRISE FOR LAIBEL

(Continued from Page 22)

on his nerves. Neglect everywhere, written as plain as daylight.

Laibel was afraid to visit the other two cottages. He knew if he did his heart would stand still and at his age he could not very well afford to undertake such a shock—even for a split second. His misery cried out. To think this could happen to Goldie's in so short a time! His name still hung outside the main entrance and he would rather see it torn down. Yet he could do nothing about it. He had sold the name with the place. They had gone hand in glove: goodwill with lock, stock and barrel.

"Why," he asked himself, "do people ruin such beautiful places, such fond memories?" He shook his head, as if he had just been released from a bad dream.

"It was pitiful, shameful," he muttered, crossing the lawn to the street. The new owner was a Jew, like himself, but he did not treat the hotel like his own. It was like a child that needed care and watching, new clothes when old ones wore, a new haircut, a bit of gaiety, life . . .

Maybe it was the help? Maybe, but he always got the right kind of help. He'd make sure his place was spic and span and every room glimmered like gold. That's what people wanted: cleanliness and service.

That's why his operation had been so successful. In all his years as owner he managed to save quite a bit of money. He never had a bad season, depression or not.

As he clocked the years he thought how foolish he'd been to listen to his wife Pesha and her brother. The hotel was his life, the only business he knew; he should never have given them his ear for a minute.

What right did he have to sell and take money out of the bank to go into the fur business? He knew nothing about pelts and skins. But his wife and brother had insisted he give up the hotel and begin to live. He shouldn't work so hard, they nagged. "Take it easy! Get into a business where you have regular hours and begin to enjoy life!" they prodded.

After much persuasion he sold out. He still had some money left. Lucky for him that he refused to touch half of it. If he had listened to his brother-in-law he would have lost that, too. He would have added good money to bad; he was smart enough not to follow this line.

As he was thinking these things Laibel started toward the dirt incline. The old man was still on the porch at King Valley Hotel, rocking to and fro, and staring after him. Further on the youngster was still playing with pail and shovel. He stopped when he saw Laibel and said, "Hello, Mister," in his tiny, friendly voice. And

Laibel answered, "Hello," and moved on. He saw the synagogue at the bottom of the hill, could almost hear a chant from within. It was getting late and services would soon be over.

He reached the edge of town, crossed the street and began looking into familiar windows. He did not see any faces now. Instead he was thinking, "This is the town where the altitude is right for arthritis, heart trouble, high blood pressure. This is the place where doctors send patients for relief from aggravation. God knows he had had plenty of that in the past ten years!"

Laibel continued along the street of strange faces. No one stopped him; no one looked at him. It was just as well. However, he wanted to remember curly-top saying, "Hello, Mister," very friendly-like, and the old man in the rocker staring after him as though his face were familiar. He'd remember them long after he returned home.

Back at the station he sat down on the hard bench to await his train. His thoughts were free as the air around him. It was only a brief freedom, for it suddenly struck him that he had been remiss. He now remembered why he had come.

In his excitement he had forgotten to look for the picture of his son David. He must have left it in the office when he moved out and now he wanted it more than life itself.

(Please Turn to Page 36)

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B'nai B'rith Fifth District Grand Lodge To Hold Institute of Judaism at Wildacres

The District Grand Lodge No. 5, B'nai B'rith, will hold its first Institute of Judaism at Wildacres from August 2 to 6, inclusive. The theme of the Institute, "The Past, Present,



DR. MORDECAI KAPLAN

and Future of the Jewish People," will be interpreted by Dr. Mordecai Kaplan, Dr. Solomon Grayzel, and Richard E. Gutstadt.

The Institute Committee consists of Maurice A. Weinstein, Chairman, and Abe Shefferman, Co-Chairman, Reservations; I. D. Blumenthal, Dr. Philip Naumoff, Chester A. Brown, Cyril Jacobs, Emanuel Lewis, Rabbi Morris A. Skop, Louis Schwartzman, Harry I. Gann, Sol Aberman, and Julius Fisher.

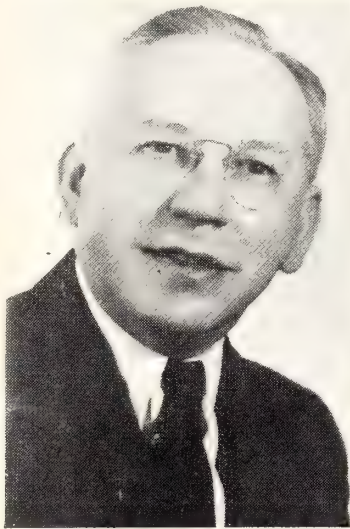
Officers of the Fifth District are: Abe M. Schewel, President, Lynchburg, Va.; Melvin S. Harris, First Vice-President, Columbia, S. C.; Howard A. Burman, Second Vice-President, Baltimore, Md.; Maurice A. Weinstein, Third Vice-President, Charlotte, N. C.; Arthur Rittenberg, Treasurer, Charleston, S. C.; and Julius Fisher, Secretary, Roanoke, Va.

The theme, and the faculty, with the exception of Mr. Gudstadt, is the same as that of last year's Institute of the North Carolina State Association of B'nai B'rith Lodges.

Dr. Kaplan is a professor at the Jewish Theological Seminary of America. He is the founder of the Society for the Advancement of Judaism, and is preeminent as a Jewish scholar and philosopher. Among his works are "A New Approach to the Problem of Judaism," "Judaism as a Civilization," and "Judaism in Transition." His recent book, *The Future of the American Jew*, will be the basis of the

course of lectures he will deliver at the Institute. Copies of the book will be available to all the students.

Dr. Grayzel is Editor of the Jewish Publication Society of America, formerly Professor of History at Gratz College. He is a distinguished author and lecturer. Among his works are *The Church and the Jews in the Thirteenth Century*, and *A History of the Jews* (1947). He will deliver a course of lectures on the history



DR. SOLOMON GRAYZEL



RICHARD GUTSTADT

of the Jewish people. His *History of the Jews* will be available to all students as a textbook.

Mr. Gutstadt is Executive Vice-Chairman of the Anti-Defamation League of B'nai B'rith, and he has achieved national renown as a lecturer and administrator in the field of Jewish public relations. He has been an official of B'nai B'rith since 1917, and from 1933 to 1947 served as National Director of the Anti-Defamation League. Mr. Gutstadt will lecture on the present and future importance of B'nai B'rith to a creative Jewish survival.



Invitation to Happiness

Eva Wind, 27, and Harry Czackes, 29, who met and fell in love in a DP camp, happily read the card they sent to other concentration camp survivors inviting them to their wedding. Brought to this country recently under the sponsorship of United Service for New Americans, they were married at the shelter maintained by the agency in New York City. United Service for New Americans operates a vast resettlement program through funds provided by the United Jewish Appeal.

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NORFOLK

MISS ROSE BERNSTEIN, *Correspondent*



Beth El Temple

There have been many Bar Mitzvahs at Beth El Temple and one Bas Mitzvah, Judith Mae Bernstein, but on June 17th, for the first time in its history, as well as that of Norfolk, there was a Bar and Bas Mitzvah. The participants were twins, Sidney and Cynthia Slavin, son and daughter of Mr. and Mrs. Nelson Slavin.

The Temple was decorated with white flowers and fern. The Bar Mitzvah, Sidney, delivered a Hebrew address. He was followed by his sister, Cynthia, the Bas Mitzvah, who gave an English speech, as well as leading a responsive reading in Hebrew. The Bar Mitzvah then recited an English prayer. Rabbi Paul Reich delivered a sermon, after which he blessed the twins and presented each with a copy of Holy Scriptures. The twins were honored at a luncheon given by their parents.

Cynthia and Sidney were born in Petersburg, Va., June 9, 1937. They moved to Norfolk when they were four years old, and at the age of seven they were launched on their Jewish education by enrollment in the Beth El Hebrew School, which study they are still pursuing.

The twin's love for their religion comes to them naturally, as there are two rabbis in their family, their grandfather and uncle.

Norfolk and Beth El are proud of Sidney and Cynthia Slavin and hope their admittance into adult Judaism will prove to be an incentive to other Jewish boys and girls everywhere.

VAAD GREETs New Rabbis

At a regular meeting of the Vaad Hakashruth, Rabbi Moses J. Burak,

new spiritual leader of the United Orthodox Synagogue, Rabbi Israel Bernstein of the same and Rabbi Morris Zachariash of Mikro Kodesh Synagogue, Berkley, were introduced as additional members of the Rabbinical Committee of the Vaad Hakashruth.

New members of the Board of Directors appointed by the Jewish Community Council are: Ralph Bigio, Morris Gutterman and Sidney Popkin.

JCC Camp Opens

Final plans for the six weeks JCC Day CAMP which opened July 10th, at the Seashore State Park on Chesapeake Bay, were announced by Mr. Julian Rashkind, Chairman of the Community Activities Day Camp Committee.

An exceptionally fine group of counselors were selected from a large group of applicants. The chosen counselors are: Stanley Harris, Barry Einhorn, Howard Popkin, B. J. Leventhal, Jeanne Levinson, Gloria Flax, Barbara Mervis, Edith Bodofsky and Assistant Camp Director, Judith Brown. The Day Camp will offer the most careful supervision in all its social, recreational and cultural activities. A feature of the Camp will be weekly horseback riding lessons which will be offered without additional charges. Safety regulations will be rigidly enforced, and all waterfront counselors have Red Cross Life Saving Certificates. Dramatics, arts and crafts, dancing, music, in addition to swimming and athletics, will be part of the camp program. Special attention will be given to the personal development of each camper.



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Children between the ages of nine and fourteen are being accepted by the Day Camp committee. The total cost for the six weeks camp is \$55.00.

Camp scholarships have been made available through the cooperation of B'rith Sholom Center and B'nai B'rith, Lodge No. 1195, and three Workman's Circle branches.

The Chairman of the Day Camp Committee is Julian Rashkind and the Camp Director is Joachin Hammer. Other members of the committee include Mrs. Raymond Cogan, Sylvian Gordon, Dr. Gene Hirschfeld, Louis Hirschler and Lester Sherrick.

Congratulations

... to Mr. and Mrs. Nelson Slavin on the Bar and Bas Mitzvah of their son and daughter, Sidney and Cynthia.

... to Mrs. Nathan Goldberg on the marriage of her daughter, June to Oscar Selig Warner.

... to Mr. and Mrs. Sol Koplar on the marriage of their daughter, Tamara, to Dr. Howard Kruger.

... to Mr. and Mrs. George Kaufman on the engagement of their daughter, Anne to Louise Friedman.

... to Mrs. Lee Haber Schapiro on the engagement of her daughter, Judith, to Joseph Eichelbaum.

... to Mrs. Jesse Frieden on the engagement of her daughter, Marcia Dean to William A. Maxwell of Washington.

... to Mr. and Mrs. Harry Fine on the marriage of their daughter, Thelma Faye to Dr. Beryl Julian Oser of Newport News.

... to Mr. and Mrs. Edward Madden on the marriage of their daughter, Phyllis Lee to Irvin Caplan.

... to Mr. and Mrs. Joseph Ginsburg on the birth of a son.

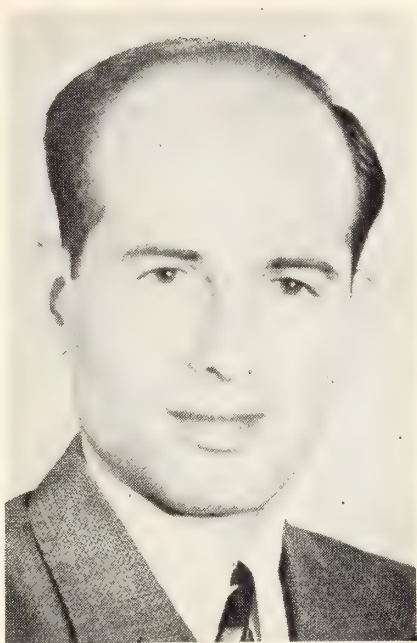
... to Mr. and Mrs. Bertman Hirschler on the birth of a son.

... to Mr. and Mrs. Sidney Berg on the birth of a daughter.

... to Mr. and Mrs. Rufus Tonelson on the birth of a daughter.

H. U. C. Confers Degree on Young Norfolk Rabbi

Herbert Mark Baumgard of Norfolk, Va., was awarded the degree of Master of Hebrew Literature and ordained as rabbi by the Hebrew Union College-Jewish Institute of Religion,



HERBERT MARK BAUMGARD

America's only seminary of Liberal Judaism, at commencement exercises here.

Rabbi Baumgard, son of Mr. and Mrs. Samuel Baumgard of 702 West 29th Street, Norfolk, is a graduate of West Virginia University.

An outstanding scholar, in 1949 he won the John Palmer Prize awarded the most meritorious student. He also won the Sidney E. Goldstein Prize for the best essay in the field of social service in 1948; the Shalom Binder Memorial Prize in music in 1947; the Moses Marcus Prize in Talmud and the Rebekah Kohut Prize in Bible.

During the current academic year, he has served as president of the Student Organization at the New York School of the College-Institute. The title of his Master's thesis was "The Covenant Society of the Old Testament."

While preparing for ordination, he helped to found Congregation B'nai Israel, Elmont, L. I., which he served as student rabbi from 1948 through the present. The congregation invited him to serve as full-time resident rabbi after graduation. In addition, Rabbi Baumgard will serve as consultant in adult education for Evriyah, the Women's Division of the Jewish Education Committee.

(Please Turn to Page 28)

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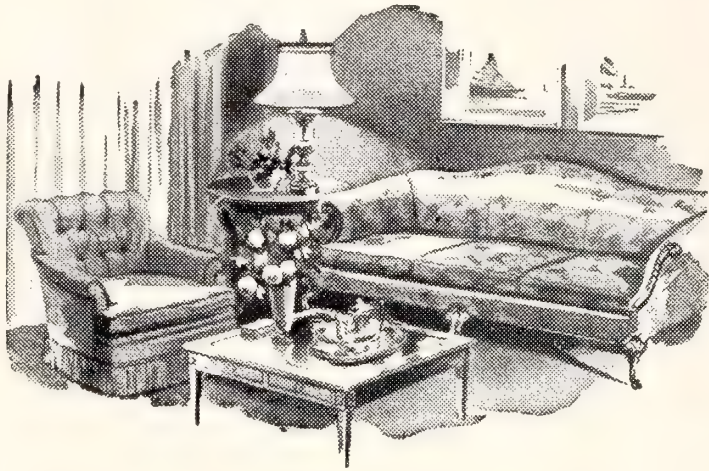
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Mr. Ralph Katz, Reporter

Condolence

. . . to Mrs. Stella Fry Lebrecht, on the passing of her husband, Ben Lebrecht.

. . . to Mrs. Ruth Kessler, on the passing of her husband, Henri Kessler.

Congratulations

. . . to Irvin Bernstein and his family on his marriage to Miss Myrna Kaufman of Miami, Florida on June 11, 1950.

. . . to Mr. and Mrs. Louis Fine of Richmond, Va. formerly of Roanoke,

Va. on their Golden Wedding Anniversary.

. . . to Mr. and Mrs. Bernard Schwartz on the birth of their daughter and to Dr. and Mrs. Jerome Natt on the birth of their daughter.

. . . to Miss Elaine Rosenhart on her graduation from Ohio State.

Green Hill Country Club was the scene of many varied activities for the long Fourth of July Holidays. Dances, swimming, games, contests, etc., were enjoyed by the members and their many out of town guests.

NORFOLK, VA.

(Concluded from Page 27)

As Told to Mrs. Jack M. Kan

Five years ago Al Block, son of Mr. and Mrs. B. Block, who reside at 368 West Princess Anne Avenue returned from the war in Europe with vivid descriptions of children who were kept alive with the food they were able to steal from garbage cans. After much thought, debate and discussion, a small group of fine Norfolk people decided that morbid thinking and sympathy would avail these unfortunate children nothing, and they banded together in a concerted effort to help these victims of circumstances. The organizations here in Norfolk and everywhere else in America were doing a great deal toward the sustenance of Europe's suffering Jews, but this small group of people, headed by the young man's mother, Mrs. B. Block, decided to "Take the bull by the horns" and render their assistance "by the sweat of their own brow." For the past five years, at close periodical intervals assistance in individual amounts equivalent in value to not less each than \$500 have gone forth from this conscientious group of Norfolk Jews. Those who have done this noteworthy job are: Mr. and Mrs. B. Block, Mr. and Mrs. B. Baydush, Mr. and Mrs. A. Silverman, Mr. and Mrs. Jack Stein and Mr. Levinson in Newport News assisted in this work. An appeal to the Berkley Ladies Aid Society brought forth aid in the amounts of \$50.00 each. Many individual sympathisers have contributed to the cause. Starving children

in individual homes and in orphan asylums in Budapest, Jhco Slovacia, Hungary, Rumania, Germany, Italy, France, Belgium and Palestine have received help from this group of people. Norfolk owes them all a great debt of gratitude, not only for their own contributions, but for the work they have done in helping these unfortunate Jewish children abroad.

This fine group of men and women ask no reward for their help and labors but the fulfillment of their purpose.

THE AMERICAN JEWISH TIMES-OUTLOOK feel that they should be accorded due recognition.

LYNCHBURG, VA.

Pearle Feinman, Reporter

Congratulations

. . . to Mr. and Mrs. David Ross on the birth of Twin Boys.

. . . to Mr. and Mrs. Gilbert Graff on the birth of a Daughter.

. . . to Mr. and Mrs. Richard Samuels on the birth of their first son.

The very best of luck to following who have moved into their new homes: Mr. and Mrs. Abe Adler, Mr. and Mrs. Charles Navis, Mr. and Mrs. Hyman Somers, Mr. and Mrs. Aron Somers.

Our deepest sympathy to Mrs. Henry Ross on the loss of her father.

A 24 page memorandum, full documented, submitted to the State Dept. by the W. J. C., charged that virtually complete self-government in Germany had furthered the growth of anti-Semitic and anti-allied sentiment.

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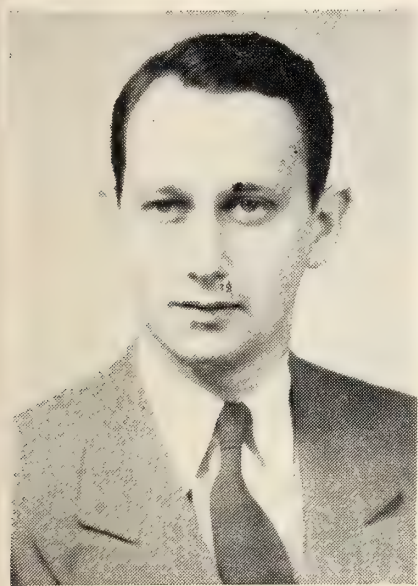
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Mrs. Seymour Solomon, Reporter



DR. BENJAMIN VATZ

Dr. Benjamin Vatz, for the past two years chief resident in medicine at Baptist Hospital has announced that he has entered private practice in internal medicine with offices in the Nissen Building.

Dr. Vatz, a native of Kinston, was graduated with an A.B. degree from the University of North Carolina in 1942 and with an M.D. Degree from Duke University School of Medicine in 1945.

Following his internship at Duke Hospital, Dr. Vatz was research student at that hospital and a clinical assistant to Dr. Walter Kempner in the study of hypertension.

Assistant Resident First

Coming to Winston-Salem, Dr. Vatz became first an assistant resident in the Department of Medicine at the Baptist Hospital and later chief resident in medicine.

Dr. Vatz will continue to be an assistant in internal medicine at Bowman Grey School of Medicine.

He is married to the former Miss Betty Abelman of Atlanta, Ga. Dr. and Mrs. Vatz and their daughter live in the Cloverdale Apartments on Melrose Street.

FREDERICKSBURG, VA.
Miss Belle Herr, Correspondent

The Sisterhood of the Beth Shalom Temple held their installation dinner at the Princess Anne Hotel which was followed by a social for the balance of the evening. Sisterhood activities were suspended for the balance of the summer.

Mr. and Mrs. Morris Steinberg entertained for their daughter, Carol, who celebrated her 9th birthday on June 17.

Mr. and Mrs. Arthur Land and Mr. and Mrs. Bernard Gorfine were recent visitors in Norfolk.

Mr. and Mrs. Leo Litman and daughters, Ronnie and Carol, left for a vacation trip which will include the New England States.

Mr. and Mrs. Julius Margolis and daughter Dianne recently returned from a trip to Brooklyn, N. Y. They were visiting relatives.

Mr. and Mrs. Morris Steinberg and daughter, Carol, together with Mr. and Mrs. Frank Stevens left for a vacation trip to Daytona Beach, Fla.

Anniversary congratulations to Mr. and Mrs. Harry Sager, Mr. and Mrs. A. Suskins, who are celebrating July anniversaries.

B'nai B'rith

The B'nai B'rith held an outdoor supper at the home of Mr. and Mrs. Harry Sager on June 20th, with a nicely planned social as a follow-up.

"Border Street"

(Concluded from Page 15)

by wading through the filthy sewers under the city. But once near the "Aryan" section of Warsaw, and free again with the aid of some brave Polish partisans, he had a sudden change of heart. No, he must go back to the Ghetto, he must not forsake the undaunted resisters who have decided to make their contribution to mankind's war efforts by killing as many Nazis as possible, even though they perish themselves. With a gun obtained from a Polish friend, the little boy, already older-looking because of his decision, turns his back to a freedom that cannot be a real one as long as millions are enslaved.

You, too, must turn your back to the road of escapism. Go and see this motion picture masterpiece called *Border Street*, tomorrow, nay, tonight. It will teach you that there can be something frightfully real beneath such coolly "scientific" terms as "anti-Semitism" and "genocide." But this first-rate work of art may tell you that the Warsaw Ghetto battle was not an isolated episode in the history of mankind, that it is symbolic of man's fight against aggressors everywhere, and that Ghettos might be forced by any majority upon any minority anywhere, if we forgive—if we forget.

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There are one hundred students enrolled for the month of July. They represent Alabama, Connecticut, Delaware, District of Columbia, Florida, Georgia, Illinois, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, Wisconsin—twenty-four in all. Eighty-six per cent of the campers are college students, and represent 53 colleges. The students, enrolled from the Virginia, North Carolina, and South Carolina area are Betty Rubin, Asheville, N. C., Cecil's Business College; Jean Hohenstein, Charlotte, N. C., King's Business College; Robert Evans, Durham, N. C., U.N.C.; Wm. Zuckerman, Greensboro, U.N.C.; Marilyn Tolochko, Kinston, N. C., W.C. U.N.C.; Bert M. Kalet, Winston-Salem, N. C. State; Raymond Rosenblum, Anderson, S. C., Medical School, University of S. C.; Estelle Schwartz, Columbia, S. C.; Sarah Cohen, Charleston, S. C., College of Charleston; Dacie Linfield, Charlottesville, Va., University of Virginia; Hermine Lipson, Richmond, Va.

The two staff members are Mrs. A. F. Klein, Greensboro and Henry Shavitz, High Point.

The "Aliyah" opened this month with a Fourth of July program which included a discussion of the speech given by the late Supreme Court Justice, Louis D. Brandeis in 1915, called TRUE AMERICANISM. Many ideas expressed in this oration, form the education ideal of Brandeis Camp Institutes. Concepts of Brotherhood

and cooperation, of individual development, of appreciation and utilization of culture, are stressed by the Foundation.



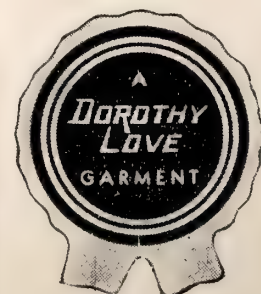
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NEWPORT NEWS, VA.



GRADUATING CLASS at the Commencement of the Jewish Community Center Kindergarten, sponsored in Newport News. Top row, left to right, Jeffrey Zwerdling, Harold Klesmer, Bobby Frank, Elliot Shemer, Rona Ruben, and Donald Schwartz. Middle row, Janet Sherr, Deborah Kolatch, Bernice Victor, Bobby Fox. Bottom row, Edward Block, Janie Harris, Allen Anker.

Rabbi Myer Schwartz Is Called by Beth David, Greensboro, N. C.

Rabbi Myer Schwartz, newly elected spiritual leader of Greensboro Conservative Hebrew Congregation, was educated in England, having studied at Hull Municipal College, and Battersea Polytechnic and Queen Mary College, University of London, receiving his A B. degree in 1933. His rabbinic training was received from a number of seminaries in England, receiving his rabbinic ordination in 1935 from the Rabbinical Seminary of London, England.

Prior to his appointment to the Greensboro Conservative Hebrew Congregation, Rabbi Schwartz served Congregation B'Nai Israel of Albuquerque, New Mexico, the leading


Conservative Congregation in the State of New Mexico, for nearly five and a half years.

He came to Albuquerque from Canada in March 1945. His first pulpit was in London, England, where he served as Rabbi of the New South London Synagogue from the time of his ordination until 1939. From London, England he went to Saskatoon, Saskatchewan, where he served the Saskatoon Jewish Community and was also auxiliary chaplain with the Canadian Army.

Rabbi Myer Schwartz is a regular contributor to scholastic journals and the Anglo Jewish Press. The public lecture which he gave earlier this year at the University of New Mexico under the auspices of Phi Kappa Phi on the theme 'Religion in Mid-Twentieth Century' was recently published. Last year (May 1949) he was honored with the Baccalaureate Address for the graduating class at the University of New Mexico. Rabbi Schwartz has been a popular and regular guest-lecturer at the Philosophy and Comparative Religion Classes at the University of New Mexico.

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(Please Turn to Page 36)

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A private ceremony at Sedgefield Inn united in marriage Miss Marilyn May Klein, 1719 Madison Avenue, and Alvin Cranman, son of Mrs. Jean L. Cranman and Philip Cranman of Savannah, Ga. Rabbi Fred I. Rypins of Temple Emanuel officiated.

Given in marriage by her father, the bride was attended by her sister, Miss Charlotte Klein, maid of honor; and her mother, matron of honor. Herman Cranman of Savannah was best man for his brother. Ushers were

Gerald Pollock, cousin of the bridegroom, and Irving Mazo, cousin of the bride, both of Savannah.

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The bride wore white organdy with embroidery on the bertha and on the flounce at the hemline. She had a short illusion veil, and carried a Bible with gardenias sprayed with valley lilies. Miss Klein was in white organdy over green satin, and Mrs. Klein in toast lace.

The bride's parents had a dinner at the Inn for the wedding guests immediately after the wedding. The bride changed for travel to a dusty pink shantung suit with white and brown accessories. They will live in Savannah. The bridegroom attended Armstrong College, Savannah, and is in business with his father in Cranman Insurance Company.

STATESVILLE, N. C.
Miss Henrietta Wallace, Reporter

Cupid has been quite busy in the family of Dr. and Mrs. Wallace Hoffman. On June 24th, their eldest son, John Wallace, was married to Miss Belle Faucette Thorp, daughter of Mr. and Mrs. Henry Norman Thorp of Oxford, N. C. The marriage ceremony was held in Greensboro in the presence of members of the two immediate families. Mr. and Mrs. Hoffman are now at home in High Point where the groom is connected with Borden's Ice Cream Co.

The engagement of William Stephany Hoffman to Miss Gloria Levy, daughter of Mr. and Mrs. Jacob Levy of Madison, Wisconsin, was recently announced by her parents. The marriage will take place in the Fall. William is studying for his Doctor of

Philosophy degree at the University of Wisconsin.

One of the outstanding social events of the season was the formal tea given for Miss Gene Lester at Statesville Country Club. The bride-elect of Wilson, will be married to Saul Gordon of Statesville on August 2. Hostesses for the tea were Mrs. Milton Steinberger of Statesville, Mrs. Ben Chernoff and Mrs. Edward Leyton, both of High Point. The three are aunts of the bridegroom-elect. Members of the receiving line were Mrs. Steinberger, Miss Lester, her Mother, Mrs. Dave Lester, Mrs. Chernoff, Mrs. Leyton, Mrs. L. Gordon, mother of the bridegroom-elect, and Mrs. Phillip Adler of Tarboro. Beautiful flower arrangements of predominant colors of white and pink decorated the club rooms. Very artistic and delicious refreshments in bridal theme with frosted coffee were served. A number of out of town guests attended the tea from Charlotte, Salisbury and High Point.

Mr. and Mrs. Julius Aronson attended the June Convention of the North Carolina-Virginia Jewelers Association at Mayview Manor in Blowing Rock.

Recent visitors in Statesville were as follows:

Miss Carrie Hoffman of Danville, Va., Mrs. Sol. Clarke of Atlanta with Dr. and Mrs. Wallace Hoffman; Mr. Frank Selig of Elizabeth City, Mr. and Mrs. Solomon Sternberger of Wilmington at the Wallace-Aronson home; Mr. and Mrs. Irving Lefferman and family of Stamford, Conn., Mr. and Mrs. George Weil of Bridgeport, and Mr. and Mrs. Emanuel Gottlieb of New York, guests of Mr. and Mrs. Henry Weil.

Stanley Steinberger is spending a vacation at Camp Carlyle in Hendersonville.

Dr. Wallace Hoffman has been selected as a member of the House of Delegates of the American Osteopathic Association which will hold its fifty-fourth annual convention at the Stevens Hotel in Chicago in July.

HENDERSONVILLE, N. C.
Mrs. Kalman Sherman, Reporter

Mr. and Mrs. Joseph Kaplan of St. Cloud, Minn. and New York City announce the engagement of their daughter, Florence Faye to Mr. Sam-

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uel Williams, son of Mr. and Mrs. Louis Williams of Hendersonville.

Miss Kaplan was educated in the public schools of St. Cloud and is a graduate of Drew Business College. She is now employed with the Navy Department in Washington, D. C.

Mr. Williams was educated in Hendersonville schools where he was salutatorian of his graduation class. During World War II he served with the air force in Europe. At present he is engaged in the plumbing supply business with his father.

The wedding date has been set for September 3rd in Washington, D. C.

Miss Kaplan and her parents are now visiting with the Williams family.

Mrs. Dora Hallinan of Richmond, Va. is the guest of the L. Shermans.

Mr. and Mrs. L. Arazie of Florence, S. C., Mr. G. V. Norowitz of Charleston, S. C. are visiting with Mr. and Mrs. W. N. Gueser.

Mrs. Ida Harris of High Point is spending the summer with her daughter, Mrs. E. Patterson.

Miss Rose Schas has returned from an extended vacation in Pennsylvania.

Mrs. M. Kalin and daughter Clarie Jeanne are visiting in Atlanta.

Mrs. Rolland Friedman and Mrs. Ch. Williamosky of Washington, D. C. are guests of the L. Williams.

Mrs. Jack Schulman and daughter Toni have returned from Miami, Fla. They were accompanied back by Mrs. I. Brades.

Miss Alice Weiss of Miami, Fla., and Mr. Ed Kalin of St. Petersburg are visiting with Mr. and Mrs. S. Kalin.

Mr. and Mrs. Adrian Kramer and son, Bruce of Columbia and Mrs. J. Kolinski and Mr. M. Kolinski of Holly Hill, S. C. are vacationing in Hendersonville.

The Jewish Ladies Auxiliary sponsored a picnic at Mills River on June 18.

ROCKY MOUNT, N. C.

Mrs. Erle Kellert, Reporter

Mr. and Mrs. K. Berk entertained with a lovely party given in honor of Mrs. Berk's parents, Mr. and Mrs. Oscar Levy who celebrated their twenty-fifth anniversary. Mr. and Mrs. Levy were the recipients of

many lovely gifts from relatives and friends.

Mr. and Mrs. L. Newman and son, Melvin, were recent house guests of Mr. and Mrs. O. Levy. The former are residents of Washington, D. C.

Mrs. M. P. Ostrow returned recently from a trip to Uniontown, Pa. where she attended the wedding of her nephew Bruce Levine.

Mr. and Mrs. Phillip Temco spent some time here with Mr. Temco's parents, Mr. and Mrs. Samuel A. Temco.

Mr. and Mrs. Bernard Zuckerman of Cleveland, Ohio, announce the birth of a son, Daniel Robert, June 5, 1950. Mrs. Zuckerman is the former Isabelle Coplon of this city.

Miss Marjorie Epstein, daughter of Mr. and Mrs. Leon Epstein left recently for an extended European tour.

STAUNTON, VA.

(Concluded from Page 9)

Mrs. Oscar Samuels was in Baltimore and New York, visiting relatives.

Mr. and Mrs. Sidney Schultz vacationed at Atlantic City, N. J.

Mrs. Harry Gitelson spent some time with her brother and sister-in-law, Mr. and Mrs. Milton Finkel. Mrs. Gitelson's daughter, Elaine, and the Finkel's daughter, Mary Ellen, are together at Camp Strawderman.

Mr. and Mrs. Al Snyder, and son, Bert, are on their vacation in Miami Beach, Florida.

Mr. and Mrs. Samuel Kauffman and daughters, Cecille and Estelle, were in Miami Beach to attend a wedding and for a brief vacation.

Congratulations to Mr. Arthur Finkel, whose engagement to Miss Fay Siegmán of Kewanee, Ill., has been announced. Also congratulations to Mr. and Mrs. M. Maurice Cohen, who celebrated their fourth wedding anniversary. Their daughter Miss Nancy Cohen, gave a surprise party in honor of the occasion.

Mr. and Mrs. Henry Lowenthal have moved into their new apartment, congratulations!

A point by point answer by AJC to an attack made by Dorothy Thompson on Israel and Zionism at a Town Hall program was distributed by the Town Hall Management.

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The Testament of the Lost Son

A Review of Soma Morgenstern's Newest Novel

Translated by Jacob Sloan in collaboration with Maurice Samuel. Philadelphia, Pa., The Jewish Publication Society of America, 1950. 359 pages. \$3.00.

convincing only because it rises out of a truthfully portrayed milieu. The characters exemplify the wider world of which they are an integral part. In this sense, *The Testament of the Lost Son*, like its two predecessors, is more than the story of Joseph Mo-



SOMA MORGENSTERN

hilevski. It is also the story of a generation whose soul is torn in two, one part succumbing to the blandishments of a civilization itself divided between beauty and barbarism while the other still yearns for the purer culture in which it was reared and whose call it cannot evade. Morgenstern's trilogy is therefore a picture of (or, if you like, a monument to) East European Jewry, especially its last generation.

WAYNESBORO, VA.
Cecille Kauffman, Reporter

Mr. and Mrs. Harry Hyman and family vacationed for several weeks in Miami Beach. Also in Miami Beach was Miss Barbara Cohn, daughter of Mr. and Mrs. Taft Cohn. She was accompanied by relatives from Philadelphia, Pa.

Mr. and Mrs. Victor Grosman and son, Jay, have moved into their new home on Blue Ridge Court

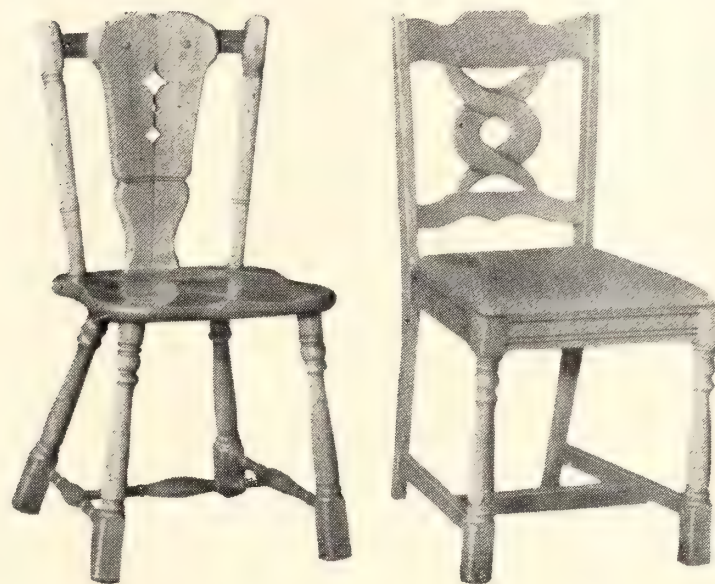
Mr. and Mrs. Heilburn have as their guests, Mr. and Mrs. William Zempel and children, Michael and Bobby, of New York City. Also visiting is Mr. Heilburn's brother from California.

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RABBI MYER SCHWARTZ

(Concluded from Page 31)

Rabbi Myer Schwartz is descended from a distinguished rabbinic family. His father Rabbi Martin Schwartz of Cleveland, Ohio, is author of many



RABBI MYER SCHWARTZ

learned volumes, including "Foundations of Jewish Faith" and one of his brothers, Rabbi Maurice Schwartz is Rabbi of The House of Jacob Synagogue in Raleigh, N. C.

And who could tell, he might buy the hotel and even find the missing picture. Once he was back home, in his own place, he would have the strength to carry on, if only to know and feel that here David had been born, lived and prepared for a great ambition that unfortunately had not been realized.

He began to wonder if he should really feel sorry the new owner had not taken down the sign. Goldie's was a name all King Valley would remember for a long time. He'd see to that. For a long, long time.

**WITH ISRAEL
OUR HEBRAIC BOND**

(Continued from Page 4)

mon for the absorption of mass immigration. There is, of course, no early prospect that these emergencies and crises will no longer be with us. If any of us had ever had cause to believe that at least the political struggle was over and that Israel would no longer have need for the political and moral influence of the Jewish community in this country, the recent discussion in the United Nations regarding the internationalization of Jerusalem should have come as a clarion call against the temptations of premature relaxation of vigilance.

I would summarize these new developments in one sentence. When a resolution comes into collision with a legitimate reality, it is the resolu-

(Continued on Page 38)

Reprise for Laibel

(Concluded from Page 24)

He wanted to remember the youthful smile on David's face, for David had been killed in Palestine in a sneak attack on a convoy by an unfriendly Arab tribe. David had been studying in Palestine, fulfilling an ambition that had grown with the years, to become a rabbi, to preach the gospel of the Torah, to prolong the faith of mankind and the precepts of the Talmud. That had been his greatest ambition and after all these months he had been cut by the roots, shot down in cold blood. A void had been created. No longer could Laibel expect any of the things he dreamed his son would add to his life. He would have to change his plans for the future, plans that would not let him be idle as long as he had a sane mind and money in the bank.

Suddenly he felt there was still hope of locating the picture. He would come back again. Another day.

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EDITORIALS

(Concluded from Page 3)

paper if it was to escape engulfment. And so he proceeded to introduce the methods and spirit of American journalism into the Yiddish press, an accomplishment which contributed to making that press the most outstanding among the foreign-language newspapers. Unfortunately, the power and influence and growth of the Yiddish press is waning—but this is another chapter.

Had he chosen, Mr. Cahan could probably have become one of America's greatest literary figures, as attested by his brilliant novel, *The Rise of David Levinsky*. Instead he chose to make the fabric of Jewish life, in all its facets, his chief preoccupation, with Yiddish journalism his fiercest passion.

There were times when Mr. Cahan's views on Jewish life were blurred, particularly with regard to Jewish national survival. But he had an alert and open mind and he was susceptible to changing situations and climates. He has mirrored the panorama of Jewish life in its most critical as well as in its most uplifting moments. May he continue to mirror and reflect Jewish life for years and years to come.

WHAT THE NEW "DP" ACT MEANS

(Concluded from Page 20)

4. The Foreign Service of the State Department and the Immigration Service of the Justice Department are given final authority, characterized by the Conference Report as a "veto power," in passing upon the eligibility of displaced persons. It provides that where a consular officer or immigration inspector "knows or has reason to believe" that the applicant for a displaced person visa is ineligible under any existing statute, he may summarily reject the application.

5. Aliens are made ineligible if they ever have belonged to any organizations appearing on the Attorney General's list. This constitutes the first federal statutory recognition of the list which until now had the authority only of an Executive Order.

Section 13 of the Displaced Persons Act of 1948 excludes from eligibility anyone who is or has been a participant in any movement which is or has been hostile to the U. S. or the form of government of the U. S. Substantial amendments of these provisions are found in the corresponding section of the new Act. In addition to the group proscribed by the existing law the new Act also excludes:

(a) Anyone who is or has been a member of the Communist Party.

(b) Anyone who "adheres to, advocates or follows" or has done so at any previous time, the "principles of any political or economic system or philosophy directed toward the destruction of free competitive enterprise and the revolutionary overthrow of representative governments." It should be noted that this construction, however, while excluding Socialist revolutionaries, leaves supporters of purely nationalistic revolutions unaffected. Under the terms of the Act, a DP re-

mains eligible for a visa if he advocates the violent overthrow of a representative government provided only that he does not also advocate the elimination of the competitive economic system.

(c) Any person who voluntarily bore arms against the U. S. during World War II. Inclusion of the word "voluntary" in this provision is calculated to extend eligibility to persons who, in the words of the Conference report, "were forced against their will to serve in German armed forces or auxiliary organizations." This would seem to indicate a change in the interpretation of the screening criteria of the displaced persons program. Following the submission of a legal memorandum (drafted by the American Jewish Congress on behalf of all the national Jewish organizations), the DP Commission agreed that the terms of the 1948 Act excluded persons who were even nominally associated with Nazi or quasi-Nazi organizations, including members of German military and para-military organizations. Limiting ineligibility to those who "voluntarily" served in German military forces as set forth in the new Act is incompatible with this prior ruling and inconsistent with the provision excluding those who ever were members of or participants in movements hostile to the U. S.

Thus, the new Act contains debit as well as credit entries in the Jewish DP ledger. Nevertheless, in general, despite the fact that it is far from ideal DP legislation that would incorporate all the revisions recommended by the national Jewish organizations and the National Community Relations Advisory Council, the new Act contains significant changes which improve it over existing laws.

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OUR HEBRAIC BOND WITH ISRAEL

(Concluded from Page 36)

tion that gets hurt and not the legitimate reality.

The Political Front

Those who will look back upon the political battle for Jerusalem in time to come, may well have reason to recall the resolution of the general assembly as an event which accelerated and deepened the already inevitable process of Jerusalem's integration with the State of Israel, bringing to a head a process already inexorable in its inevitability, dictated by historic continuity as well as by modern contemporary facts.

Normally, the feeling and sentiment which the people of a city feel towards the government to which they give undivided allegiance is something subconscious, latent and unexpressed. Only when challenged does it burst forth as a positive and dynamic force. All the sentiments, all the attractions, everything that argues a community of destiny and spirit between Israel and Jerusalem has been stimulated and strengthened. What we are confronted with, therefore, is not so much a struggle for Jerusalem's integration with Israel, which is anyhow assured, but a struggle for the rehabilitation of Israel's international relationships, the removal of an anomalous, artificial and gratuitous contrast between Israel's political objectives and the verdict of the general assembly.

Israeli-American Partnership

Yet, the events under whose impression and impact the Jewish world is now living are sufficient in themselves to warn us against any presumptions that the partnership between Israel and American Jewry is no longer a necessary attribute of our political success. The financial and immigration emergency are too familiar to us all to need rehearsal but the question is what happens when the partnership founded upon improvised emergencies no longer exists, when Israel settles down into the boredom for which we have nostalgic anticipation, of a fully recognized, stable republic, having fulfilled its one passionate political longing, which is to be left alone? What happens when financial stability has been achieved, when the flood of immigration settles down as, by the logic of mathematics, it one day must, to a more normal and rational stream? How will the sense of kinship between Israel and the Jewish world be maintained when the hour of emergency has passed?

Surely, we must be left with the depressing conclusion that unless we can create within a matter of decades a sense of cultural and spiritual affinity, Israel and American Jewry will become foreign to each other. For remember that the process of Hebraization is going forward with increased momentum. It is indeed the chief process whereby the State of Israel hopes to harmonize the enormous population crowding into its ports and doors on every side. I

tremble to think how the enormous immigration, numbering over three hundred thousand within a period of less than two years, could have been digested and assimilated into the fabric of Israel's society if there did not exist the Hebrew language and the Hebrew School as the synthesizing and harmonizing elements. Yet, the life of Israel, political and economic, and all its forms of cultural expression are clothed and vested in the Hebrew language. Those who have no access to that language, however strong is the sentiment in their hearts, will find themselves in Israel deaf and dumb, unable either to convey their own sentiments or to absorb the expression of activity and culture which they see there. The development of the Hebrew Movement in this country is therefore essential if you do not wish Israel to be basically and fundamentally foreign, both to yourselves and to your children.

Seen in this light the work of the Histadruth Ivrit, Hebrew Culture and Language Association, sustained by smaller forces than those which have rallied to most other Jewish and Zionist causes in this country, assumes a crucial importance in the light of future American-Israeli relationships. Let us hope that the growing awareness of the role of Hebrew will help to widen the frontiers of understanding and to bring to the Hebrew Movement an ever increasing measure of public support.

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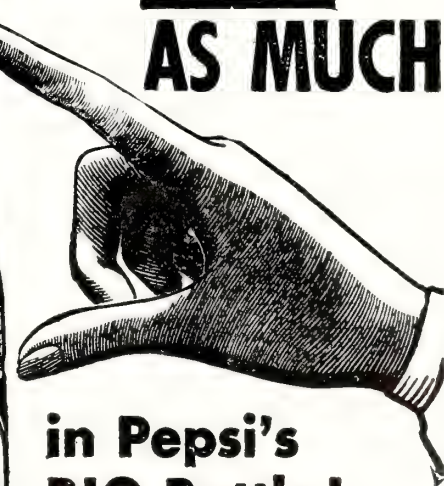
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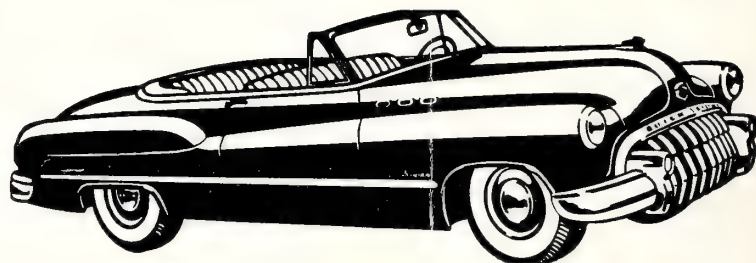
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